



and we saw the struggle was nearly over. Those who had that fever rarely lived more than twenty-four hours, even the strong, much less one like our darling. About sunset I heard a voice under the window. It was Annie, who had heard of our troubles, and had come to help us. I went down to speak to her, and she told me we were to part with our merry, healthy boy. I had not dared to go near them all day, but we had heard their voices within an hour. But Annie had found them, and recognized the ghastly signs too well. I knew, too, as soon as I saw them. I went back to tell their mother, and we sent Annie to be with them, and staid with the one from whom we were first to part.

"It was dark now, and the stars came out, and a red glow on the horizon showed where the moon was to rise by and bye. Ellen was talking of walking, as we had done last night. Papa, I am very tired, do carry me home. We are coming very near home now; aren't we—very near home? Then we were in church. You have seen how the sunset light shines upon the monument to Lady Dimdale, lighting up the sweet, pure face that is raised to heaven? She thought she saw it. It is growing dark; I want to see the glory on the monument. Ah! there it is; the head is all bright and shining. It is looking at me. I am coming. Such a glory is all around. I am coming. Wait till the hymn is sung, or papa and mamma will be vexed." And she raised herself, and stretched out her arms; and, as loud and sweet as last night she had sung in health and reason, she now sung the evening hymn:

"Glorious to thee, my God, this night,  
For all the blessings of the light;  
Keep me, oh! keep me—

And so singing, the Angel of Death, that had come so gently to her, took her home. We stood by her grave that night under the solemn stars, and, grief-stricken, thanked the chastening Father for the child he had given and taken away.

"But a great horror fell on me when we went back to our remaining dear ones. It was in great anguish that our little Harry left us. He was so strong and so healthy, that he struggled hard to live. He wanted to be out in the forest at play, he said, to feel the fresh air, and to cool his burning hands in the sparkling brook. No vision of glory crowned his last hour, and we were thankful when the end had come.

"Then Hugh woke up from the deadly stupor in which he had lain. He saw his brother, lie still and quiet in his little crib, and when his mother took him on her lap, he said, in his own sweet, lisping voice: 'Harry is better now; I'll be better soon, mamma.'

"His mother told him Harry would never be ill any more, and never sorry, but taken to his Saviour, would rest and be happy for evermore.

"I'll rest, too, till morning, mamma; and so, clasping his little hands round her neck, he went to his eternal rest; and we were childless!

"After the little coffin had been laid by the first we had followed there, Ellen—my only Ellen—and I sat together on that seat in the twilight. Well do I remember the night. The air was heavy with the scent of hay and flowering bean-fields; bats wheeled round our heads, and great white moths and cockchafer flitted past us. We talked of our darlings, and how perhaps even then their angel spirits were near us; and we felt that it was well. We had laid them in the dark bosom of the earth for a time, but it would soon pass away—oh! very, very soon—and then how light the present bitterness!

"And, dear heart! I said to my beloved one, 'we have still each other; we will not be desolate.' And we felt peace in our hearts, even the peace of God, that the world cannot give. But the pestilence that walketh in darkness had not yet done its mission.

"My dearest, my wife said to me one day, 'I am going to leave you too; you will then be alone, but do not let your heart break. A little while, a few years, and then we shall all meet together before the Throne of the Lamb!'

"I watched one day by my wife's dying-bed with Annie, and I remember no more. A long, frightful dream, a deep stupor succeeded. When I awoke, it was evening, and the golden sunshine was in my room. From my window I could see into the forest; I saw that rain had fallen, and the grass and leaves were green again. The lurid mist had cleared away, and the sky was soft and blue. All looked joyous and glad, but I knew there was no more earthly gladness for me. The blessed rain had fallen on the graves of all I loved, and the grass grew green upon them.

"I need not tell of all I suffered; it has long gone by. When I first came down here from my chamber, all was as I had left it the night that sorrow first fell upon us. The very flowers, gathered by the little hands that were stilled forever, were there, but dry and dead. I would not let anything be moved. So they will be till I join those who left them there; and in the quiet evening I can see them unaltered before me. Ellen, my wife, with her quiet eyes and smile, in the wicker-work chair, and little Ellen daintily working by her side, with a sedate, womanly look on her sweet face, and the boys at noisy play around them. And then I feel that I am alone. But he who tempers the wind to the storm has helped me through all my lonely days.

"And now all I have to tell is told. Perhaps you wonder at my telling it. I could not have done it twenty, nor even ten years ago; but I am now an old man, eighty-five years of age, and it cannot be long ere the changes and chances of this mortal life are over for me. A long life have I had, and rest will be sweet after the burden and heat of the day. I never see the sunset light on the Lady Dimdale's sweet face, without thinking of the shining glory round that angelic head that seemed to call my little Ellen home, and longing for the time when I too shall go home to her and her gentle mother, and her two happy brothers.

"And when Mr. Morton was silent, we rose up gently, and bade him good-night, and walked home through the quiet forest. The influence of his calm, resigned spirit seemed to us to pervade all things, and I earnestly prayed that when our day, dark or sunshiny as it may be, is over, and the golden evening falls, that the wondrous

peace which is his may be ours also. John and I, as we walked along, talked seriously of our future life, and of the vast importance of possessing that faith in God and trust in the Saviour which alone would fit us to endure with calmness the shocks of earthly sorrow and trial. And the twilight fell gently around us as we came to the cottage door.

**The Weekly Anglo-African.**  
NEW YORK, JULY 23, 1859.

Advertisements for this paper must be accompanied by the cash.  
Copies of this paper can be purchased of the news-dealers everywhere.

**OUR PAPER.**

In issuing THE WEEKLY ANGLO-AFRICAN, we hope to supply a demand too long felt in this community. We need a Press—a press of our own. We need to know something else of ourselves through the press than the every-day statements made up to suit the feelings of the base or the interests of our opponents. We need something more than the general news or the mere gossip of the hour, such as is usually presented to us through the press, in general. Our cause (for in this country we have a cause) demands our own advocacy.

"Hereditary bondsmen, know ye now,  
That they who would be free,  
Must strike the blow!"

The powerful and influential journals around us certainly have but little special interest in, nor can they present our case as it should be presented—surely, as we can present it ourselves. The English, the Germans, the Irish, the Welch, the French, and others, in this country, though by virtue of position, receive far more at the hands of the community and the press than we do, or as yet can hope to; and yet each of these find it necessary to have an especial organ of their own, through which to direct the minds, efforts and actions of their class. And we too need a good journal in this vicinity, through which to utter our own thoughts, and disseminate all those great truths that underlie the immutable principles of right and justice, from our own stand-point. We are aware that there is a difficulty in forcing home upon our people a conviction of this truth. Nevertheless, if there be any one thing that should fasten itself in the minds and hearts of our people, it is the indispensable necessity of sustaining and reading a good journal directed especially to their true interests. Such is to be THE WEEKLY ANGLO-AFRICAN; and as an earnest of our pledge, let us be a little more specific as to our aim:

First, We shall, through its columns, strive to set forth our cause in a true and clear light, by a thorough and impartial review of our condition, past and present. As a people, we have been too long groping in the mists of an uncertainty, that brought us upon quicksands and stones of stumbling; and when the mists and vapors cleared away, we have found ourselves but shipwrecked mariners, incapable even of taking heart again for tomorrow. We shall therefore, by the light of the past, and the actual of the present, endeavor to point the right path for our people, both free and enslaved, throughout the land.

Secondly, We shall direct the attention of the masses to industry, to perseverance, to economy, to self-reliance, to the obtaining of substantial footing in the land of our birth.

Thirdly, We shall direct attention to the cause of education among us—that is, that kind of education really essential to our present condition and future development—discouraging wholly that kind of ephemeral nonsense too often mistaken by many of us for education, but which blasts the hopes and prospects of too many of our youth.

Fourthly, We shall continually call attention to the subjects of agriculture and mechanics, and other elevating employments, urging our young men to be content with a frieze coat and check shirt, and a half a loaf in the pursuit of these, rather than with lace jackets, tinselled hats and well-fed persons, to be satisfied in the occupation of menial, and unelevating, and undeveloping employment.

Fifthly, We shall endeavor, by a continuous correspondence from nearly every city and town in the country, to connect and keep astir our whole people, thus bringing them together weekly, to compare notes and learn of each others' prosperity.

Sixthly, We shall give, from time to time, a brief account of the resources, employments, and thrift of our people about the country, and also short biographical sketches of noteworthy colored men.

Seventhly, Of all that transpires in our common country or throughout the world that will have any bearing upon our cause, we shall take a view so broad and so comprehensive that none will fail to see either the danger or the advantage, and be thus enabled to act accordingly.

Eighthly, We shall, with all our heart and strength, oppose error and wrong, and strive to promote justice and virtue, wherever and whenever we find them.

This shall we hope to present a paper that will meet the wants and have the cordial and united support of a generous public.

Pic-Nics to Come Off.—The Sons of Morgan and the Sabbath School of Zion Church will each have a pic-nic during the coming week. As they have failed to furnish us with an advertisement, we cannot give any further particulars.

**AMERICA VERSUS LIBERIA.**

Of all the despicable meanness, of all the cold-blooded treatment, that of the American Government towards the Government of Liberia surpasses anything that has yet come within the range of our observation. If it was a matter between two private individuals, we should have no hesitancy in pronouncing it an act of double-distilled villainy; but as it is, we must run no such risk, but simply state the main features of the case, and let the community judge for themselves. The Librarian Colony, be it known, the American people claim as a vine of its own right hand planting; a vine planted and nurtured for the especial benefit of the colored man; an asylum reared to enable him to escape from degradation; a place in which he may rise from his low and dependent condition to one of respectability and honor. In a word, by being freed from the shackles that hamper him here, and a removal from the inequalities and prejudices that meet him on every hand, to this land of promise, he may become a man.

All this is claimed by the promoters of African colonization here. Yea, more: they say in Liberia, or in all his mutual relations with that Government, he (the colored man) has "our well-wishes and sympathies, and even our pecuniary aid." Well, this colony of Blacks has become a real regular government, acknowledged by England, France, and other European governments, as such. But does the American Government, in common with the rest, so acknowledge it? Oh, no! This very Government and people, who have made such pretences about the welfare of the Blacks in that land, would not so much as listen to a proposal to form a treaty, or even receive an agent from that Government for such purpose. Let us look a little further into this matter. Mr. E. J. Roy, a man of color, emigrated a few years ago from Ohio to Liberia, and by enterprise, industry, and much perseverance, became a successful merchant there. Well, Mr. Roy, not willing to confine his mercantile operations to one or two continents, arrived the other day at our ports, in his own brig Eusibia N. Roy, a fast sailer of over 300 tons, carrying Liberian register and colors, and with a cargo of African produce valued at \$30,000. On this cargo Mr. Roy was compelled to pay duty, and a tonnage duty of 80 cents per ton upon his vessel. Why was this? Simply because he was a colored man, hailing from a colored government. Who planted that Liberian colony, now government? Why, this same American people, whose government now thus ruthlessly robs her sable sons of their hard earned and honest gain without even the shadow of justice.

But, says our American Government, there is no reciprocity treaty between us and Liberia. And why not? Simply because we Americans refuse to form one with them, and then force our goods upon the Liberian people on the same terms as other governments, who have formed just and equitable treaties, taking care, at the same time, to impose the heaviest possible duties that the absence of a treaty will allow. The American Government has never paid the first cent to Liberia in the way of tonnage duties since she has been a colony.

If we could, with as little expense, manufacture a few hundred more black merchants, like Mr. Roy, having them arrive in port every day or so, freighted with African produce, Uncle Sam might derive quite a handsome revenue—one sufficient, certainly, to grease the wheels of not only that part of the political machinery in the New York Custom House, but even in Washington.

The Press that have at all ventured to mention the subject, have, with characteristic meanness, spoken not of the injustice of the act, but with reference only to the probable pecuniary losses likely to ensue if such a course be insisted on by our Government. Verily, we are a magnanimous people—a model for the rest of the world!

**THE GOLDEN RULE.**—We call attention to the advertisement of this valuable periodical, found in another column. A beloved Minister of the Gospel, alluding to this reformatory sheet, says: "Do you want a good little monthly paper, full of pointed, stirring exhortations and whole-some instructions—something for the children as well as the old folks? Do you want it? Well, if you do, send fifty cents to David F. Newton, Box 1212, New York City Post-Office, and get the 'Golden Rule' for a year. You will like it. Fifty cents per copy, five copies for \$2, 20 for \$6, 100 for \$25. Now is the time to subscribe, at the beginning of the year, and so help yourself and Bro. Newton, who is fighting sin and wickedness among a host of foes. Go on, Brother Newton. God give you clear light and rich blessings."

**JUDGE CRANE ON THE WILL OF MR. COX.**—Judge Crane, of Maryland, has declared the will of the late Mr. Cox, of Charles county, null and void in regard to his slaves; to whom he devised the privilege of working for themselves, and paying to his executor a nominal sum annually for their time. The poor negro has no rights under the slave system, only to be punished.

**JEFF. DAVIS AND THE REVIVAL OF THE SLAVE TRADE.**—It is said that Jefferson Davis is preparing a bill to bring forward during the next session of Congress, to repeal the laws against the slave trade.

**Home Correspondence.**

**OUR NEWARK LETTER.**  
NEWARK, N. J., July 15, 1859.

MR. EDITOR:—I am glad that you have commenced issuing the "Weekly Anglo-African." Our people have great need of a paper, and there is intelligence enough in our midst to sustain it handsomely. For the want of a proper channel, we are deprived of the general news that concerns us, both religious and secular; and I hope that out of the large body of clergy that we are blessed with, there will be found a few that will imitate their white brethren, and give to the people, through the columns of the "Anglo-African," such news as will be a source of interest to their congregations and the community generally. They will thereby be of material aid to the "Anglo-African," and be the means of elevating our people.

We have had in Newark, during the past week, the Rev. Mr. Prime, who has been soliciting aid for the African Civilization Society. I do not know what success he met with.

The annual picnic of the public school, (Mr. Strong, principal, Miss Smith, assistant,) took place on the 14th, in Coe's Woods. There were speeches made by Messrs. Davis, Peter Hodges, Jr., and the principal. Everything passed off pleasantly and agreeably. Occasionally could be seen a young Miss brought to a standstill by her crinoline coming in contact with the bushes.

During last month, we had several entertainments, the chief of which were the readings of Mrs. E. P. Rogers and Miss Helen Smith, and the festival of the Passaic Lodge of Odd Fellows. The readings were the first of the kind with our people, but were well attended by an appreciative audience. Miss J. A. Williams presided at the melodeon, and performed several pieces. Mr. Strong introduced the ladies to the audience in a happy speech.

I find the following in the "Daily Advertiser": "A colored man named Edward Smith committed suicide on the 28th ult., at Pine Brook, Morris county, by hanging himself with a halter, which he borrowed for that purpose about a week before. About the first of May, he had three ribs broken, while plowing, in consequence of his oxen running away. He was under medical treatment for about three weeks, and had just got fairly at work again, when a bill for lumber was presented to him. These circumstances, it is supposed, discouraged him, and impelled him to the act. He owned a house and lot, and kept a 'bachelor's hall'."

**PASSAIC.**

**OUR PHILADELPHIA LETTER.**  
PHILADELPHIA, July 14, 1859.

MR. EDITOR:—There is very little of interest stirring in our village. Since the 4th of July passed away, everything seems dead. Almost the only thing to engage our attention at this time is the question whether we can compel the city railroad managers to allow us seats in the cars. Several very respectable citizens (if the term be a correct one) have been ejected, and one of them has brought suit against the conductor and a passenger of the Spruce and Pine street line, for assault and battery. It appears that the gentleman bringing suit, (Mr. Geo. W. Goines,) had been up town, and the weather being inclement, he took a seat in the cars, and rode down to the Exchange unmolested. At the Exchange, he took a seat in one of the cars of the Spruce and Pine street line, which passes along Third street to Pine. From this car he was forcibly ejected. As soon as the assault and battery case is disposed of, Mr. Goines intends to enter a suit for damages in another court, which will doubtless test the question whether colored persons have a right to ride inside the cars in common with white persons. The front platform is the place pointed out to colored persons when they enter the cars, with some few exceptions.

We had a very interesting meeting on the 4th of July. An association of young men styling themselves the Bancker Institute, celebrated the 83d anniversary of American Independence at Franklin Hall, in the afternoon. Speeches were made by several gentlemen somewhat prominent in our community. Mr. J. C. White, Jr., presided at the meeting, and delivered a short address by way of introducing the matter, after which the Declaration of Independence was read, and then came the oration, which was delivered by Mr. Wm. H. Johnson. A preamble and resolutions were read and adopted, teeming with sentiments of patriotism and love of liberty. The celebration of this day is something new in Philadelphia; the people generally do not understand why we should celebrate a day that, to use an oft-repeated expression, brought freedom to the whites and slavery to the colored people. They attach but very little importance to the fact that on that day liberty was declared to be the natural, inherent and inalienable right of all men. There was not a large number in attendance, owing, no doubt, to the fact that a great many were afraid of being molested. Some persons supposed that the speakers would abuse the Government; others thought that we should speak in too high terms of those who are and have been in authority; &c.; but as many as were present were extremely enthusiastic and seemed to be delighted with the whole affair. The committee engaged the services of Johnson's Brass and String

Band, which enlivened the occasion by performing several national airs, commencing with "Hail Columbia."

We have had two excessively warm days this week (Tuesday and Wednesday); the thermometer ranged above the usual height considerably, for the summer has been a remarkably cool one. We had a fine thunder-shower on the evening of the 13th, which allayed the dust and made it a little more comfortable sleeping than the night before.

There have been several murder cases here lately, and a somewhat remarkable trial—that of Cunningham, for the murder of McCrory. It seems that Cunningham went to arrest McCrory on a bogus warrant, and being, or affecting to be, afraid McCrory, who was drunk, would do violence, he shot him through the neck, and killed him on the spot. His trial was a mockery of justice; the charge of the court to the jury and the rendering of the verdict were not strictly in accordance with the facts in the case, for instead of Cunningham being a preserver of the peace, he was a violator of law, and should have been severely dealt with for attempting to arrest a man by virtue of a bogus warrant, and shooting him for resisting. There are many laws, but very few persons get justice. More anon.

**BANNEKER.**

**OUR BOSTON LETTER.**  
BOSTON, July 14th, 1859.

MR. EDITOR:—On penning this date, I am reminded that, for a long term of years, it (the 14th of July) was observed by the colored citizens of Boston, commemorative of the Abolition of Slavery in the old Bay State; but you know there was no special statutory enactment or formal record of such an event. To be sure, Slavery once existed here, but at length died out for lack of church, state, and social support; but the grateful heart of the colored man consecrated a day to its special honor, which became one of the institutions of Boston, until, by concert of parties, it was superseded by the glorious First of August, the day which heralded the act of full emancipation to 800,000 men, women and children of the British West Indies. I believe some localities of your own State of New York yet retain the 5th of July, by way of noting its abolition of Slavery; but for many reasons satisfactory to a vast majority of her colored citizens, this day's observance is fast becoming obsolete.

The first of August last year, under auspices of the colored citizens of New Bedford, a convention was held, which, in the opinion of many, was productive of much good, and this year a similar convention is announced under call of the colored citizens of Boston, (see circular,) which has already given promise to be of an interesting and instructive character.

My own idea has not changed, however, with regard to a necessity for colored conventions, for Slavery and its attendant evils is what Anti-Slavery Societies were organized to do battle with, and colored and white should and can act together for the common object of its immediate abolition. Yet there are certain considerations which have warranted my co-operating, at different times, with such conventions.

You would like to have what I am not just now prepared to furnish—a programme of the convention to be held in Boston. Suffice it to say, we shall have access especially for the evening session, to one of the largest and best adapted halls in the city—Tremont Temple.

Arrangements are making for reduced fare on certain railroads. Delegates are being appointed in various places, and interest generally manifesting itself. Several distinguished speakers from abroad will be present, whose names, with other particulars, will be forthwith announced.

This is not to be a First of August celebration, but commencing on that day, appropriate reference will of course be made, as an incidental rather than a prominent feature. There may, and probably will be, other demonstrations, outside of the Convention Committee's responsibility.

Fraternally yours, WM. C. NELL.

**OUR WASHINGTON LETTER.**  
WASHINGTON, D. C., July, 1859.

DEAR ANGELO:—

We have scarcely any news worth relating. The only item that now seems to attract attention is the examination of the public schools (white.) I must now make the discrimination, for we have no colored public schools here, I am sorry to say. However, the day, I hope, is not far distant when we can sound it abroad to the lettered world, that the colored population of this District have been provided with some more general means of education, to make them a wiser and a better people.

Our city seems already to wear a gloomy, dull appearance. The fashionable and the gay have left in large companies for the fashionable watering places, notwithstanding we have had, and are still having, pleasant weather, with plenty of rain. Yet they leave for far more pleasant places at the North and South.

Two of our colored Masonic Lodges, named the Eureka and Social, united together to celebrate the day of their ancient patron, (St. John,) by a grand festival in one of our large halls. I am told it was a splendid affair. Being in full regalia, they made a handsome appearance. Addresses were delivered by the Rev. Wm. H. Hunter, of the A. M. E. Church, Georgetown, Charles Johnson, and others. Everything was conducted in good style.

and a large and interesting company of ladies retired greatly pleased at what they had heard, seen, and enjoyed. The addresses were thought to have been more than excellent.

The following items appear in the report of the proceedings of our Criminal Court, the place of dispensing justice (!):

The Criminal Court, at its session yesterday, took up the case of the United States vs. Thomas C. Kirkley, charged with assault, with intent to kill, upon a negro lad in his employ, named Dent. It appeared in evidence that the boy was tied by the neck so that his toes just touched the floor, and in that condition flogged and left until his cries alarmed the neighbors, who released him. The jury found the prisoner guilty of assault and battery, but not with intent to kill. Judge Crawford, in delivering sentence, said that while he agreed with the jury that it had not been the intention of the prisoner to kill the boy, yet he had seldom known a case of greater cruelty upon a dependent, helpless child. A worse, if possible, feature than even this cruelty, had exhibited itself in the course of the trial when one of the witnesses testified that he heard the prisoner endeavoring to make the negro say that another person had tied him. This was a most aggravated case. He sentenced the prisoner to be imprisoned in the county jail for six months, and to pay a fine of twenty dollars.

Wm. Parker (colored) was tried for stealing a pair of shoes from Mr. Lewis Payne, in Georgetown, and was found guilty and sentenced to six months imprisonment in jail.

Frank Grant (colored) was tried and convicted on a charge of stealing a pistol, He was sent to jail four months.

Jane Brown (colored) was convicted of stealing a watch worth \$5. She was sent to the penitentiary twelve months.

To-day, Charles Stewart (colored) was tried for an assault and battery with intent to kill Greenbury Hurley, under whose charge he was employed by Mr. Gibson, a restaurant keeper in Seventh street. It was in evidence that Stewart, by his insolent conduct, had compelled Hurley to discharge him, and after ordering him to leave, Hurley followed him into the kitchen to see that he left the place, and Stewart picked up a knife from a table, which Hurley ordered him to put down. He replied insolently that he would put it down when he got ready. Hurley then struck him across the shoulders with an iron wire or poker, such as is used about a coal grate. The negro then stepped to the door, and out into the yard, and opened the gate as if to leave, and caught up an axe, with which he struck Hurley over the head, inflicting a serious wound. The defense set up was that Stewart was acting in self-defense, and that Hurley had no legal right to punish him, he being a free negro. The Court ruled that a man has a right to punish his colored servant for insolence or willful disobedience. The jury returned a verdict of guilty as indicted.

Leannah McCoy and Winty King, (colored,) arrested on suspicion of being fugitives from labor. Leannah proved her freedom. Winty was committed, to be claimed by her master.

Jno. Plover, Wm. Barnes, Henry Marshall, Samuel Chase, Henry Brown, John Carrington, Samuel Colby, all colored, unlawful assembly; fine and costs, \$6.15 each.

What they call here "unlawful assembly" is more than three persons of color being found together at night. I shall say more on this subject in my next.

**BOX.**

**OUR HARRISBURG LETTER.**  
HARRISBURG, Penn., July 14, 1859.

MR. EDITOR:—Trusting that an epistle from the beautiful capital of the great Keystone that has so often, democratically, saved this glorious Union and preserved the arch of nationality, may prove acceptable to yourself and numerous readers, I have concluded to try the correspondent, for the information of those who may desire to visit the most pleasant, healthy, thriving, and business-like town in our interior, to luxuriate among the hills and dales, mountains and vales, bubbling brooks and shady nooks, of our neighborhood; taste from romantic Susquehanna's silvery meanderings and rocky depths, the delicious purity of Adam's XXX ale; enjoy the friendly greetings, partake of the genuine hospitality of our fellow citizens, who vie to excel even the fair fame of the Old Dominion, and to participate with the ladies in rendering honor to whom honor is due, in manifesting their sympathy and identity with those, who, in the "land of the free and home of the brave," are enduring the atrocities of the "sum of all villainies," and especially to show, in a feeling, orderly, and popular manner, their appreciation of the diffusion of Fraternity, Liberty, and Equality, among enlightened nations, that ours may see, hear, feel, and, if possible, blush with shame at her falsity and foggyism so abundantly manifest in this progressive age, her tardiness to acknowledge, as a nation of Christians, in the most catholic manner, the truth, wisdom, and justice, of these great primary principles in natural economy, prosperity, and greatness, by celebrating the 1st of August, by commemorating the 25th anniversary of that glorious day, by honoring the Silver Wedding of Freedom by 800,000 sons and daughters. To all who thus desire, Good Samaritan Council No. 1, Independence, Mo., will act as agent.

pendent Order of Daughters of Temperance, assisted by our citizens, are making extensive preparations to give a cordial reception, render the visit and occasion one of unusual interest. Numerous invitations, at home and abroad, have been extended for the Grand Procession, and have been heartily responded to by Brotherly Love Lodge G. U. O., of Odd Fellows, Harrisburg, and Nehemiah Lodges A. Y. Masons, various schools, beneficial societies, and the Henry Highland Garnet Guards, Capt. Bennett. A number of associations from abroad are expected, among them two military companies, one from Chambersburg, Penn., and the other from your city. Among the speakers are the Rev. Chas. W. Gardner and Abram Cole, of our town, our talented friend Jacob C. White, Jr., of Philadelphia, and your distinguished citizen and orator, Henry Highland Garnet. They are all too well known to need any introduction by your humble correspondent, but from their well-known ability, I may bespeak for their audience an intellectual feast varied, rich, and "substantial," pleasing. Saunders' celebrated Cornet Band, of Philadelphia, has been engaged. Their delightful musical combinations will add much to the interest and amusements. Gen. Cameron's beautiful Grove, situated about two miles from town, has been kindly granted for the great public dinner and ceremonies of the day. Therein will be erected stands, tables, seats, &c., for the ample and comfortable accommodation of the immense concourse expected, for whose special benefit the Council have secured the issuing of excursion tickets over all the railways connecting with our town, with the annexed reduction and duration: Cumberland Valley, from Chambersburg and all intermediate places, 33 per cent., good for two days; Schuylkill and Susquehanna, from Pottsville, Auburn and all intermediate places; Pennsylvania Central, from Philadelphia, Pittsburg, and all intermediate places, 50 per cent., good for four days; Northern Central, from Baltimore, Elmira, and all intermediate places, 33 per cent., good for fourteen days; and the Reading, from Philadelphia, Reading, and all intermediate places, except within 30 miles, 50 per cent., good for seven days. This is the first occasion in the history of our State on which the railway companies generally will issue excursion tickets, for the benefit of persons desiring to participate in any demonstrations among our people, and I sincerely hope they will not fail to show, by their numbers, their fullest appreciation of the great favor thus conferred, and of this cheering evidence of the advancement of liberal sentiments in our commonwealth, as it will enable them to come from all portions of this and the borders of the adjoining States, at a cost conformable to the times and our circumstances. Efforts are being made to obtain excursion tickets over the New Jersey Central, Lehigh Valley, and East Pennsylvania Railways, to enable our military company, and citizens generally, to come by the shortest and cheapest route, The Odd Fellows and Masons expect large numbers of their brethren from abroad, and their respective halls will be opened and in order for their comfort and accommodation. In addition to the procession, speaking, and singing, (which will embrace a number of Anti-Slavery songs,) dinner and amusements of the day, the lovers of vocal and instrumental music will be entertained in the evening by a grand concert in the splendid saloon of Brant's Hall, and those who "won't go home till morning," but prefer letting themselves go on the light fantastic toe, will end the night by a Grand Citizen's Dress Ball, in the Exchange Building. Yours, &c., FAITH.

**MRS. DOUGLASS' LECTURES.**

A course of lectures on Anatomy, Physiology and Hygiene, was given to a class of ladies in Philadelphia, during the past winter, by Sarah M. Douglass. These lectures deserve the highest commendation. It is very generally acknowledged, that an acquaintance with the structure and offices of the human system, is necessary to those whose especial duty it is to protect the health of the young; they who argue that such knowledge is inconsistent with the delicacy of woman's character, can never have realized that the human frame is the work of the same All-wise and Holy Being, who endowed woman with her pure and refined nature. Any feeling that leads her to shrink from the study of this great work is not of God's implanting, and should be repudiated by her.

The lectures of Mrs. Douglass breathed throughout a recognition of the God whose glorious handiwork they presented to the view. They were not mere details of scientific facts, but were enriched by numerous and beautiful illustrations, well calculated to elevate the mind, and so practical as to engage the attention of many on whom theories, however grand and inspiring, are lost.

Mrs. Douglass has been long known, both in New York and Philadelphia, as a most successful and self-sacrificing teacher. Many of our most honored wives and mothers owe their intelligence to her faithful instructions. It is, then, fitting that they who received their early lessons from her, should now come to acquire that important knowledge which may secure the physical, and consequently no small degree of the moral and intellectual well-being of our future men and women. G.









## News Summary.

Eighteen or twenty slaves were recently manumitted by a Mr. Norton, of Hinds Co., Miss., sent to California, their passage paid, and a draft of \$1000 forwarded to be distributed among them.

Judge Withers, of Charleston, S. C., lately fined Thos. M. Hume \$500 for having held a conversation with a jurymen on a slave case, and C. E. Kanapaux, a deputy sheriff, \$100 for permitting such conversation. Mr. Hume promptly paid his own fine, and the sheriff his.

One of the editorial corps of the "Universalist Herald," published at Montgomery, Ala., has recently had his heart grievously smitten by the death of his "only servant woman Nancy." Hear how he "takes on" about it: "Never before have we seen such a quiet death. Her age was about 36. In her death we feel that we have lost a long tried friend. The attachment between master and servant, in this instance, was strong. Poor Nancy! never more shall we behold her in the flesh. She has finished her mission on earth, and entered the climes of glory above." Instances where the attachment has been "strong" are not rare, as the mixed population of our Southern cities abundantly prove.

The "Detroit Advertiser" says that the slaves run off by old John Brown, of Kansas, and who arrived at Windsor, O. W., early in the Spring, are all doing well.

A correspondent of the "Rochester American," giving an account of the explosion aboard the Bay State on the 4th inst., says that the "boys" of the boat "were beside themselves with alarm." This is remarkable, really, when we take into consideration his statement that "all was intense alarm and confusion."

A true bill was found at the late session of the Federal Court of Oxford, Miss., against M. Brodnax, a slave dealer of Memphis, for offering four or five Congo Africans for sale in the Columbus market last March.

A German, named Green, has been arrested in Pendleton county, Kentucky, while in the act of abetting four slaves to make their escape across the Ohio. Of course, a long and dreary imprisonment is to be the consequence of this philanthropic act.

The late Arkansas Legislature passed a law, to take effect January 1st, 1860, prohibiting the employment of free colored persons on water-craft navigating the rivers of that State, under heavy penalties.

James Christopher, a colored seaman, fell overboard from the ship *Endymion*, on her late passage from Liverpool, and was drowned.

John Baptiste, a colored seaman, while bending a foremast aboard the *Guy Manning*, from Liverpool, fell on deck, and was instantly killed.

Rev. C. W. Demmon has withdrawn from the editorial department of the *Fall River "News."*

The father of Passmore Williamson sent one hundred dollars to Professor Peck at his contribution towards the relief of the imprisoned Oberlin rescuers, while they remained in jail in Cleveland. Passmore, it will be remembered, endured a long imprisonment for contempt of Judge Kane's United States Court, before which he was brought on a charge of assisting fugitive slaves to escape.

The Pittsburg "Dispatch" says: "Rev. James Sinclair, formerly a resident of this vicinity, is now in charge of two Presbyterian congregations on the border between North and South Carolina. He informs us that the greater portion of the population of five counties in that part of North Carolina, are of Scotch descent, and the Gaelic language is spoken even by the slaves, some of whom understand no other."

They had a lively game of ball at Ash-tabula on the Fourth, and the venerable Joshua R. Giddings made the highest score, never missing the ball when it came near him.

The bark *Mendi*, which recently sailed for Liberia, took out as a present from H. M. Schieffelin 1,500 volumes of school readers for the common schools of that republic.

Dr. Doy, under sentence in St. Joseph jail for an alleged kidnapping, was rescued on Sunday morning, during a violent storm, and is still at large. Great excitement prevailed at St. Joseph on the announcement of his escape, and a pursuit was attempted, but without success.

Dr. Winterbottom, the father of the medical profession in England, his name being first in the new Medical Register, died at Westoe, near South Shields, July 8, in the 90th year of his age. Dr. Winterbottom was also probably the oldest Anti-Slavery advocate alive, having been connected with the great movement for the emancipation of the African race from bondage from early life. He lived some years in Sierra Leone, and wrote a well-known book among the profession, "Winterbottom on Hot Climate," as the result of his experience in that deadly climate.

Twenty leading Democratic papers of Mississippi advocate the re-opening of the slave trade, and Mr. Buchanan's Collector at Vicksburg openly and offensively urges it as a party measure.

According to the latest London papers, there is reason to believe that Mr. Cobden is not unlikely to be appointed to the important office of Governor-General of Canada. Such a proposition has been discussed in high quarters, and it is said that when the opportunity for putting it into motion arrives, Mr. Cobden will be prepared to accept the honorable responsibility it will impose upon him.

[From the Correspondence of the N. Y. Tribune.]

### "NEGROES AND MULATTOS."

When the report of the Committee on Education was under consideration, Mr. Stinson, of Leavenworth, precipitated the first debate by offering an amendment to section 2. The section reads: "The General Assembly shall encourage the promotion of intellectual, moral, scientific and agricultural improvement, by establishing normal, preparatory, collegiate and university departments, which schools shall be open for the admission of pupils of both sexes." The amendment was to add: "But no negro or mulatto shall be permitted to enjoy any of these privileges in the future State."

"The Democratic" gentleman from Leavenworth said that he "had a duty to perform." He believed a majority of the people of Kansas were in favor of the amendment that he had offered, and he desired to get his Republican friends upon the record. He spoke of "negro lovers" with the usual rigor, and seemed to be intensely delighted at the idea that he had got a subject that might divide the Opposition in the Convention. Mr. McDowell, another of the Democrats, took up the "nigger" cue. He did not avert to the subject immediately under consideration, but branched off on "nigger equality," "nigger voting," and "nigger emigration." The gentleman wished to "protect" his people from "black pollution." This was the great issue, and he wished it "squarely met." He wanted to "see the Republicans take issue on it."

"He wanted to see the yeas and nays on it." The people had signified their wishes on this point. He "wanted to see those wishes carried out." He was in favor of popular sovereignty. This was "a question the people felt a deep interest in." He "was for the supremacy of the white race."

Mr. Kingman, of Brown, took issues against the amendment. His speech was a keen and sarcastic series of repartees against the proposal and the proposers. He referred to the "record" they desired, and the wish he had to accommodate them.

Mr. Slough, of Leavenworth, favored the amendment. He desired that all negroes and mulattos be excluded from the State, and consequently from schools and educational privileges. He wanted to see the Republican record on this subject. The people were opposed to all amalgamation. He wished to see this question tested, and wanted the yeas and nays on it.

Mr. Ritchie, of Shawnee, opposed the amendment, and took ground against the inhumanity of the provision. They had run against him on that issue, and he was here. His house was open to the oppressed wanderer, no matter what his color, and he did not know that it would be closed even to a National Democrat.

Mr. Blount, of Anderson, and some others, spoke, but the most able and impressive remarks were from O. S. Thatcher, of Lawrence. He spoke of the efforts of the slave power to fasten slavery on Kansas—how the Democracy, in their service, had violated the Missouri Compromise, and opened up a civil war to plant slaves and slave labor in Kansas. Foiled in this, they were now relentlessly following the helpless victims of their cruelty with this bitter persecution. They were not to be permitted to stand upon the soil, or breathe the air that the struggles of freedom had secured to freedom. Of all the deep blackness of the Democratic debasement, this legislation, and prejudice, and crime, was the deepest.

The scathing strictures of the gentleman seemed to have some effect even upon the African Democracy. They adjourned last night upon the close of his remarks, and upon the resumption of the discussion on the report this morning, seemed to be less disposed for an argument. The amendment was laid upon the table, 29 to 20.

But they were not satisfied. They still offered amendment after amendment of the same character, and demanded the yeas and nays on them. One motion to insert that negroes and mulattos should be allowed no privilege of education, in an additional section, was rejected by 33 to 17. In pursuing the "nigger" in this way for capital they got into the nicest predicament that a party seeking a record on their opponents ever got into. Appended to the report on Education was an article for the creation of institutions for an insane asylum, penitentiaries, and poor-houses. Section 4 of this article provided that

"The respective counties of this State shall provide, in some suitable manner for those individuals who, by reason of age, infirmity, or other misfortune, may have claims upon the sympathy and aid of society, under provisions to be made by the General Assembly."

One of the zealous Democrats, following the party cue, moved to insert, "except negroes or mulattos" after the word misfortune. Several of the Republicans laughed outright at this, and demanded the yeas and nays on it. The "nigger" Democracy found all at once they had got into a scrape. They tried to avert the vote, but were not permitted to escape it. Several of their speakers, in the earlier discussion, had with an air of triumph said, "We want this time played out; come up, gentlemen Republicans, and face the music." They had now the privilege of facing the music themselves. They did not know what to do. One of their number voted one way and then changed his vote. Another begged to be "excused from voting." Such a guttering among the Black Democracy had never been witnessed. They dare not vote for their own proposition. They held hurried and excited conferences with each other, and the result stood, for the amendment, 2, against 48—Messrs. McDowell and Foster only being able to swallow quite so much of the "nigger."

To make it still more conclusive, Mr. S.

O. Thatcher rose. He said he was afraid his Democratic friends were embarrassed by the insertion of the amendment in this section. In order to give them a proposition unembarrassed in that way, he moved an additional section, to the effect that "the provisions of this article should apply to no negro or mulatto," and demanded the yeas and nays on it. Again were the Democracy in a helpless flutter. The vote stood, yeas, 47; nays, 3. Mr. Brown, who voted for it, changed his vote.

Badly beaten on this negro hobby, but not quite annihilated, they again moved, as a closer, that no negro should be permitted to enter the schools in the Territory, and were voted down—yeas, 34; nays, 16—Mr. Greer being the only Republican voting with the Democracy. The report was then finished, adopted, and sent to the Committee on Phrasology.

ROMANCE AND REALITY.—A most extraordinary case is about to occupy the attention of Judge Culver, involving circumstances nearer akin to romance than plain, naked truth, as we are informed, are now in progress of being submitted for legal adjudication. The following are the principal facts set forth in the documents alluded to: About five years ago there came to reside in Brooklyn a lady of remarkably genteel and prepossessing appearance, who represented herself to be a widow from the vicinity of Mobile, Ala., and who evidently had means sufficiently ample to enable her to occupy a respectable social position. She was accompanied by a little boy of seemingly mulatto or negro parentage, then about three years old, which she invariably spoke of as being the only surviving child of a favorite servant of her deceased husband. In the course of time, she (being yet young and attractive) was "wooed and won" by a gentleman who formerly was engaged in mercantile pursuits in New York, but who (becoming unfortunate in business) is at present in the employ, as a book-keeper, of an eminent firm across the river. The fruits of this marriage are two fair-haired children, and up to within a recent period the parents have lived harmoniously and affectionately together.

A sad blight has, however, overtaken their dream of happiness! On the morning of the 14th inst., a man of stalwart proportions and somewhat handsome presence—but of marked *chrysothrix*—called at the house of the party alluded to, accompanied by two New York lawyers, and demanded possession of the apparently negro boy, alleging himself to be the father of the pretended slave child, and declaring that its female custodian was its mother, and his divorced wife. So startling a disclosure has, of course, created the utmost consternation and alarm among the friends of those who are most deeply interested in unraveling the truth of this "strange eventful history"—the lady sating in the most emphatic manner that the statements of her accuser are infamously false, and originate in a plot to destroy her peace. On the other hand, the alleged husband and father of the boy has sworn to the truth of his avowment, and says that witnesses will be produced from St. Louis, Mo., where he is well known as a trader and property owner, to sustain him in the proceedings which he has (only thus far partially) instituted. The lady is of German extraction, and the person who claims to have once been her "liege lord" is either of Creole or semi-Indian blood. He states that the separation between them was caused by detected infidelity on her part, and that until within a short period past, he was led to believe that she was in Europe. Mr. Atkins, Mr. Carpenter, and Mr. Miller, all of New York, appear for the Missouriian, and Mr. Phillips and Mr. Morris, of New York, and J. L. Jones and Mr. Farmer, of Brooklyn, for the respondent.—*Brooklyn Eagle*.

HARD TO BEAT.—William Jason, a colored man, who stands six feet and some three inches in his boots, and makes gas for our gas company, astonished our brag-mowers at the beginning of harvest, by talking of what he could do with fair shake in big wheat. No one was disposed to believe he could do half he said, although it was conceded that William had too good a character to tell a falsehood, even by way of bragging. To prove he could do all he said, however, he made a contract to cut Mr. John Jumpy's field of wheat, twelve acres, at seventy-five cents per acre; also a lot of six acres for Joseph Graham, Esq., at the same price. These eighteen acres he cut in a little over three days and a half, and worked moderately; and so rapidly does he swath it that two binders find it hard work to keep up with him. He is a perfect wheat machine, and is ready to contract with any one to cut six acres a day, at one dollar per acre, and no charge for the day's work if he does not do it between the rising of the sun and the going down of the same. If any doubt his ability to do it, let them try him. This is about the usual quantity cut by three cradlers hereabouts. Although first rate at making gas, William is still better in a harvest field. He cuts clean as well as fast.—*Star, Easton, Md.*

THE OHIO BLACK LAW UNCONSTITUTIONAL.—The Court of Common Pleas of Cuyahoga county, through Judge Foote, this morning delivered an important decision. At the last election, Freeman H. Morris, tailor, of this city, and having about one-fourth negro blood in his veins, presented himself at the First Ward voting place, and was barred from voting on account of his negro blood. Action was brought against the Judges of Election, Sanborn, Christian and Garrett, for illegally rejecting the vote. They pleaded in defense the recent action of the Legislature respecting any person having negro blood in his veins. The case was made up, and submitted to the Court. This morning Judge Foote decided for the plaintiff, declaring the "Black Law" to be unconstitutional. The Court held that under the old Constitution of Ohio all persons having more than half white blood were declared to be legally white. The new Constitution merely mentioned "white persons," without defining what constituted a white person. Consequently the definition of a white person contained in the old Constitution remained in full force, and no law declaring a person having more than half white blood to be a negro, must of necessity be unconstitutional.—*Cleveland Herald, July 14*

NEGO CONSPIRACY IN VIRGINIA.—The *Clarksburg (Va.) Register*, July 15, says: "A negro woman belonging to Mr. M. J. Nixon, of this county, gave information on Wednesday last that there was a combination among the negroes of the neighborhood of Shinnston, for the purpose of running off, and defending themselves in so doing. She states that some of the negroes about Clarksburg are engaged with them, that they are well supplied with firearms, &c. Ten of the negroes suspected were arrested on Wednesday, and are now in jail. The negro woman giving information is also in jail. She further states that these negroes were supplied with poison, which was distributed among them at a convention of them held at Shinnston not long since, and that their intention was to poison their masters' families."

DISGRACEFUL OUTRAGE.—We learn from the *Flushing "Journal"* that a most indecent assault, it is alleged, was perpetrated upon the person of an idiotic colored girl, aged 13 years, by a white man aged 30, on Thursday last, at Bayside. The mother of the child left home to go out to a day's work on that day, leaving it with one or two other children. While she was absent, the miscreant, after inveigling the smaller children from the house, entered and perpetrated the outrage in question. The screams of the child were heard at a considerable distance. A warrant was issued for the arrest of the scamp, who is well known, but when the "Journal" went to press he had not been captured.

MARRIED.—FOWLER—COPPIN—At Hudson, N. Y., on the 23d inst., by Rev. Wm. F. Butler, James Fowler to Maria Coppin, all of said city.

DIED.—MILLER—On Sunday, 24th inst., of disease of the heart, FRANKLIN S. MILLER, wife of Peter H. Miller, in the 25th year of her age. Burial in the Mt. Pleasant (Vt.) and Bangor (Me.) papers please copy.

## Special Notices.

Call for a National Convention.—At a Convention held at Montrose, Pa., Sept. 4th, 1858, the following resolutions were adopted:

Resolved, 1st, That the improvement and elevation of the colored race is an object that should interest every philanthropist, and particularly the colored people of these United States.

2nd, That in promoting this great object, reliance must be placed mainly on the colored people themselves.

3d, That we fully believe that education, intellectual and moral, is the lever by which their elevation is to be accomplished; that while industry, economy and temperance are immensely important, still education is the great instrument that will render effectual all other means.

4th, That as union is power, we would recommend that a general Convention be held as soon as the way can be prepared.

5th, That this Committee would invite the co-operation of all denominations of Christians, to unite with them in calling a National Convention, to meet on the first day of August, 1859, at Harrisburg, Pa., and join in a general celebration of West Indian Emancipation.

6th, That an Executive Committee of seven be appointed, with power of enlarging their number as they may deem expedient, and to make such arrangements in relation to the Convention as their discretion may direct.

7th, That a circular be sent by this Committee to all churches and communities where colored people are located, requesting them to call meetings as soon as convenient, to appoint delegates to this Convention, who shall present us with statistics of the population, Sabbath and day schools, and of the general prosperity and progress of the colored people in their vicinity.

8th, That all free colored persons in the United States, and all others friendly to the object, be invited to attend this Convention, to confer on all the best methods to promote the best interests of the colored race, and to adopt such means as will accomplish these ends.

On motion, Resolved, That the following named gentlemen compose the Executive Committee: Revs. Thomas James, John Anderson, Wm. Sanford, Burr Baldwin, B. B. Emery, Hon. Wm. Jessup, B. S. Bentley, Esq.

In accordance with the above resolutions, a National Convention will be held at the time and place stated. A celebration worthy of the day is expected, and we trust that a Convention will be held which will do much for the redemption and elevation of our crushed people.

All journals friendly to the cause are earnestly requested to copy this call.

## A Call for a Convention

OF THE COLORED CITIZENS OF THE EASTERN STATES.—Fellow Citizens: We issue this call to invite you to attend a Convention to be held in the city of Boston, commencing at 10 o'clock, on Monday, the 1st day of August, 1859.

The primary object we have in view is to take into consideration the Moral, Social, and Political elevation of those with whom we are identified, by complexion and condition, in the New England and other States.

In all cities five of the Eastern States, the colored citizens are deprived of the privilege of voting on equal terms with the whites.

Free suffrage is the basis of a free government, the safeguard of a free people, the strength of the strong, the defense of the weak, a powerful auxiliary to respectability, wealth, and usefulness; and just in proportion as men are deprived of this, they are shorn of their strength, and are subject to poverty, disgrace, and abuse.

We are convinced, fellow-citizens, that not only our political, but our depressed condition in all other respects, in the Free States, is owing in a great degree to the fact that we are politically weak; not possessing the unrestricted use of the elective franchise. The national body politic sees in us nothing to fear, and no favors to court.

We therefore urge upon colored men, in all sections of New England, to evince their self-respect and love of freedom, a desire to promote their moral, social, and political elevation, by assembling at the above time—a day consecrated by the signal and successful example of Great Britain emancipating 800,000 men, women, and children in her West Indian colonies, and hence earnestly suggestive to us to strive in securing equality to the half-free colored citizens of the Northern States, and hasten the day of full emancipation to the nation yet groaning in the Southern prison-house of our country.

We cordially invite our brethren from New York, Pennsylvania, Ohio, and the far West, to meet with us, that the cause of our several grievances may be discussed, and the remedy sought. With the exception of Connecticut, the New England States have magnanimously acknowledged our political rights, and great progress has been made in our moral and social elevation within the past twenty-five years. But let us, fellow-citizens, extend the words of encouragement to our brethren struggling in other States, until the rights of colored Americans shall be granted and respected everywhere.

This call issued by authority of a public meeting held at Bethel Church, Boston, Tuesday, May 3, 1859.

### Committee.

WILLIAM WELLS BROWN, JEREMIAH HARVEY, LEWIS HAYDEN, JOHN J. SMITH, WILLIAM C. NELL, NELSON L. PERKINS, HENRY WEEDEN, MARK R. DEMONTIE, Secretaries, GEORGE L. RUFFIN, Secretary.

### Grand Celebration in Poughkeepsie.

The friends of freedom will celebrate, in Poughkeepsie, on Monday, August 1st, 1859, the 25th Anniversary of West Indian Emancipation.

Ample arrangements have been made for the accommodation of all who may attend. The Committee of Arrangements feel warranted in saying that this will be the largest and happiest celebration of this anniversary ever held in this country.

### ORDER OF EXERCISES.

The procession will form under the direction of the Marshal, at ten o'clock, at Zion Church, in Main street, and proceed to the river in the following order, to meet friends from abroad:

1. Grand Marshal.
2. Band.
3. President and Vice-President of the day.
4. Committee of Arrangements.
5. Orator and Reader.

The procession will march thence to the Grove, where the following exercises will take place:

1. Music by the Band.
2. Prayer, by Rev. B. H. Davis.
3. Opening Address, by J. H. Townsend, President of the Day.
4. Reading the Act of Emancipation, by W. G. Strong.
5. Oration, by W. J. WATKINS, Esq.
6. Music by the Band.
7. Benediction, by Rev. W. H. Decker.

### COMMITTEE OF ARRANGEMENTS.

Rev. W. H. Decker, J. H. JAYCOX, C. JAYCOX, L. DUBOIS, C. E. VERNONG, J. A. M. BOLDING, J. C. RHODES, J. P. LEE, J. E. DUBOIS, Isaac Calder, W. F. BUTLER, Secretary.

### Twenty-Fifth Anniversary

of WEST INDIAN EMANCIPATION.—Grand State Celebration at Geneva, New York.—The friends of freedom will celebrate this glorious event in the village of Geneva, on Monday, the first day of August, 1859, at which time a grand enthusiastic demonstration may be expected in favor of Liberty and Equality.

### ORDER OF THE DAY.

1. Gun at daybreak.
2. Ringing of bells and firing of cannon at sunrise.
3. At 6 o'clock A. M., the friends of freedom will meet to pray for the millions in bondage, and to return thanks to Almighty God for blessings already bestowed.

### MARSHALS OF THE DAY.

Edward Johnson, John D. Berry. At 11 o'clock A. M., the procession will be formed under the direction of the Marshals, at the High street Union Church, in the following order:

1. Grand Marshal and Staff.
2. Martial Music.
3. President and Vice President, in carriages.
4. Orator and Reader.
5. Rev. Clergy.
6. Brass Band.
7. Revolutionary Veterans from the Prison House of Bondage, in carriages.
8. Benevolent and Literary Societies, in carriages.

9. Committee of Arrangements, in carriages.
10. Colored District Schools.
11. Citizens and Strangers.

And march to the park, where the following exercises will take place:

1. Music by the Band.
2. Singing by the Geneva Vocalists.
3. Prayer.
4. Reading the Act of Emancipation, by J. AUGUSTUS JEFFREY, of Geneva.
5. Music.
6. Opening Address, by FREDERICK DOUGLASS, President of the Day.
7. Oration, by Rev. Dr. GEO. B. CHEEVER, of New York City.
8. Music.
9. Benediction.

The procession will again form, and march to the Mansion House, where a sumptuous Dinner will be served up by R. Swift, Esq. At 5 o'clock P. M., an excursion will take place on the beautiful Seneca.

### ACTING COMMITTEE OF ARRANGEMENTS.

J. W. Duffin, B. F. Cleggitt, J. Augustus Jeffrey, J. G. Allen, George Lincoln, J. G. Duffin, A. E. Arnold, Edward Johnson, J. W. DUFFIN, Chairman, J. A. JEFFREY, Secretary.

## ADVERTISEMENTS.

### THE PROVINCIAL FREEMAN

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The "Provincial Freeman" will be devoted to Anti-Slavery, Emigration, Temperance, and General Literature. It will open its columns to the views of men of different political opinions, reserving the right, as an independent journal, of full expression, on all questions or projects affecting the people in a political way.

Not contented to the views of any religious sect exclusively, it will carefully observe the rights of every sect, at the same time that a reservation shall be made in favor of an existing difference of opinion as to the views or actions of the sects respectively.

As an advertising medium, as a vehicle of information on Agriculture, and as an emblem of vice in any and every conceivable form, and a promoter of good morals, it shall be made worthy of the patronage of the public.

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### THE BEVERIDGE HOUSE

42 LEVIN STREET, NEWPORT, R. I. Messrs. TUCKER & SMITH.

Opened this Establishment for the reception of Boarders, June 1st, 1859. Everything will be done for the accommodation of those who will favor them with their patronage, to contribute as much as possible to their enjoyment.

## MISCELLANEOUS.

### THE GOLDEN RULE.

By DAVID F. NEWTON, Editor. Published monthly, at 48 Beekman st., New York. Single copies, monthly, per annum, in advance, \$0 50. To one address, 2 00. To two addresses, 3 00. To three addresses, 4 00. To four addresses, 5 00. To five addresses, 6 00. To six addresses, 7 00. To seven addresses, 8 00. To eight addresses, 9 00. To nine addresses, 10 00. To ten addresses, 11 00. To eleven addresses, 12 00. To twelve addresses, 13 00. To thirteen addresses, 14 00. To fourteen addresses, 15 00. To fifteen addresses, 16 00. To sixteen addresses, 17 00. To seventeen addresses, 18 00. To eighteen addresses, 19 00. To nineteen addresses, 20 00. To twenty addresses, 21 00. To twenty-one addresses, 22 00. To twenty-two addresses, 23 00. To twenty-three addresses, 24 00. To twenty-four addresses, 25 00. To twenty-five addresses, 26 00. To twenty-six addresses, 27 00. To twenty-seven addresses, 28 00. To twenty-eight addresses, 29 00. To twenty-nine addresses, 30 00. To thirty addresses, 31 00. 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there were many—had often tried to lead him to a happier frame of mind, and to make him take an interest in his own future. They had urged him, since he had taken up his abode in Jerusalem, to settle more comfortably, to get into a better and more convenient workshop, and, since his skill as a workman always ensured him the means of living, to marry. For they knew that the fresh interests of a domestic nature which would follow would be of the greatest possible service to him.

"The day will come," was his invariable answer to all such advice—"the day will come when some one will shoot me with a pistol through the back, just as I shot my friend. That day will surely come; what have I to do, then, with a wife or children—with a wife whom I should leave a widow—with children whom I should leave fatherless? What have I to do with settling with comfort or a home? I shall have a home when the pistol-bullet sends me to my grave beside my friend. I shall go home then," said the German locksmith.

My revolver was sent back to me repaired, and as I was just about to start away on a short journey into the environs, and was in some haste, I set off without trying it.

In the course of the day, however, partly wishing to ascertain how far my pistol was restored to a condition of usefulness, partly from a desire to bring down a bird which I saw on the wing, apparently within pistol shot, I lifted my revolver to let fly at him.

The weapon missed fire.

On examination, I found that the defect this time was precisely the reverse of what it had been before. The lock went so loosely now, and had so little spring in it, that the hammer did not fall upon the cap with sufficient force to explode it. I tried the pistol several times, and finding it useless, sent it again, on my return to Jerusalem, to the German locksmith, charging my servant to explain to him its new defect, and above all things to caution him as to its being loaded, as I had done myself on the former occasion.

Mark how that pistol played with the man's life! Mark how it returns to him again and again! Why not have done its work at once?

"The revolver was brought back to me the next day in a state, as I was told, of perfect repair.

This time I took it into the garden to try it. The first time it went off well enough, but at the next time—for I was determined to prove it thoroughly—I found that its original defect had returned, and the lock would not stir, pull at the trigger as I may.

"There is something radically wrong here," I said. "I will go myself and see the German locksmith about it, without delay."

"That pistol again," said the locksmith, looking up, as I entered his miserable abode.

What would I not have given to have seen able to say anything that would have altered the expression of that haggard countenance. But it was impossible. I made some attempts to draw the poor fellow into conversation, though I felt that even if these had not proved (as they did) wholly useless, my comparative ignorance of his language would have stood in the way of any service. Our conversation, then, limited itself to the matter in hand, and we agreed that the only thing to be done with the pistol now was to take its lock off, and make a perfectly new one in imitation of it. This, however, would take some time, and it would be necessary that the locksmith should keep the weapon by him for three or four days at least. He took it from my hands as he told me so, and placed it carefully on a shelf at the back of his shop.

"Above all things," I said, as I left the house—"above all things, remember that the revolver is loaded."

"I shall not forget it," he said, turning round to me with a ghastly countenance. This, then, was the third time that that pistol was taken back to the German locksmith for repair.

It was the last.

I can see—continued the narrator of this strange story, looking round on us, after a pause—"I can see that you all know what happened, and that I have only to tell you how the fatal termination of my story was brought about.

The German locksmith, being very much occupied, owing to the reputation he had obtained, as a clever workman, had taken into his employment a sort of apprentice or assistant, to help him in the simple and more mechanical parts of the trade. He was not much used—a stupid, idle, trifling fellow at best. One day, soon after I had left my revolver for the last time to be mended, this lad came in from executing some errand, and standing idly about the place, took down my pistol from the shelf on which it lay, and began to look at it with some curiosity, not being accustomed to the sight of a revolver.

The locksmith, turning round from his work, saw the lad thus occupied, and hastily told him to put the pistol back in the place he had taken it from. He had not had time, he said, to attend to it yet. It was loaded, and it was dangerous to pull it about in that manner. Having said this, the German locksmith turned round, and went on with what he was about, with his back towards the lad whom he had just cautioned, and whom he naturally supposed, had restored the pistol at once to its shelf.

The boy's curiosity, however, was excited by the revolver, and, instead of doing as he was bid, he retained it in his hand, and went on prying into it, examining how the lock acted, and what were its defects.

The poor German was going on with his work, muttering to himself, "Strange, how that pistol returns to me, again."

The words were not out of his lips when the fatal moment, so long expected, arrived, and the charge from my revolver entered his back. He fell forward in a moment, saying as he fell, "At last!"

The foolish boy rushed out of the shop with the pistol in his hand, screaming for assistance so loudly that the neighbors were soon alarmed, and hastened in a crowd to the house of the poor locksmith.

I have to relate a horrible and incredible thing, which, impossible as it seems, is yet true.

The German locksmith started up from where he lay, pushing aside all those who stood around him with an unnatural and inconceivable strength. His body swayed for an instant from side to side, and then

he darted forwards. The crowd gave way before him, and he rushed from the house. He tore along the streets—the few people whom he met giving way before him, and looking after him in horror as he flew along—his clothes out open at the back, blood-stained and dripping, and with death in his regard. Not one pause, not an abatement in his speed, till he reached the infirmary, passed the man who kept the door, and up stairs he flew, nor stopped till he came to a bed which stands beneath a window, and across which the shadow of a cypress falls when the sun begins to sink. It was the bed on which his friend had breathed his last.

"I must die here," said the German locksmith, as he fell upon it. "It is here that I must die."

And there he died. The haunting thought which had made his existence a living death was justified. The presentiment had come true at last; and when the thunder-cloud, which had hung so long over this man's life, had discharged its bolt upon his head, it seemed to us as if the earth were then lighter, for the shade had passed away.

Is death the name for a release like this? Who could look upon his happy face, as he lay upon that bed, and say so?

It was not the end of a life, but the beginning.

**The Weekly Anglo-African.**

NEW YORK, AUGUST 13, 1859.

Advertisements for this paper must be accompanied by the cash.

Copies of this paper can be purchased of the news-dealers everywhere.

**PUT MONEY IN THY PURSE.**

Talk as we may, think as we please, of one thing we may be certain—that very little headway can be made in this cold, stern, rigid world of ours without money or its value. This is true of individuals, true of communities, true of nations. A man may have learning, he may have brains, he may have all the better qualities of head and heart, yet they will avail him little in life's comfortable progress if he have not substantial means, or cannot turn these personal advantages to the acquisition of individual means. So also of communities or nations. In either case, possessed of all these qualifications, which are quite essential of themselves, still they become but mere gangs of learned beggars, brainful speculators, soft, dreamy philosophers, to be taken advantage of by any monied power within whose grasp they may chance to come. They are the mere cogs, wheels, and spindles, or serve to make up the machinery by which the monied power works and increases its own strength; and there is no escape from this state except by the possession of the essence of that power—money.

And what is true in this general statement is eminently true in reference to the Anglo-African as a class or as an individual. His greatest disability to-day is a want of a right use of money. As for learning, the mere learning of the books, he has as much as the common run of his Anglo-American fellows, and enough for all practical business purposes—enough, at least, for his present business necessities. His only difficulty in this respect is that he has no available business learning. As for talent, no one at this day will deny him that, however misdirected it often is; and as for his goodness of heart, why that is conceded on all sides. He has, too, industry. The Anglo-African is not an idle being. He may be improvident, but not idle.

What, then, lacketh he? There is but one answer to this question, and that is, he lacketh money. In this is comprehended all that we need in connection with what we already possess, to make us even with our Anglo-American brethren. To that, then, to the various means and devices by which we can get and hold money, and which we can contribute to our own personal advantage, and tell upon the community and the nation, let us from this day forth devote ourselves, hand, and mind, and strength.

Let us not be misunderstood. We would not have the Anglo-African hate one time or the efforts in learning, in art or science, or of his progress in any of the higher qualities of the heart; but we would have him, in addition, get more of the power and strength which underlie the polity of the community and the nation—money. Does any body believe that, in addition to what he already possesses, the Anglo-African could not gracefully open every ear door, place his chair to every hotel table, at the first sound of the gong, have his choice birth in every steamboat on our waters, or obtain any other common right now withheld him, in less than six months, with the possession of a right application of money? If there be any individual so green as to entertain such a belief, he puts a very false estimate upon, and does great injustice to, our money-loving, money-seeking, money-getting, money-worshipping Anglo-American brethren, who now have and hold both the money and the power of the land.

We say again to the Anglo-African, "Put money in thy purse." Begin with small beginnings. The world was not made in a day, nor can a fortune be made in a first; then dollars, and those will soon roll up to hundreds, and these in time to thousands. Let us begin with our children. Learn them that there are such institutions as savings banks—even *ten-cent savings banks*—and permit no one of them to arrive at the age of twelve years without a book and a deposit in some one of them, and thus learn them to estimate the value of every cent that may chance to fall honestly in their possession.

With such a course rigidly pursued, our youth will learn to estimate money for its right use, and business will spring up among them almost spontaneously; and business will beget, as we have already said, wealth, and wealth power, and power, in common with the rest of our fellow-citizens, is all we now want.

We shall have occasion to recur to this subject again.

**CERTIFICATE OF NORTHERN DEMOCRATIC CHARACTER.**

The following certificate of character was given by Senator Brown, of Mississippi, whose long service in both branches of Congress has given him opportunities for forming an intimate acquaintance with the Northern allies of the Southern politicians, and hence competent to speak. It ought to be struck off on strips of brass, manufactured into collars, and worn round the neck of every Northern doughface and toady Democrat, and every other politician of the same stripe in the North. The "Tribune," speaking of it, says: "A certificate of character from an employer is always a solace and sometimes a necessity to a faithful servant." This is doubtless true. It further advises these Northern Democratic servants of Southern political masters to put this certificate in their pockets; but we say no—put it round your necks, gentlemen. But first read it, as it comes fresh from your Southern masters, and then you have but to take the advice above given: "The only hope of the Southern Democracy is to make a fight in the Charleston Convention; to go there determined to have their views incorporated in the creed of the party, or break up the concern in a row. I have no doubt, the South has heretofore controlled the party on all great questions, that the Northern Free-Soil element will again yield in graceful submission. If they do not, why then apply the torch to the great temple of Democracy, and blow the concern to shinders. Rather than see the party destroyed, the North, which doesn't care for principle, will allow anything to be incorporated into the creed."

**CONTENTS OF THE ANGLO-AMERICAN MAGAZINE FOR AUGUST.**

1. On the Fourteenth Query of Thomas Jefferson's Notes on Virginia.
2. In the Constitution of Man there Exists a Religious Element
3. Thoughts on Hayti.
4. Afro-American Picture Gallery.
5. Anglo-Saxons and Anglo-Africans.
6. Watering Places.
7. The Dying Fugitive—Poetry.
8. Miscellany.

**WILLIAM J. WILSON'S SPEECH.**—We have received from our Newark correspondent a full report of the able speech of Prof. Wilson, made at the First of August celebration in that city, but, from its length, we are compelled to defer its publication until next week.

**Home Correspondence.**

**OUR BALTIMORE LETTER.**

BALTIMORE, Md., July 28, 1859.

MR. EDITOR:—So you have given to us "The Weekly Anglo-African." Most of the papers published by colored men, from "The Colored American" to "The Anglo-African," I have read, and never have I been better pleased with any effort of the kind. You have my hearty good wishes for the success of that beautiful paper. My prayer is that it may live to a good old age, and in its old age grow more vigorous with the sinews of life so needful to its success—money. Without it there must be a failure.

Down here in B. we are not inattentive observers of what is going on amongst our people. You may feel well assured we are exultant at that effort, and should you make some responsible person your agent in our city, our people, I opine, would let you hear from them in the proper direction. No city of this continent needs more a paper to advocate our claims, state clearly our pretensions, and to show our reasons for what we are doing and intend to do, than the city of New York. And why? Simply this: every nation on this earth is there represented, and every State in this Union finds there a representative, and every shade of opinion for and against, and us there taught. There, in that city of all others, the colored man should have an organ to plead his cause, to defend his claims, and through which to tell his story. We have a cause, and that cause can alone be truly and faithfully presented by the parties most of all others interested. Our enemies need light, our friends need from us encouragement. Then, Mr. Editor, you are filling up a real necessity, you are meeting a demand. Our friends of the New York "Tribune," of the "Independent," and other good and true papers, battle for us nobly. They do us just such service as we are unwilling to do without; and now that you have given to us "The Weekly Anglo-African," we shall be as unwilling to do without it. No editor, however eloquently, however kindly he may plead our cause, can tell the black man's story. They have their own work to do, and no man can do it for them. Religiously, I believe every man has to his duty to God. So in the great struggle for our regeneration, for our emancipation from all the ills and evils incident to our peculiar condition. The Lord be with

these, brother, and enable thee to stand up for God and humanity. We in our region are doing what we can, silently though it be.

Already my prelude has grown lengthy, and for this I apologize. My intention when I commenced writing was to give you alone Baltimore items. Baltimore churches are not a whit behind, either in attendance or beauty, for our people are church-going people. No city where I have been can boast of better churches amongst our people. Other cities may have more of them, but our people displayed taste and judgment in the structure of theirs. Baltimore is emphatically a Methodist city, both amongst the whites and colored. Methodism is in the ascendency, as the following will show:

The Methodist (colored) have thirteen chapels and preaching places, divided as follows:

The African M. E. Church has	6
M. E. Church has	1
The Zion Methodist Church has	1
St. Thomas Protestant Methodist Church	1
Baptist Churches	3
Presbyterian	1
Episcopalian	1
Total	18

The total membership I cannot now give, nor the value of church property, but will in a subsequent letter.

**SCHOOLS.**

We have fifteen colored schools, all in a healthy and prosperous condition. These are self-sustaining, as our people receive no government money to aid them. They are now closing up for the warm season, and some of them are giving grand exhibitions. Miss Mary A. Harding, a granddaughter of the late Bishop Waters, of the African M. E. Church, laid off with a fine exhibition, at Waters' Chapel, African M. E. Church; good speaking, good examination, good singing, and all speak well of the young lady's efforts.

Mrs. Maria Stewart, formerly of your city, had also an examination and exhibition at the Presbyterian Church. Mrs. S. is a veteran at teaching, and of course she gave general satisfaction.

Mr. Wm. T. Dixon gave us a real treat on the evenings of the 25th and 26th. Mr. D., with the regrets of a host of friends, leaves us for your city. He closes a school of about 124 pupils.

The "Sisters of Providence" (Catholic) gave a grand demonstration at the close of their school. I did not witness the literary exercises, but all are abundant in their laudations of these faithful "Sisters." Their pupils number 160. I witnessed their exhibition of needle-work; wife and other lady judges better qualified than myself in such matters, say that their efforts had been climaxed. Miss Lake, of Annapolis, worked "The Father of his Country" in full size. The judges at the National Fair pronounced it the best they had ever seen; but as there was no premium for colored girls, Miss L. had to content herself with mere praise. Well, it is some satisfaction to be praised, for we so seldom get even that.

Another young lady, whose name I do not now recollect, has excelled even Miss Lake, and worked the "General" in much less time. There were worked chairs, vests, shirts, &c., but none excelled those representing the blessed Savior receiving the tribute money and "The Holy Night." They were charming. When I left the room, I felt deeply impressed that the man who could go there and gaze upon such work from the hands of colored girls, and they entirely under the control of colored teachers, and hear their sweet music and charming voices, must be either a mad man or a fool, if he adopt such silly and uncalled-for sentiments as those published by that Republican paper in Philadelphia, and republished by the editor of the New York "Herald" with his remarks. If these Northern editors will come "down South," we will teach them that some of us live otherwise than by *blackening their boots, shaving their faces, and waiting upon their tables.* More anon.

Respectfully, MIFFLIN.

**OUR BOSTON LETTER.**

Boston, August 3, 1859.

MR. EDITOR:—The Convention of colored citizens of New England held here in the Tremont Temple, and which closed last evening about seven o'clock, is conceded by every one to have excelled, in point of talent, for its great good order, and every shade of opinion for and against, and us there taught. There, in that city of all others, the colored man should have an organ to plead his cause, to defend his claims, and through which to tell his story. We have a cause, and that cause can alone be truly and faithfully presented by the parties most of all others interested. Our enemies need light, our friends need from us encouragement. Then, Mr. Editor, you are filling up a real necessity, you are meeting a demand. Our friends of the New York "Tribune," of the "Independent," and other good and true papers, battle for us nobly. They do us just such service as we are unwilling to do without; and now that you have given to us "The Weekly Anglo-African," we shall be as unwilling to do without it. No editor, however eloquently, however kindly he may plead our cause, can tell the black man's story. They have their own work to do, and no man can do it for them. Religiously, I believe every man has to his duty to God. So in the great struggle for our regeneration, for our emancipation from all the ills and evils incident to our peculiar condition. The Lord be with

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MR. EDITOR:—The Convention of colored citizens of New England held here in the Tremont Temple, and which closed last evening about seven o'clock, is conceded by every one to have excelled, in point of talent, for its great good order, and every shade of opinion for and against, and us there taught. There, in that city of all others, the colored man should have an organ to plead his cause, to defend his claims, and through which to tell his story. We have a cause, and that cause can alone be truly and faithfully presented by the parties most of all others interested. Our enemies need light, our friends need from us encouragement. Then, Mr. Editor, you are filling up a real necessity, you are meeting a demand. Our friends of the New York "Tribune," of the "Independent," and other good and true papers, battle for us nobly. They do us just such service as we are unwilling to do without; and now that you have given to us "The Weekly Anglo-African," we shall be as unwilling to do without it. No editor, however eloquently, however kindly he may plead our cause, can tell the black man's story. They have their own work to do, and no man can do it for them. Religiously, I believe every man has to his duty to God. So in the great struggle for our regeneration, for our emancipation from all the ills and evils incident to our peculiar condition. The Lord be with

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Already my prelude has grown lengthy, and for this I apologize. My intention when I commenced writing was to give you alone Baltimore items. Baltimore churches are not a whit behind, either in attendance or beauty, for our people are church-going people. No city where I have been can boast of better churches amongst our people. Other cities may have more of them, but our people displayed taste and judgment in the structure of theirs. Baltimore is emphatically a Methodist city, both amongst the whites and colored. Methodism is in the ascendency, as the following will show:

The Methodist (colored) have thirteen chapels and preaching places, divided as follows:

The African M. E. Church has	6
M. E. Church has	1
The Zion Methodist Church has	1
St. Thomas Protestant Methodist Church	1
Baptist Churches	3
Presbyterian	1
Episcopalian	1
Total	18

The total membership I cannot now give, nor the value of church property, but will in a subsequent letter.

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Mrs. Maria Stewart, formerly of your city, had also an examination and exhibition at the Presbyterian Church. Mrs. S. is a veteran at teaching, and of course she gave general satisfaction.

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Another young lady, whose name I do not now recollect, has excelled even Miss Lake, and worked the "General" in much less time. There were worked chairs, vests, shirts, &c., but none excelled those representing the blessed Savior receiving the tribute money and "The Holy Night." They were charming. When I left the room, I felt deeply impressed that the man who could go there and gaze upon such work from the hands of colored girls, and they entirely under the control of colored teachers, and hear their sweet music and charming voices, must be either a mad man or a fool, if he adopt such silly and uncalled-for sentiments as those published by that Republican paper in Philadelphia, and republished by the editor of the New York "Herald" with his remarks. If these Northern editors will come "down South," we will teach them that some of us live otherwise than by *blackening their boots, shaving their faces, and waiting upon their tables.* More anon.

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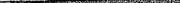
The Governor would have run the track, but his party wouldn't go off, and he was elected in spite of his lack of huckleberries.

filed through the passageway at the  
end of the hall opposite the crowd  
of men. The men and the women  
huddled together at the other  
end of the hall. Major Wright  
stated that he was empowered to act  
in rebellion—that he should not quit  
his duty until every convict had returned  
to his cell. They seemed balancing the  
scales of justice between the two  
of the two parties, and replied that  
they were ready to die, and only  
for an attack to see who was the  
more powerful, swearing that they would fight  
last unless fogging was remitted, if  
they would not submit to any such pun-  
ishment in the prison.

Major Wainwright ordered the

GRACE A. MAPPS.  
JAMES M'GUNE SMITH.  
MARTIN R. DELANY.  
JOHN V. DEGRASSE.  
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T. JOINER WHITE.  
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Advertisements for this paper must be accompanied by the cash.  
Copies of this paper can be purchased of the news-dealers everywhere.

## THE MOVING OF THE EXTREMES.

The people of color who are at all moving outward, are commonly divided into two extremes, neither of which is exclusively desirable, but both of which are inclusive. The first of these is composed of those who believe that our elevation depends upon the mere obtaining on our part of refined education, refined manners, refined appearance, political rights, and social rights. These, and these only, they believe, will elevate us to our proper level.

This class can see but very little good effected outside of lectures, orations, speeches, special pleadings, courts of justice, pulpits, rostrums, cars, steamboats, hotels, and comfortable dwellings—in short, a good appearance and a pleasant recognition from the dominant class generally. The attainment of a good trade or a good business never so much as once have entered their minds; the exercise of a rigid system of domestic economy, or even a moderate degree of temperance in their domestic affairs, they have scarcely even dreamed of. They look on and behold a corresponding class of whites, who, by the full possession of the one and the rigid exercise of the other, rise first to comfort, then to ease, then to competency, and then to independence. They look on, but feel that this method of getting on in the world is not for them—is not to be by them nor to them commended—is not elevation. Theirs is a higher ideal, they tell us. They aim at a nobler goal. They are, in fact, truly transcendental. Speak, speak—lecture, lecture—talk, talk—decide, decide, decide, decide; this is their mission, and is all right and good—very good, as far as it goes. Indeed, it is all so important to the progress of our cause that it ought to be the earnest life-work of the special individual man; still, it ought not to be the sole and entire basis of an entire class from which only they are to strive to effect their complete elevation. It forms a platform neither long enough nor broad enough, and hence it is that some of our best efforts and best resolves fail ere the first symptoms of success, while most of the great mass of our people perceive that there are any signs of life in them. Something more, then, is needed, and the city and village life to which this class of our people is mostly confined, fails to supply that something.

The second division of our people, on the contrary, are those who, if they ever knew of it, eschew this entire method of promotion. Certainly they have no faith in anything as a means except, primarily, labor. Labor! That with them is the keynote not only, but the entire note to the end of the scale and down again. Labor! labor! They work to live and thrive, and live and thrive to work; they work, they eat, they drink, they sleep; they sleep, they eat, they drink, they work. Thus, day in and day out, do they perform the same dreary round of hard labor, unrelieved by an encouraging lecture, a good book, a useful journal, or a pleasant thought. For these they have neither time nor taste.

This class, where economy and sobriety predominate, is peculiarly advancing; and here, as we did for the other class, we pronounce their effort clever enough as far as it goes. It has, unlike the other, sufficient breadth and depth of foundation, but not height enough upon which a people may stand and therefrom rise to their full stature. The country life which this class has led, and the primitive training it has had, have combined to contract their views to too narrow limits for a just and proper elevation. For them too something more is needed.

Here, then, are the two extremes of colored society, forming excellent materials for permanent advancement. What we need, then, is a third party—a middle party, a rational party, a party constructed out of the essential elements of both—the blending together of the extremes into one great whole.

Let our people who are located in the rural sections of the country—we mean those who are toiling and thriving—look up occasionally from their toil, and see what else is going on in the world beyond. Let them endeavor to learn something beyond their immediate neighborhoods. There are other lessons than those they have mastered (though perhaps none so difficult) yet to be learned before they can be all that a true state of society demands.

And let those of our large cities and villages, who at present see elevation only in moral and mental culture, in fine finish, in a nice sense of personal justice and honor, and in equality—we say let them look abroad among their rougher but honest, and in some senses well-positioned brethren in out-of-the-way corners of the country. Let them carry among this class what they have, and our word for it they will receive four-fold in return. They have intelligence and refinement; these they can carry and impart. The others, their country brethren, have position and experience; the benefit of these they can give in return. Thus shall we be enabled gradually to produce a people free, earnest, vigorous, intelligent—a people that shall be a power unmistakable in the land.

## A FAILING OVERLOOKED.

Mr. Editor:—Having been so highly delighted with the efforts made in your valuable paper for our good, I have screwed my courage up to the point necessary to appear in print and make mention of a "failing" which has been overlooked by our orators and writers. This failing is the unwillingness on the part of a very large majority of the colored people to work for one another. No matter what the work may be, the feeling is the same. If a colored mechanic desires a journeyman, he may apply to a colored man familiar with the trade, and who is out of employment seeking a situation, and probably trying to borrow the means for his support, and it is more than likely that the mechanic or tradesman will receive as an answer some frivolous excuse about his expecting an engagement the next day or week, giving the lie direct to his first statement that he wishes work; or else he treats the applicant with contempt, as if he had been grossly insulted and the offending party was beneath his notice. In case the applicant fails to receive either of the two kinds of treatment mentioned, and the man condescends to engage with him at the highest prices paid, the result is, the boss is absolutely swindled, in nine cases out of ten, out of both time and money, by the short-comings of his assistant. These make themselves apparent in various ways, such as the want of punctuality, or the absence of the boss furnishes a chance for the "jour" to "loaf," and if the boss complains, for apologies he gets abuse. Should this fail to get him his discharge, he pretends sickness, and stays from work a day or more. These annoyances can be multiplied *ad libitum*, and nothing more than a true picture be presented, for I can place my finger on a man who has been forced to sell his establishment in consequence of this kind of treatment from his employees.

Here is a specimen of an excuse offered a friend of mine by his assistant, who prevented him from keeping an engagement, while such assistant was well aware of the engagement and the time appointed; also, that my friend could not fulfill it without his presence when the time should come. The time came, but not the assistant until nearly two hours after. Upon inquiring why he did not present himself sooner, the assistant replied that "there was somebody sick." The answer being so indefinite, my friend asked if it was one of his family who was sick. The reply was, "No, you have got me now," and then enjoyed a laugh at what he considered a capital joke.

When a white man wishes to employ him, mark the difference. He will almost kneel in thankfulness, no matter how menial the job or low the wages. As for promptness, he almost rivals the sun; and if perchance *unavoidably* delayed—for in these cases he never lets trifles delay him, he will be as cringing and humble in his apologies as the meanest cur. As for "loafing," the idea never appears to enter his head, for his employer has only to call, and you hear his prompt "Sir." This description might be extended, but the memory of any victim can add to it, and this suffices my purpose.

This failing is by no means confined to males. If any difference exists, the females are the strongest in their opposition to working for colored people, for they make use of the license afforded the sex, and boldly say they won't do it. An instance presents itself to my mind which will illustrate the general feeling regarding this matter. A widow lady of color in competent circumstances desired a tidy girl for a companion as well as an assistant, and commissioned me to find one. At that time I resided in Brooklyn, and commenced inquiries there. Having been told of a poor family consisting of a mother and several children where such a girl could probably be found, I hastened to their residence, which was in a basement, and presented unmistakable evidences of poverty. I was graciously received, stated my business (but omitted to mention that the lady was colored), and the mother was delighted, for she said it was such hard getting along to take care of so many children, &c. In a few minutes an unlucky thought prompted the mother to ask if it was a white lady. I replied in the negative, and the change was magical. Her affability was gone, and she was a personification of insulted virtue; and in freezing tones she told me she could not "entertain such a thought," compelling me to leave her with the feeling that I had inflicted a wound in that mother's breast which time scarce would suffice to heal. Mark the sequel! The same girl, if her parent had consented, would at this moment have been an ornament to her family—that is, as far as correct associations promote good morals; but exactly the reverse is the result. Left to grow in idleness, she has reaped the fruits of idleness.

It is perceptible that this failing has its results in many ways, and most seriously as it affects the young. Parents who possess this prejudice, if they will allow their children to work for colored men, are always on the alert for what they conceive as an affront to their dignity—so much so that if the child is requested occasionally to do a little dirty work, the parents are in arms, and the child must be withdrawn. And for what purpose—to give him a position where dirty or hard work never comes? Oh! no—to put him with a "white man,"

where it is all dirty or hard work, and where it is rare that anything higher presents itself. The result is, the child's ambition is quenched, and he becomes a drudge for life.

This is a fruitful theme, but fearing that I have already trespassed on the space in your columns allotted to able contributors, I leave the subject, trusting that it will meet the attention it deserves from those gentlemen whose efforts are directed toward benefiting our condition.

FAIR WEATHER.

For the Weekly Anglo-African.

## A TRIAL SERMON.

It will doubtless afford much pleasure to the friends of Mr. George Dixon, clerk for so many years of the Abyssinian Baptist Church, of this city, to hear that his son, Mr. Wm. T. Dixon, preached his trial sermon on Tuesday evening, September 13, in said church, preparatory to entering the ministry. We noticed within the altar, beside the pastor of the church, Rev. Mr. Spelman, the Revs. Messrs. Cary and Hawkins. The latter is pastor of the Baptist Church at Newburg. After the regular opening service, the candidate took for his text the 11th, 12th, 13th, and 14th verses of the second chapter of Paul's Epistle to Titus. We are pleased to say that the sermon gave evidence of much thought and study, and that we have no doubt of the final success of this young man in being, by God's help, of much usefulness in that branch of the Church of Christ to which he is attached. Messrs. Spelman and Cary then made some very acceptable remarks, after which Deacon Wm. Fenwick extended the right hand to the candidate, invoking the blessings of the Lord on his labors in His vineyard. The father of our young friend then made a short address, but it was very evident that his heart was too full for utterance. The meeting was closed by prayer by the Rev. Mr. Hawkins, and the benediction. The proceedings seemed to afford much gratification to the large congregation assembled. This church is in a very flourishing condition, and numbers on its roll some 430 members. The society has lately purchased a very neat church edifice in Waverly Place, a few doors north of Sixth avenue—a very eligible situation.

## TRUTH VS. FALSEHOOD.

To the Editor of the Weekly Anglo-African.

Would that I could feel that there is not a necessity for this communication; but as your columns have been used to circulate an insinuation prejudicial to me, I feel that I may in justice solicit a chance to reply. I am not feeling as pleasant as I might, because of my detestation of deceit, falsehood, and maliciousness.

A moralist has remarked that "the essence of a lie is in the intent." Henry Highland Garnet is reported, in your paper, to have said, in Boston, not long ago, as follows: "Go to a hotel kept by some of the colored friends, and they will look at you, and begin to stutter—'Very sorry, but you know we have to'—(Great merriment. 'Who's that? Is it Downing?') Well, I will not call any names. I will not say a word here in respect to my friend Downing. If he were here I would speak more plainly. \* \* \* If these colored men say, 'We can't entertain our people,' and if they hold to that, when they come to sit in high places, as your Presidents, tell them to go home and get civilized." (Applause.)

I desire to borrow words from Holy Writ, and say that I am "a liar, and the truth is not in me," if the unmistakable insinuation intended in the quotation from your paper be true. The author of it is, according to the rules of debate, called upon to prove what he has asserted.

As I say in the commencement, I regret that I am in this unprofitable controversy. I do not desire to engage in a controversy with one who can manifest the spirit which the author of the quotation does, though R. E. V. may be a prefix to his name, for I might be tempted to use a stump to club him. However, I wish it to be understood that I am not to be backed down by even the fear of a premature "grave," though a doctor once said that I had the "heart disease." If speaking the truth shall carry me there, bury me alongside of my "sister."

GEO. T. DOWNING.

## THE ANGLO-AMERICAN MAGAZINE FOR ALL OF OUR PUBLIC LIBRARIES—WHO WILL AID?

An unknown friend writes as follows: "Believing that the publication of your invaluable magazine is doing more to do away with the wicked prejudice existing against the black man, and to elevate him socially and politically, than by any other effort being made; and feeling that great good would result from placing it within the reach of the masses, I will give ten dollars towards creating a fund for placing a copy in every public library in this country."

How does this proposition strike the true friends of the black man? Will they respond liberally and promptly?

The following is a list of pledges and monies received for said purpose:

"A friend of the black man"	\$10 00
Hon. Gerrit Smith	10 00
S. W. Brewster	2 50
Benjamin Coste	10 00

There are now ten anti-slavery papers printed in the slave-states, in English, besides eight in German. Of these, nine, or one half, are published in Missouri, three in Virginia, two in Kentucky, two in Washington, D. C., and two in Maryland.

## EVANGELICAL ASSOCIATION.

The annual meeting of the Evangelical Association of Colored Ministers of Congregational and Presbyterian Churches, commenced its session in Siloam Presbyterian Church, Brooklyn, on Wednesday evening, the 14th inst.

The Rev. Amos G. Beman, of Portland, opened the exercises by reading a hymn, which was followed by prayer.

The Rev. Samuel Harrison, of Pittsfield, Mass., preached from the text Jeremiah viii, 14, "Why do we sit still?" He wound up a sensible sermon by appealing to the colored people, as such, to be active, because of the efforts of Church and State to crush them. He urged upon them the importance of working out their elevation by teaching their children useful mechanical trades—leaving the cities and towns and becoming owners of the soil. The iniquity of American slavery called for their action. He urged upon the ministers the importance of taking a bold stand in favor of their race. They could not depend on the dominant race to do their work for them. Three thousand New England ministers, a few years ago, had made a united effort in favor of Kansas; but when the Dred Scott decision was announced, how many, even New England clergymen, rose to assert the rights of the colored race? Not three hundred could be found.

The following ministers were present:—Rev. Samuel Harrison, Pittsfield, Mass.; Rev. A. G. Beman, Portland, Maine; Rev. E. P. Rogers, Newark, N. J.; Rev. Geo. W. Levere, Rev. A. N. Freeman, Rev. J. N. Gloucester, Rev. J. A. Prime, Brooklyn, N. Y.; Rev. H. M. Wilson, Rev. H. H. Garnet, N. Y. City; and Rev. S. S. Jocelyn, of the American Missionary Association. Elders representing many of the churches were present also.

The object of this annual convocation is to give the ministers of color throughout the Northern, Eastern and Western States an opportunity of interchanging views upon the best means to be employed for ameliorating the condition of their people, and of hearing reports of their progress in various parts of the country. The principal object of the Association is to procure a fund for the aid of people and destitute churches, and sustaining an Evangelist who shall travel from place to place to inquire into the condition of the people, and bring to bear upon them such influences as may tend to the promotion of their interests, socially and religiously.

## ORGANIZATION OF THE ANNUAL MEETING.

On Thursday morning the Association met in the same place; Rev. A. N. Freeman, President in the chair.

The Rev. Amos G. Beman, of Portland, Maine, was chosen President of the Association for the ensuing year; the Rev. H. M. Wilson, of New York, was re-elected Recording Secretary.

The following ministers were received in the course of the morning session:—Rev. Charles W. Gardner, Harrisburg, Pa.; Rev. Benjamin Lynch, Newport, R. I.; Rev. C. B. Ray, New York City; Rev. Jeremiah Bowman, Cincinnati; Rev. Daniel Vanderveer, Elizabeth, N. J.

The Rev. H. M. Wilson and the Rev. C. W. Gardner stated that the influence of the meetings of that Association in Philadelphia two years ago was of the most healthful nature, the result being that the people who, before, were separated by petty jealousies and bickerings, had been united.

## PUBLIC MEETING.

On Thursday evening a public meeting was held in the large hall of the Polytechnic Institute, Livingston street, between Court and Boerum streets; Rev. A. G. Beman, President in the chair. The exercises were opened by the singing of a hymn by the audience, and prayer by the Rev. J. A. Prime.

The Rev. A. N. Freeman, of Brooklyn, was the first speaker. He said that he never before felt so much the necessity of good feeling and unity of spirit and purpose among his people, and he could assure that meeting that no progress could be made among the colored people unless the differences which existed were dismissed from their ranks, and they should feel sufferers in common with one another. When this general sympathy should have become a characteristic of the race in the United States, then, and not till then, would there be any solid basis of hope for their redemption and their elevation. There was only that one thing—unity—which could be depended upon, and they themselves could and must wield the influence for their own and their children's sakes.

The Rev. A. G. Beman, of Portland, next spoke, recounting the disadvantages which had been overcome, the present encouragement to go onward in self-elevation, and the duty to act in the capacity of representatives of a race wronged by oppression and fraud, and in the name of their common Christianity to stand up together for right.

The Rev. H. H. Garnet addressed the meeting on the subject of the condition of the church in reference to slavery. He charged the church of America with the guilt of sustaining a system of slavery the vilest under heaven, living upon the hearts' blood of millions. He said that many of the Doctors of Divinity in that City of Churches, Brooklyn, did not know the definition of the word man. If they were asked to spell the word from an object, that object being a black man, they would say M-A-N, chattel, or M-A-N, property. But

the sin did not lie with the white people only; there were some blackmen who were a little worse. Voltaire and Tom Paine had never been guilty of making infidels to the extent of the clergy of the United States. They approached the young mind while yet in college, and poisoned it ere it had an opportunity of blooming in God's broad sunlight. True success in the work of the ministry depended upon a proper regard for the works of justice, truth and righteousness, *without compromise*. A minister who did not lead his people, or try so to do, instead of spending his days in pleasing them and in bowing down before the shrine of their iniquities, had mistaken his mission altogether, and all such should be jostled out of their wrong into their legitimate calling in life. He urged upon the people the importance of drawing closer to God the heavier the weight of wrong laid upon them by their oppressors. He concluded his eloquent speech with a soul-stirring peroration, thanking the God of liberty for the signs of the times, and the omens of not distant triumph.

The Rev. Jeremiah W. Loguen, General Superintendent of the Underground Railroad, at Syracuse, also addressed the meeting at some length upon the unsurpassed characteristic of human endurance, as it was pre-eminently developed in the colored race of the United States of America. Mr. L.'s speech abounded with anecdotes and mirthfulness, at the same time its delivery was earnest and decided.

The audience was by no means as large as it might have been. Great enthusiasm, however, prevailed throughout the exercises.

## BUSINESS MEETINGS.

On Friday morning the Association again met, for the transaction of business, in Siloam Church, Prince street; Rev. A. G. Beman, President in the chair.

## CELEBRATION OF THE LORD'S SUPPER.

On Friday evening, notwithstanding the storm, a goodly congregation gathered into Siloam Church for the purpose of participating in the Lord's supper. This was a happy meeting. The President of the Association, Rev. A. G. Beman, conducted the exercises. The Rev. H. M. Wilson, of New York, addressed the people, previous to the dispensation of the elements, upon the design of the sacrament of the Lord's supper as a commemorative ordinance. The elements were set apart by the Rev. Charles W. Gardner, in an affecting and appropriate prayer.

The Rev. Charles B. Ray administered the bread, and the Rev. E. P. Rogers administered the wine.

The congregation was then addressed by the Rev. A. N. Freeman, who called out the Rev. Mr. Gardner.

Mr. Gardner said that he had been in the Gospel ministry for fifty-one years, that he had found the grace of God sufficient for him amid the trials and difficulties of life. He spoke of the duties of punctuality and faithfulness to the common doctrines of the Christian church. To illustrate what he meant by punctuality he related an instance in his own experience. Many years ago he had invited the President of Princeton College to preach for him. The time came for services to commence but the President had not yet come. He (Mr. G.) opened the service at the hour, and when the congregation were concluding the singing of the first hymn, in came the President, to whom he administered the following rebuke: "Dr. — you are too late." Mr. G. related many interesting experiences of his life as a minister, and urged upon his brethren to go onward in the cause of the people, and in Christ's name, and they would succeed. After singing, and the benediction by Rev. Mr. Gardner, the congregation dispersed.

## MISSIONARY MEETING.

On Sunday evening the Missionary Meeting, appointed by the Association, was held in Shiloh Presbyterian Church, New York. The Rev. Henry Highland Garnet, in the absence of the President of the Association, conducted the exercises. The opening prayer was offered by the Rev. Mr. Bowman, of Cincinnati. After singing the hymn "Watchman tell us of the night," &c., the Rev. Henry H. Garnet stated the object of the meeting to be that of hearing addresses from brethren from various parts of the country, in reference to the great subject of Christian Missions, at home and abroad. He said that members of the churches had a common interest in the object of the Association, and had a duty to perform in connection with it. Each one could become a member by paying half a dollar to its funds annually.

What the Association wanted to do with the money was to aid feeble churches and churches which were destitute of ministers. There were nine churches now without pastors, and the idea of the Association was to provide and sustain an evangelist whose duty it should be to travel and visit the churches, to encourage and strengthen them. Another object would be to encourage young men to devote themselves to study, with a view to preparation for the Gospel ministry, and he hoped that ere long a sufficient number of young men would be found offering themselves, and that the needed help would be forthcoming from the churches, through the Association. The meetings of the Association during past week had been of a very encouraging character, and the deliberations had been characterized by much harmony and brotherly love.

The Rev. Jeremiah Bowman, of Cincinnati, spoke upon the general subject of missions. He also pointed out some of the reasons why, above all others, the colored people had a great duty to perform in the great enterprise of missions to their own immediate brethren. In all parts of the country there were large numbers of colored people destitute of a pure Gospel. It had become an established rule among ministers of the various denominations, to distinguish between the Gospel to white men and the Gospel to the colored man. It was, then, for the colored men who were more favored, to see that their less-favored brethren were provided with a pure and undefiled Gospel.

Mr. Nelson, an elder from the Presbyterian Church at Reading, Pa., addressed the meeting at some length on the importance of the consolidated action of the colored people in the great missionary work of elevating the aspirations of their brethren—of their youth, the present age might at least be the harbinger of brighter, freer, happier days, for the race in the future.

The Rev. H. M. Wilson, of the Seventh Avenue Presbyterian Church, made a brief address upon the magnitude of the idea which the Association has set forth as the object of its efforts, that of sending an evangelist to the destitute churches.

Mr. James Cross, a deacon from the Talcott street Congregational Church, Hartford, Conn., referred to the difficulties and afflictions of weak churches, and the grandeur of that idea which might soon incorporate itself in a great and powerful transaction, with a view to the salvation of souls, and the general elevation of the people. He urged the people to be faithful in sustaining the ministry.

The Rev. Charles W. Gardner, of the Presbyterian Church at Harrisburg, Pa., had come to the conclusion that the people must answer their own prayers. God was a consistent being and could not be expected to interfere with the original plan and designs of His unerring providence.

"Watch and pray," comprehended working to accomplish the end of prayer. The prayer of faith was always accompanied with corresponding activity. People were very fond of praying for the perishing heathen of foreign lands, forgetting the tremendous amount of heathenism they ought to pray for at home. He said that the grand object of the Association was not one which was placed beyond the means of the colored people. He knew well that in themselves they had the resources, if they had the will to apply them in a practical way. The most of their prosperous churches were supported by about one-third of the community. He was glad to say of Congregationalism and Presbyterianism, that before their judications of examination there was no respect of persons, so that young men of color had every opportunity to prepare themselves for the ministry. It was the duty of church members to pray that the Lord would inspire young men with a desire for the ministerial work, and when they had found such young men they ought to aid them in their efforts onward. By so doing they would not simply perpetuate the church with its blessed institutions, but would preserve and promote intelligence in the race, and make it a blessing both to the church and the world.

## THE CLOSING MEETING.

The closing meeting of the Association was held in the Seventh Avenue Presbyterian Church, on Monday evening. The Rev. H. M. Wilson conducted the exercises. The meeting was addressed by the Rev. Charles B. Ray, Rev. J. N. Gloucester, Mr. Cross of Hartford, Mr. Nelson of Reading, Pa., and Rev. Mr. Loguen of Syracuse.

The Rev. Henry Highland Garnet made the concluding address, in the name of the Association, bidding an affectionate farewell to the people. He reminded the ministers, elders and deacons of the responsibility resting on them, and urged them not only to renewed but to increased activity in the great work contemplated by the Association. He charged the people to be more affectionate towards each other, and to work more earnestly for their own and the elevation of the race.

The meeting was closed with the usual benediction, and the audience dispersed.

We have not been able to procure the various resolutions which were discussed and adopted at the business sessions of the Association, on Friday and Saturday, nor the statistical reports from the churches represented.

Robert H. Mills, a native of Long Island, about 28 years of age, was accidentally drowned on the 14th inst. at Fulton Ferry. He was employed as steward on board the schooner Langdon Gilmore, lying at Forrester's dock. The master of the vessel stated that deceased had a mother living in the interior, and that he had just returned from a short visit to her previous to sailing. The deceased had \$28 and a galvanized watch in his possession. The body was buried in the Cemetery of the Evergreens.

The Portsmouth "Journal" publishes a passport given by James Monroe, when Minister to England, in 1806, to Essex White, a slave and body-servant of John Randolph, and a negro, in which the said Essex White is called "a citizen of the United States."

## Home Correspondence.

## LETTER FROM REV. AMOS GERRY BEMAN.

SAG HARBOR, Sept. 12, 1859.

Mr. Editor:—How natural it is, in visiting any place, to study a people from their religious position, for that is a position voluntarily assumed in this land of the "largest liberty." We met at Greenport Rev. Alexander Posey, who has in charge a church in both of these places. He was in Greenport attending a fair—a successful fair—held by his people there to raise funds to liquidate a debt on their building; and, although but few in number, they have, by their energy and labors, cleared over one hundred dollars. He used all necessary means to secure for us a good meeting among his people in this place, and the attendance proved that he had not labored in vain.

There are in this place less than two hundred colored people. Their church edifice—a small but comfortable building—was built some twenty years ago, the dedication sermon being preached by the venerable and revered Christopher Rush, who has toiled so long and so well for the religious prosperity of the colored people of this country. During these twenty years, of course, a great many changes have taken place here. Those men then in the prime of life, and who built the church, now show the weight of years heavy upon them. Many of those who were children then, and whom these fathers thought and hoped would be pillars in the church and towers of strength and beauty in society, have disappointed those bright hopes. Too many of them have become "sons of the ocean," spending years away as whelmen, to return now and then with all the destructive habits of the sailor fastened upon them.

Some of the people here are doing well. They have acted nobly, and are enjoying the fruits of well-spent lives. The church and congregation present an appearance of peace and hopefulness for the future. In their pastor and his good lady they have able and efficient counsellors for everything good. The spirit of improvement is in them, and we are glad to find them held in honor for "work's sake."

At the close of one of our meetings some of the good friends subscribed for "The Weekly Anglo-African" for the pastor, and for the "American Missionary Magazine" for his wife. They have a fine Sabbath school. Mr. Hempsted, the superintendent, is a man well fitted for the responsible station which he holds in the church and in the school.

This part of the island has been much neglected by anti-slavery laborers, and as a consequence there is much to be done in the way of reform. At the present time there is no Anti-Slavery Society, and we did not find an anti-slavery paper or a temperance journal, there being no temperance or literary society in their midst. It is to be feared that rum is doing a fearful work with some in this place. Indeed, one will not have to travel long to find evidences of its existence and power. Who over examines will find that many of the young as well as the old are being led away captive by this fascinating demon. The future looks more hopeful. Parents are taking a deeper and a wiser interest in their children. This is well. In our youth we must find those who are to be the champions of every good cause; too much pains cannot be taken to fit them to "act well their part" in all the great interests of society.

The good ladies here are about to hold a fair for the support of the Gospel in their midst; and the young people, full of zeal, propose soon to give an exhibition of an intellectual character, at which the eloquent and masterly argument before the United States Court in Ohio, for the trial of the Oberlin-Wellington Rescuers, delivered by Dr. Charles H. Langston, will be recited. May it be thus recited a thousand times by our young men in all parts of the land, and in various schools and associations. May its living and burning truths flash over a multitude of hearts, that, if ever the occasion demands, they may be prepared and ready to "go and do likewise."

Our visit in this place has been very pleasant, and we trust not altogether in vain. It will not be in vain, Mr. Editor, for you will, from week to week, do much to strengthen and encourage the friends here to "run with patience the race set before them"—to do with all their might what their hands find to do for their own elevation, and for the deliverance of those in chains in this guilty land. A. G. B.

## OUR NEW HAVEN LETTER.

NEW HAVEN, Sept. 13, 1859.

DEAR ANGLO.—To a sojourner, the colored people of this city present the appearance of considerable thrift and prosperity, which is, in a great measure, I am informed, due to their being totally exempt here, and throughout the State also, from taxation, as an offset to the deprivation of the exercise of the elective franchise, and one of the most important legitimate results is the great number of real estate owners in almost every village, town and city.

There are quite a number of colored mechanics here, viz: carriage and body makers, four; carpenters and joiners, eight; boot and shoe makers, four; brick layers and plasterers, three; carriage and blacksmiths, three; tailor, house painter, and coach painter, each one; clothiers and clothing dealers and cleaners, some five or

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who has ever heard the Dr. regard the comparison in any other light than as disparaging to the "lion of the West?" In his exordium, the Dr. expatiated on the comparative numerical importance of the white and colored race, and showed that notwithstanding the colored races were far superior in numbers, yet everywhere the whites were dominant except in the black Republics of Hayti and Liberia. The Dr. then discussed the subject of citizenship, ransacked the Roman history, and enlightened us upon the three important classes of citizens that existed at Rome—the *ius suffragii*, *ius quiritium*, and the *civis ingenui*. The difference between suffrage and franchise was then shown, which was abundantly illustrated by examples drawn both from history and from the present position of some colored men in America. The Dr. then discussed the following propositions: 1st. "The liberty of no man is secure who controls not his own political destiny." 2d. "No people are free who do not form an essential part of the ruling element of the country in which they live." 3d. "A free man in a free government should be his own governor." All these propositions were proved to the satisfaction of the audience. The illustrations were apt and amusing.

## The Weekly Anglo-African.

NEW YORK, OCTOBER 1, 1859.

Advertisements for this paper must be accompanied by the cash.

Copies of this paper can be purchased of the news-dealers everywhere.

### WHITHER ARE WE TENDING?

Truly we are a great people? Whatsoever we do is right. We have a high notion of ourselves. We can do anything. We can make wrong right, and can right wrongs. We take special interest in toleration, if in that toleration a wrong is involved. Wrongs smartly executed or indicted please us far more than right doing. Of course, in all this we speak nationally, and not Anglo-Africanwise. We Americans are, so we think, singularly fortunate in having instructors and instruction that lead to these results, and that make us in these days conquer our prejudices, and throw aside old-fashioned notions of right and wrong.

We have churches, and pulpits, and presses now a days. We have our D. D.'s and editors; we have our Rosses, and Southside Adamses, and Deweys, and Springs, and Andrews, and Stevens, and we have our "Journals of Commerce," and "Heralds," and "Observers," and our Richmond "Enquirers," and Charleston "Mercuries," and Mississippi "Free Presses," and all that. From these and similar sources we receive our impressions—we get shape and color to our notions, our sentiments, our opinions. These give us consciences when we have none, and ease those that we have that are burdened.

We have therefore our loves and hates, as for example, we love liberty, and yet are the greatest slaveholders under the sun; we hate aristocracy, and yet are the greatest aristocrats (of the would-be-kind—of the mushroom order) extant; we hate Romanism, and yet are the greatest promoters of its votaries; we love Protestantism, and yet, as Protestants, grapple each other by the throat; we love the Sabbath, and yet are loud in our desires to abrogate it; we love the Bible, and yet trample it under foot or pervert it; we love honesty, and pat hardest on the back him who is the cleverest rogue and greatest cheat; we love justice, and are the greatest promoters of injustice.

We have been led to the foregoing expressions by some recent developments in our midst, which we think fully warrant them. Let us go a little way back. Not long since the New York "Herald," that prince of the newspaper leaders in inculcating doctrines, and opinions, and sentiments such as we have specified and are inimical to the well-being of society, came out boldly and advocated the opening of the theaters, the menageries, the beer-gardens, the porter-houses, the lager-bier saloons, in fine, all places of amusement and vile pleasure, on the Sabbath day.

This proposition, which a few years ago would have been met with stern indignation by most of us, and consternation and alarm by all, was, when put forth, received with placid smiles and half belief that it ought to be so. The "Herald," perhaps, is in nowise worse than its fellow contemporaries, but shrewder and deeper, and designing almost to deviousness, and varies its tactics to meet the surrounding circumstances of every passing hour, but always with the same never-varying purpose. So has it Jesuitically done its work, and can now count its followers and auxiliaries among the press of the country by scores. In matters of religion, for example, it would begin, say, by pouring out upon its readers, and we, the people, would laugh and think it fine fun. It was only the "Herald," and he, the editor, is a smart fellow. It would then, in turn, pour out its vials of contempt, and we would say, "Aha! aha! he is not smart!" and so clap our hands, forgetting the bait we were swallowing.

It would, did we say? Such has been its course. And what is true in regard to its course on religion, the Sabbath, &c., is also true of matters of oppression and injustice, and human rights, and kindred topics, of which it is the duty of the press to be always on the right side. And so

have we come down till now, and we have the fruits, the bitter fruits, whereof we may eat if we see fit. And the fruit! Take an instance. But a few days ago a meeting—a large and enthusiastic meeting—was held; and for what? Why, to abrogate the Sabbath—yes, the Sabbath! Since then we have been trying hard, and have partially succeeded, in kicking the Bible out of our public institutions. Shades of our fathers! where are we? Again, last week the meeting aforesaid was followed up by another, and more enthusiastic, having one of our clergy as chief speaker, and learning and talent to otherwise back it up. So, then, adieu to the Sabbath also.

We Americans have finally no further use for that day. Under the lead of wise instruction such as we have instanced, we are beginning to ascertain that there are, besides the Sabbath and the Bible, other things we can do without. We shall soon learn that we can do without justice, without honesty, without humanity. Already we have learned that a certain portion of us have no rights (even a right to themselves) that the rest of us are bound to respect.

We do not mean to infer that everybody is in favor of no Sabbath and no Bible. Far from it. But while the clergy and religious community are winking at the buying and the selling of the infant, or like the Levite are passing by on the other side from where lay in manacles, the wife and mother, or stopping their ears to the clank of their chains or the crack of the whip—while they are sowing seeds of prejudice and hatred, and robbing the innocent of their rights, somebody else is blotting out their Sabbath and trampling on their Bible. As we saw, so verily shall we reap.

### THE REPUBLICAN PARTY.

One might suppose that we people of color, having always been in the receipt of more kicks than half-pence, both literally and figuratively, would have become so indurated that the occasional cuffs which our Republican friends are pleased to bestow upon us would hardly be felt, and if felt, unheeded—that, like Mark Tapley, whose spirits were highest when circumstances were gloomiest, we would be quite jolly.

But it seems that it is not so, for I see, sir, that you are savagely severe—quite down upon the "Tribune" and "North American," for some Pickwickian remarks which they have been indulging in on our behalf. Now, my dear "Anglo," do make a little allowance. You know that the Republican party is a white party—that it prides itself upon anything, it is that. And then to be called black—to be stigmatized as a nigger party—it must be extremely vexatious, and should go far to extenuate if it may not altogether excuse the manifestations of spleen which, from time to time, they exhibit.

It is perfectly natural, also, that they should attempt to force us—quite in keeping with the exotic theory—hot-house plants, you know. Perhaps that is the reason why they endeavor to make things so warm for us. The idea is novel—I might say brilliant, were it not that I am at a loss to comprehend what soil and climate have to do with naturalization. I thought that residence and declaration of intention were the accessories to that.

And then, too, the efforts that have been made to naturalize us, dating back, I suppose, to the year 1620, and coming down to the present time. What transplantings, what cuttings, what graftings, (I think that the grafting process has been slightly successful,) have not we exotics been subjected to, with fruitless results.

But, seriously, I think that the attitude which the republican party assumes towards us ought not to be regarded as a manifestation of peculiar dislike, but rather as an exhibition of that prejudice against us which permeates the mass of white men and is common to all political parties—a prejudice which grows out of the existence and is fostered by the influence of the very system against which the Republican party is arrayed. We should not look for its sympathy nor hope for its recognition.

We expect it, actuated by motives and inspired by aims entirely remote from us, to do a work which, being done, shall inure to our benefit. Man proposes, but God disposes, and the Republican party is building wiser than it knows. It is merely a corps de reconnaissance thrown out in advance of the main body of the army of freedom; and the positions it assumes are strategic, necessitated by the exigencies of the moment, but not indicative of the whole plan of attack. We do not belong to the corps, but are fighting on the same side, and before the campaign is over the Imperial Guard may yet be glad to recognize the Turtos as brother soldiers and companions in arms.

NEW YORK, Sept. 6th, 1859.

PROF. A. M. GREEN—Will give two of his highly interesting exhibitions of Descriptive Geography, Astronomy, Natural Science and History, at the Shiloh Church (cor Prince and Marion streets), on Wednesday and Thursday evenings, Oct. 5th and 6th, for the benefit of Mrs. Tisdale, who is making an effort to redeem her mother from slavery. As this will be an opportunity for receiving instruction and aiding in a deed of mercy, we do hope that our readers will avail themselves of it.

## Home Correspondence.

### OUR PHILADELPHIA LETTER.

PHILADELPHIA, Sept. 26, 1859.

MR. EDITOR:—A movement in the right direction has been started, and it seems to be appreciated by the people. Since the unsatisfactory disposition of Mr. Geo. W. Goines' case in the lower court, he has laid out the matter before the people, and public meetings are to be held in some of the churches, and from other collections are solicited, which will doubtless be given, for the purpose of having the matter tried in a higher court. On last Tuesday evening a meeting was held in the Pearl street Baptist Church, by way of introducing the matter to the public. Mr. Wm. Stevens presided, and Mr. J. V. Catto acted as Secretary. Speeches were made by Messrs. Rev. James Underwood, Wm. H. Johnson, Geo. W. Goines, and others. The latter gentleman read an encouraging letter from Wm. S. Pierce, Esq., an Abolitionist, and a member of the Philadelphia bar. A committee was appointed to make all necessary arrangements for future meetings, consisting of Messrs. Geo. W. Goines, Wm. H. Johnson, E. D. Bassett, and Jonathan Miller. It was a rainy and disagreeable evening, but that did not prevent the people from attending; there was quite a large number in attendance. Before the meeting adjourned, eight dollars was collected, and handed over to the chairman of the committee, and another meeting announced for to-morrow (Tuesday) evening. The matter of testing our right to ride inside the cars has been laid before twelve other churches, and if the same spirit is manifested in each of them as was shown in the Pearl street Church, which is one of the smallest in the city, there will be no difficulty in collecting the required amount.

An article in your paper from the pen of Dr. Smith reminds me of an organization in this city—"The Pioneer Chess Club of Philadelphia." Messrs. Wm. H. Johnson, A. S. Casey, Chas. S. Bundy, E. J. Augustus, and J. Venning are some of its most efficient members. It has a president and secretary, and has a constitution governing its members in the game, etc. The club meets in the Phoenix Social Assembly Rooms on Friday evenings.

The Sunday car question occupied the attention of the Court of Quarter Sessions nearly the whole of Friday and Saturday last, without coming to a determination. Evidence was heard, and the case was ably argued on both sides before Judge Ludlow, the author of the infamous charge in the case of Goines vs. Barrett, referred to a fortnight ago. At the conclusion of the summing up in the case of the Commonwealth vs. Jeandelle, Judge Ludlow said that "as he was a judge of both the law and the facts, he would not be too hasty in delivering the decision. Other duties would occupy him during the week, and when he was prepared to give a decision he would notify counsel." This is so different from his course in the Goines case, a case involving the rights of about thirty thousand persons, that even a casual observer is struck with his extreme partiality. If the appellation "unjust Judge" was applied to him for that case alone, it would not only suit him, but it would be one of the mildest terms in the judicial nomenclature that could be selected for him.

To look at the dark side of the picture, one would almost conclude that Philadelphia was a faint representation of ancient Babylon, as described by Herodotus, in certain respects, for, in addition to the other outrages committed here upon human beings, there was an alleged attempt by a father to outrage the person of his own daughter. The individual who is charged with this crime is no other than an ex-functionary of the law, Ex-Alderman Binder. It was the custom of the ancient Babylonian women, once in their lives, to attend at the Temple of Venus and prostitute themselves to strangers; but this he, a religious rite of a heathen people, it bears no comparison in enormity with the incestuous attempt on the part of one of those superior beings before whose august presence "inferior things die out." But if the charge is unfounded, how sunken, how low in the scale of moral worth must that individual be who would call upon God to witness a lie in order to bring disgrace upon a parent. The defendant's daughter, Miss Henrietta Binder, stated the facts in the case under a solemn oath before Alderman Hoffricht. She is about sixteen years of age. The defendant was held to bail in the sum of \$800.

The afternoon prayer meeting to which I made reference some time since, at the Masonic Hall, South Eleventh street, below Pine, is still continued. There will be a lecture next Friday afternoon in connection with the prayer meeting.

Last Friday's "Ledger" contains a very long communication, purporting to be written from Worcester, Mass., Sept. 11th, 1859, signed "Emigration." It is intended as a reply to Mr. George T. Downing's address at the New England Convention. The writer professes to be a colored man, and alludes to the colored people as his people. He seems to be a colonizationist, and if he is he has but few coadjutors upon that score among his people, for if there is any one subject in agitation among prescribed Americans more than another, upon which there is more unanimity of sentiment, it is upon the colonization question. I had

thought that no sensible man could endorse the colonization project who understood it, except such as have no sense of honor or shame.

The number of deaths reported to the Board of Health last week was 187, 12 of which were colored.

### LETTER FROM REV. AMOS GERRY BEMAN.

MORRISTOWN, N. J., Sept. 22, 1859.

MR. EDITOR:—Having passed very pleasantly a portion of the past week in attendance upon the meetings held in Brooklyn, N. Y., by the "Evangelical Association of Colored Congregational and Presbyterian Ministers, and Members of these United States," where we saw much, very much to encourage and strengthen our heart and hope in the sure elevation and progress of the colored people, in the rapid march which they are making towards a higher and nobler Christian civilization than the world has ever yet seen—we, at the command of duty, went, on the 17th inst., to Newark, N. J., in the prosecution of our mission. We need not speak of the storm through which we made our way—be assured it is remembered. During the night the rain ceased, the wind retired, the clouds rolled away, and in the morning the sun arose bright and clear. Sure to "see the sun is pleasant," especially after such a tempest. Most gloriously did he shine upon the world, so recently shaken by the frowns of the storm-king.

Blessed Sabbath morning, how sweetly the "church going bells" chimed forth the music of heaven, and summoned forth thousands to the house of prayer, and to deeds of mercy and love for their fellow men—surely the "Sabbath was made for man."

It gave us great pleasure to behold in the morning a Sabbath school of about one hundred members, with their teachers assembled to study their Bibles, in the Plane street Presbyterian church, under the able superintendence of Mr. Charles Hedges, who is doing a great work.

We addressed the congregation three times on the Sabbath—a noble and attentive one. Indeed the church, having for a long time been under the faithful charge of the Rev. E. P. Rogers, the poet, the theologian, and the able and devoted pastor, whose praise is in all our churches, has made rapid progress in all that constitutes the strength and glory of a Christian people. A solid and permanent future is before them, and long may both pastor and people live to do the work to which they are called in the Gospel. We visited the Sabbath-school and Bible-classes and the infant Sunday-school in the afternoon—both under the superintendence of Mr. Guild—who has been faithful to his post for more than twenty years, and whose heart for his work is as warm and true as ever. With much satisfaction he looks over the past and sees the wonderful improvements which the church and congregation have made, and are still making, in the right direction.

There is a large and flourishing day-school, taught by the able and faithful teacher Wilbur Garrison Strong and his accomplished lady assistant, Miss Smith. On Monday evening we had the pleasure of meeting a large audience in the same church, and of addressing them on the "Improvements which the colored people have made, and the prospects before us."

On Tuesday the 20th, we found ourselves up here in Morristown, where we have come to fulfill a promise made to Mr. Thos. Cox to visit this place, and see our people from house to house, and hold a few public meetings; but the "sober second thought" of the storm, which raged in such fury on Saturday, has brought it back again in all its force, so that our proposed labors have been almost defeated. The following incident will show that the right spirit is here. Spending a social hour in a kind family, while speaking of the "Anglo-African," the good lady said she would gladly take it if her daughter would read it to her; this the daughter promised to do—so the evening hours of that family circle are to be irradiated with the inspiration of your pen, Mr. Editor, for a long time to come. How impressively does the need of good reading matter for our people impress itself upon every person who feels an interest in their moral improvement. "Read, think, act," should be stamped in letters of fire upon every mind—here is power, progress, success.

There are about two hundred and fifty colored people in this town; they have one church and a school for their children, the number of which of suitable age is forty. In calling at the school we found but five children present, but the teacher, Mrs. Mary S. Sharper, said that the average attendance was eighteen or twenty, the rain had kept them away—if ever that was a good excuse we think the children justified in this case—for the basement in which the school is kept is anything but a fit place to occupy for such a purpose—the rain was sending a large stream of muddy water through one part of it, which, with the absence of all suitable furniture, and the dilapidated walls and broken windows, make it a cheerless and unhealthy place in which to "teach the young idea how to shoot," and must have a deleterious influence upon the health and spirits of both the teacher and the scholars. Notwithstanding the darkness of the night and the falling of the rain a large audience assembled in the evening in the Methodist

church to hear our lecture, and we hope some little good was done. The people need the light—the facts—encouragement. They will listen and read and think, and the day of their elevation and advancement is sure to dawn upon them in all the fullness of permanent prosperity. May they, with energy and perseverance, address themselves to this noble work.

A. G. B.

### OUR TROY LETTER.

TROY, N. Y., Sept. 23, 1859.

MR. EDITOR:—In looking over your paper, I find you are receiving communications from almost all of the principal cities of the Eastern and Middle States, and not wishing that Troy should seem behind any of her sister cities, and after waiting for some of her citizens whose literary endowments are superior to mine to contribute something for your paper, I have, as you see, grown weary, and have determined to show you and your many intelligent readers that Troy wishes to contribute her mite towards sustaining a paper in every way superior to any one heretofore published by our people. What I admire more particularly about your paper is that it seems to be peculiarly adapted to the family circle, its pleasant sketches, its humorous anecdotes, its column of personalities all seeming designed for those whose minds lead them to desire such light matter, while those who have a taste for the heavy and solid material find it there also. Thus, Mr. Editor, it seems that you have endeavored to please all, and I have no doubt, from the numerous and excellent corps of contributors which I see upon your list that you will be successful.

I have nothing of interest to write concerning Troy at present. Everything is quite dull, owing, I suppose, to the excess of rain which we have had here during the present week.

Our school is in a flourishing condition, being well attended and under the care of an able and efficient teacher.

I regret very much that I was absent from the city during the session of the convention lately held here, as I am told it was one of unusual interest; and I think from the manner in which our city papers spoke of it that it exceeded their anticipations. Perhaps there was none of that wild and vehement denunciation of the whites which usually characterize our public gatherings, and which I think operate very frequently to our disadvantage. The whole affair was admirably arranged and carried out. With our worthy friend Rich as President, the result is as we expected, for we know that whatever he undertakes to do is successfully done. It is to be regretted, however, that there were so few delegates. It seems that our people throughout the State take but little interest in these affairs. To think that a large city like New York should send but one person, when there should be at least a dozen, and that he should be the only delegate from Eastern New York, Western New York having sent all the others. This should be looked to, for if we wish to obtain the results which we are striving for, we must show that we are interested in everything pertaining to us, and that we are not sitting calmly and idly down while others obtain for us the advantages which we appear too indolent or too negligent to obtain for ourselves.

### OUR NEWARK LETTERS.

NEWARK, N. J., Sept. 21, 1859.

DEAR ANGLO:—From my protracted silence and seeming neglect you may have been led to conjecture that I have forgotten the promise I made you, when at your office, but in perusing these cogitations you will perceive that I cherish a regard for my word. I deem it a delightful task to exchange "thoughts on paper," and more especially if I can, by my feeble efforts, help fill up the columns of your Weekly "Anglo-African."

Let the above suffice for preliminaries, and permit me at once to call your attention to matters, &c., that have taken place in our little city.

You will no doubt be pleased to learn that the Rev. Amos Gerry Beman, missionary under the auspices of the "American Missionary Association," made his advent here on Saturday, the 17th inst. He delivered three discourses in the Plane street Presbyterian Church, (Rev. E. P. Rogers, pastor,) on Sunday last, which were very much appreciated. On Monday evening, the 19th inst., we had a glorious meeting in the same church, at which time he delivered an able and eloquent lecture. The theme—"The Improvement of the Colored People." He stated that no history so important and interesting as individual history—that each one's history in this life would tell in eternity. He beautifully eulogized the Indians, and while he was portraying their character, how they had been driven from their homes and their firesides, I felt like catching the spirit of the words expressed in the Indian's Lament:

"I will go to my tent, and lie down in despair, I will paint me with black, and will sever my hair; I will sit on the shore, where the hurricane blows, And reveal to the God of the tempest my woes; I will weep for a season, on bitterness fed, For my kindred are gone to the hills of the dead; But they die not by hunger or lingering decay—The steel of the white man hath swept them away."

In speaking of the past, or of the improvement we had made, he affirmed that, notwithstanding the difficulties, oppression, &c. under which we had labored, we had

accomplished great achievements—we had churches, Sabbath schools, and day schools—that many institutions of learning were open to us, and that from them had emanated men of science, doctors, lawyers, teachers, &c.; but we had not only men, but accomplished females, who have become distinguished, and ascended high upon the pinnacle of fame, while thirty years ago such a state of things did not exist.

He next spoke of the four millions, of which we are part and parcel. He would have it stamped indelibly on every soul, that we belong to a mighty people, we are identified with the four millions, and let every father tell his boy, and have him write it upon the table of his heart, that we are a mighty people; tell him that he must use all the energies of his soul to help liberate our people from the power of *licentious slavery*.

He spoke of home influences and of the comforts of a home—that we should cherish our homes—and while he was relating a circumstance pertaining to the enjoyment of a home, in the history of his own life, a portion of the audience were held spell-bound, even moved to tears.

In conclusion he exhorted us to be encouraged, that the declaration affirmed by Jehovah, that "Ethiopia should soon stretch out her hands to God," would certainly be fulfilled, and we would eventually become a people that would be respected, and would occupy an honorable position in the community. At the conclusion of the lecture, V. G. Strong, Principal of the public school, offered the following preamble and resolution:

Whereas, in the providence of God, the Rev. Amos G. Beman has favored us with a visit and given us an able, interesting and instructive lecture, we do, therefore, Resolve, That we highly appreciate the lecturer, bid him God speed in his laudable enterprise, and do tender him a vote of thanks.

The resolution was seconded by Mr. Edwin H. Freeman, and carried by an overwhelming majority. A collection was taken up, the proceeds of which are to be devoted to the missionary cause. Mr. Beman left the city for New York the following Tuesday.

Mr. Adam Ray is in our city. I saw him to-day. He expects to leave soon for the east.

The members of the Friendship Benevolent Society are holding their first anniversary in Orxton Hall, this evening. Addresses are expected from Dr. S. T. Gray of your city, and Prof. Wm. J. Wilson, of Brooklyn. A banner is to be presented to the society, on the part of the ladies and gentlemen of Newark, by John Y. Foster, Esq., of this city.

We are having the equinoctial storm here to-day.

I fear I have wearied your patience and must conclude. More anon.

NETAMORA.

NEWARK, Sept. 27, 1859.

MR. EDITOR:—The anniversary—or, more properly speaking, an entertainment by the Society, as it has not been organized but six months—of the Friendship Benevolent Society, was held in Oraton Hall Sept. 21st. Owing to the great storm on that night, there were but few in attendance. The committee of arrangements, had spared no pains in making it a fine affair. Speakers were engaged from New York, Brooklyn, and Newark, a table was spread at the lower end of the room loaded with all the delicacies of the season, and a brass band was in attendance to discourse music on the occasion. In consequence of the storm, it was quite late before two of the speakers came. The third, the Rev. Dr. S. Gray, did not make his appearance, which caused a change in the programme for the evening. Professor Wm. J. Wilson, of Brooklyn, and John Y. Foster, Esq., an associate editor of the Newark "Mercury," arrived about half-past nine o'clock, and proceeded in a short time to address the audience in a few pithy and well-timed remarks, closing with the presentation of the banner, which was received on the part of the Society by E. H. Freeman. Prof. Wilson entertained the audience for twenty minutes in his usual happy and praiseworthy style. The entertainment was repeated the next night, without speakers.

The funeral of Mrs. Ross, wife of Rev. Mr. Ross, took place on the 26th inst., at the Bethel Church, of which Mr. R. was formerly pastor. The Rev. Mr. Weir, the present pastor in charge, preached a discourse on the occasion from 7th verse of the 7th chapter of 2d Corinthians. The church was densely filled with the friends of the deceased and the family. It appears that Mrs. Ross met with an accident about seven weeks since; in going to visit a sick friend, she stepped upon a tomato-skin, which caused her to fall, and injured her so as to cause her death. She leaves three children, the youngest being but one week old.

The fifteenth anniversary of the Annual Moveable Committee of the Grand United Order of Odd Fellows of the United States, convened at Toronto, C. W., on Wednesday, Oct. 5th. The order being recognized by the crown of England, therefore the branch in the United States, which has a sub-management in Philadelphia, will be greeted with a hearty welcome by her Majesty's loyal subjects. Report says that great preparations are making for the event by the members of Victoria Lodge 1,117. Committees have been formed to receive

### OUR MIDDLETOWN LETTER.

MIDDLETOWN, Sept. 16, 1859.

DEAR ANGLO:—En route to this place on the 14th inst., from New Haven, I stopped in Meriden, where the Yankees manufacture such a great variety of notions, especially buttons and other tailors' metallic trimmings, suspender trimmings, harness and trunk trimmings, and tin and britannia ware. I found but three colored persons in the place, although it contains over four thousand inhabitants, and consequently had to avail myself of the miserable, prejudiced, tainted accommodations of a one-legged, fifth-rate tavern, the landlord of which bears the reputation of being, together with his whole family, "good anti-slavery" friends; but his business is principally to board the hands who work in some of the shops, and Mr. R. (the landlord) dare not treat a black person otherwise than as follows: "When I first stepped into the sitting-room, his son told me that the house was full, and I could not have a single room, and in a moment or two Mr. R., Sr., appeared, and confirmed what his son had said; but being a total stranger, and finding myself, near the close of the day, unprovided with accommodations for the night, I deemed it advisable to procure the best I could from them; and then leave the place as soon as possible. He also told me that I should eat with his family, but when his family did eat, he forgot (?) to call me. Hurrah for anti-slavery principles in a—(hotel?) Let so much suffice for Mr. R.'s hotel, near the railroad track, Meriden, Conn.

I was informed that there were three colored barbers in the place, but I became acquainted with but one—Mr. Jeffers. Formerly Meriden was celebrated as the fountain head of pure anti-slavery principles; but now they feel too poor to do much in that way.

Bidding adieu to Meriden on the afternoon of the 15th, I arrived, through Berlin, at Middletown a half-hour before sunset, but was again unsuccessful in finding a place to stay with my colored friends.

The members of the colored Methodist Church here held a festival last evening which seemed to be well patronized by both colors; yet truth demands that I should say the general conduct of the lad and young men was not as exemplary as a stranger would like to have seen, and add another item of testimony in opposition to the holding of these evening entertainments, as conducted by the colored people in many places. The chief attraction of the evening was a band of "musicians," who made some of the most execrable noises, squeaks, and other kindred "classical" creations, that a violin, bass, and guitar in the hands of bunglers must produce.

In making a brief visit to the college here, I became acquainted with two colored students. One is a native of Liberia, and a son of Rev. Bishop Burns, who is now in Africa.

Middletown is quite a beautiful place, and is known as a town of considerable wealth, but is not a good location seemingly for our people, as my experience proves that where enterprise has full scope, and where it is fostered and cherished by men of wealth, there the colored man thrives and expands the most; and, as Middletown does not do much in the manufacturing line, so the colored people seem to do but little towards self-improvement. The largest manufacturing establishment here is Messrs. J. & B. Douglass' patent pump foundry and shops.

### OUR NEW BEDFORD LETTERS.

NEW BEDFORD, Sept. 20, 1859.

MR. EDITOR:—Our people have been shocked by the announcement that Capt. Amos Haskins, formerly of this city, had been robbed and drowned in the harbor of San Francisco. Mr. H. was a native of Mattapoisett, and had been engaged in the whaling business for many years. By his energy and skill, he worked his way from a foremast hand to the distinguished position of master. He was brother-in-law to Mr. Wm. P. Powell, now of Liverpool. He leaves a wife and five children to mourn his loss.

The Citizens Mutual Organization, of which Mrs. Haskins is a member, held a special meeting last week in the Second Baptist Church. The President, B. C. Perry, occupied the chair, and John Briggs was Secretary. Feeling and appropriate remarks were made by the President, E. R. Johnson, John Briggs, and John H. Jenifer, and on motion of Wm. Berry the following preamble and resolutions were unanimously adopted:

Whereas, We have learned with deep regret of the sudden and lamentable demise in San Francisco of Captain Amos Haskins, late our fellow townsman; therefore, Resolved, That we hereby extend the hand of Christian sympathy to the bereaved widow and children in their hour of affliction, and trust that they may rely on



# Poems, Anecdotes and Sketches.

## LIFE.

BY WILLIAM CULLEN BRYANT.

O life! I breathe thee in the breeze,  
I feel thee bounding in my veins,  
I see thee in these stretching trees,  
These flowers, this still rock's mossy stains.

This stream of odors flowing by  
From clover-field and clumps of pine,  
This music, thrilling all the sky,  
From all the morning birds, are thine.

Thou fill'st with joy this little one,  
That leaps and shouts beside me here,  
Where fawn's play-whirls rivulet run  
Through the dark woods like frightened deer.

Ah! must thy mighty breath, that wakes  
Insect and bird, and flower and tree,  
From the low trodden dust, and makes  
Their daily gladness pass from me—

Pass, pulse by pulse, till o'er the ground  
These limbs, now strong, shall creep with pain,  
And this fair world of sight and sound  
Seem fading into night again?

The things, O life! thou quickenest, all  
Strive upward toward the broad bright sky,  
Upward and onward, and they fall  
Back to earth's bosom when they die.

All that have borne the touch of death,  
All that shall live, lie mingled there,  
Beneath that veil of bloom and breath,  
That living zone 'twixt earth and air.

There lies my chamber dark and still,  
The atoms trampled at my feet,  
There wait, to take the place I fill,  
In the sweet air and sunshine sweet.

Well, I have had my turn, have been  
Raised from the darkness of the clod,  
And for a glorious moment seen  
The brightness of the skirts of God;

And knew the light within my breast,  
Though warring oftentimes and dim,  
The power, the will, that never rest,  
And cannot die, were all from Him.

Dear child, I know that thou wilt grieve  
To see me taken from thy love,  
Will seek my grave at Sabbath eve,  
And weep, and scatter flowers above.

Thy little heart will soon be heal'd,  
And being will be bliss, till thou  
To younger forms of life must yield  
The place thou fill'st with beauty now.

When we descend to dust again,  
Where will the final dwelling be  
Of thought and all its memories then,  
My love for thee and thine for me?

The other day a Dutchman in Cin-  
cinnati was severely thrashed by his  
own, while smarting under the infliction,  
he complained to the Mayor, and had his  
belt arrested, whereupon she was fined  
three dollars and costs. She not having  
the money, her husband was called upon  
to fork over, upon which he opened his  
eyes in great wonder, exclaiming, "Vot  
for I pay? She hip me!" The statute  
was explained to him, and he paid, but  
announced that hereafter his wife might  
wallop him as much as she pleased, but  
he would never again take steps to uphold  
the "majesty of the law."

A vagabond, whose vixen wife  
by drowning lost her life, called out to  
his neighbors all around, and told them  
that his wife was drowned, and in spite of  
search could not be found. He knew, he  
said, the very nook where she had tumbled  
in the brook, and he had dragged along  
the shore, above the place a mile or more  
above the place "the people cried," "Why  
what do you mean?" The man replied,  
"Of course you don't suppose I'd go and  
waste my time to look below. I've  
known the woman quite a spell, and learnt  
her fashions tolerably well. Alive or  
dead, she'd go, I swear, against the current  
anyhow."

In the Registration Court, Cupar,  
Fife, a man was called upon to appear as  
a witness, and could not be found. On the  
sheriff asking where he was, a grave, elderly  
gentleman rose up, and with much em-  
phasis said:  
"My lord, he's gone."  
"Gone? gone?" said the sheriff; "where  
is he gone?"  
"That I cannot inform you," replied the  
communicative gentleman; "but he's  
dead!"

A SLIGHT MISTAKE.—A dergymyn who  
was reading to his congregation a chapter  
in Genesis, found the last sentence to be:  
"And the Lord gave unto Adam a wife."  
Turning over two leaves together he  
found written and read in an audible  
voice:  
"And she was pitched without and with-  
in."

He had unhappily got into a description  
of Noah's Ark.

The venerable lady of a celebrated  
physician one day casting her eye out of  
the window, observed her husband in the  
funeral procession of one of his patients,  
at which she exclaimed: "I do wish my hus-  
band would keep away from such proce-  
sions; it appears too much like a tailor car-  
rying home his work."

A butcher presented a bill for the  
tenth time to a rich skinfinn, when the lat-  
ter said:  
"It strikes me that this is a pretty  
round bill."

"Yes replied the butcher, 'I've sent it  
out often enough to make it appear so,  
and I have called now to get it squared.'"

What object do you now see? asked  
a doctor of his patient. The young  
man hesitated for a few moments, and then  
replied: "It appears like a jackass, doc-  
tor, but I rather think it is *your shadow*."

A chaplain at a state prison was  
asked by a friend how his parishioners  
were. "All under conviction," was the  
reply.

"O dear!" exclaimed a young  
school-girl, when she first beheld a cum-  
ber. "I always thought such things grew in  
slices!"

# CEASAR CROSSES THE RUBICON.

On the ever memorable night when Ju-  
lius Cesar had resolved to take the first  
step (and in such a case the first step, as  
regarded the power of retreating, was also  
the final step) which placed him in arms  
against the state, it happened that his  
quarters were at some distance from the  
little river Rubicon, which formed the  
boundary of his province. With his usual  
caution, that no news of his motions might  
run before himself, on this night Cesar  
gave an entertainment to his friends, in the  
midst of which he slipped away unobserved,  
and with a small retinue proceeded through  
the woods to a point of the river at which  
he designed to cross. The night was  
stormy, and by the violence of the wind  
all the torches of his escort were blown  
out, so that the whole party lost their  
road—having probably at first intentionally  
deviated from the main road—and wander-  
ed about through the whole night, until  
the early dawn enabled them to recover  
their true course. The light was still grey  
and uncertain as Cesar and his retinue rode  
down upon the banks of the fatal river, to  
cross which with arms in his hands, since  
the further bank lay within the territory  
of the Republic, *ipso facto* proclaimed a  
Roman rebel and a traitor. No man, the  
firmest or most obtuse, could be otherwise  
than deeply agitated when looking down  
upon this little brook, so insignificant in  
itself, but invested by law with a sanctity so  
awful, and so dire a consecration. The  
whole course of future history and the fate  
of every nation would necessarily be deter-  
mined by the irrevocable act of the next  
half hour.

In these moments, and with this specta-  
cle before him, and contemplating these  
immeasurable consequences consciously  
for the last time that could allow him a re-  
treat—impressed also by the solemnity  
and deep tranquility of the dawn, whilst  
the exhaustion of his night's wanderings  
predisposed him to nervous irritation—Cesar,  
we may be sure, was profoundly agitated.  
The whole element of the scene was  
almost scenically disposed, the law of  
antagonism having perhaps never been  
employed with so much effect—the little  
quiet brook presenting a direct antithesis  
to its grand political character, and the in-  
nocent dawn, with its pure, untroubled  
repose, contrasting potently, to a man of  
intellectual sensibility, with the long chaos  
of bloodshed, darkness, and anarchy which  
was to take its rise from the apparently tri-  
fling acts of this one morning. So pre-  
pared, we need not much wonder at what fol-  
lowed. Cesar was yet lingering on the  
latter bank, when suddenly, at a point  
not far distant from himself, an apparition  
was descried in a sitting posture, and hold-  
ing in its hand what seemed a flute. This  
phantom was of unusual size, and of beau-  
tiful more than human, so far as its lineam-  
ents could be traced in the early dawn.  
What is singular, however, in the story, on  
any hypothesis which would explain it out  
of Cesar's individual condition, is that other  
saw it as well as he—both pastoral la-  
borers (who were present, probably, in the  
capacity of guides) and some of the senti-  
nels stationed at the passage of the river.

These men fancied even that a strain of  
music issued from this aerial flute; and  
some, both of the shepherds and the Ro-  
man soldiers, who were bolder than the  
rest, advanced towards the figure. Among  
this party it happened that there were a  
few Roman trumpeters. From one of these,  
the phantom, rising as they advanced near-  
er, suddenly caught a trumpet, and blowing  
through it a blast of superhuman strength,  
plunged into the Rubicon, passed to the  
other bank, and disappeared in the dusky  
twilight of the dawn. Upon which Cesar  
exclaimed: "It is finished! 'The die is  
cast! Let us follow whither the guiding  
portents from Heaven and the malice of  
our enemy alike summon us to go.' So  
saying, he crossed the river with impetu-  
osity, and in a sudden rapture of passion-  
ate and vindictive ambition, placed himself  
and his retinue upon Italian soil; and, as if  
by inspiration from Heaven, in one moment  
involved himself and his followers in trea-  
son, raised the standard of revolt, put his  
foot upon the neck of the invincible Re-  
public which had humbled all the kings of  
the earth, and founded an empire which  
was to last for a thousand and a half a thou-  
sand years. In what manner this spectral  
appearance was managed—whether Cesar  
was its author or its dupe—will remain un-  
known forever.—Quincy.

## SERVED HIM RIGHT.

Some years ago, before Pittsburg, the  
dingy city of Western Pennsylvania, was  
reached by railroads from the East, the  
wagon was a great institution. The well-  
tired wheels untiringly toiled over moun-  
tains and vales, making long journeys, slow  
but sure. Dave Stewart was a noted wag-  
goner. He was always wagging his  
tongue in boasting of the great feats which  
had been performed in his expeditions team-  
ing over the Alleghenies. Some of these  
mountain passes are narrow cuts into the  
side of cliffs, and one outside of a pokerish  
precipice admonishes the driver to hug the  
rock close as he goes. When teamsters  
met in such places, the rule of the road is  
set aside, and the stoutest man keeps to  
the wall. Dave was six feet high, and  
well proportioned—like Frank Granger, of  
anti-mammy memory—and when one day,  
he met an old gentleman driving along  
leisurely in his gig, he determined to have  
some fun at his expense. High above  
their heads was an overhanging table-rock,  
and as the horses stood head to head, Dave  
said to the old gentleman:  
"I want you to do me a favor."  
"Certainly," said the old man; "what  
can I do for you?"  
"I want you to climb up on that rock  
and dance while I whistle."  
"I shall do no such thing, and I trust  
you do not intend to take advantage of an  
old man in such a place as this."

Dave stepped forward with his heavy  
horse in his hand, and raising it,  
threatened to lay it on him if he did not  
mount the rock and do as he was told.  
Seeing Dave was in earnest, the gentleman  
made a virtue of necessity, and scrambled  
up. Dave whistled and hedged till both  
were tired and the fun was stale, when Dave  
told him to come down, to back out of the  
pass, and let him go on.

"But," said the old gentleman, as he  
came down, "I want you to do me a fa-  
vor."

"And what is that?"  
"I want you to go up there and dance  
while I whistle."

# DAVE REFUSED, INTIMATING THAT HE WOULD

see the old man in a very bad place first.  
"You won't, eh?" said the stranger,  
drawing a pistol suddenly, and planting it  
at Dave's breast. "I'll make daylight  
shine through you in less than two seconds  
if you don't move."

Dave told the story himself, and said:  
"What else could I do? 'The old fel-  
low was in earnest; up I had to climb, and  
there I had to dance, while the old fellow  
whistled and laughed, and threatened to  
shoot me if I stopped a minute; and he  
going full jump for two hours or more, un-  
til I was in a lather worse than my horse  
in July. When I was just ready to fall  
off, he let me come down, made me back  
out of the pass, and as he drove by advised  
me never to ask any unnecessary favors of  
strangers. And I don't mean to."

## GOOD NIGHT.

There is something sadly sweet in a gen-  
tle "good night" from the lips of one we  
love. We are pleased and filled with a  
quiet joy—a holy feeling of tenderness;  
and yet the soul is hushed in calm melan-  
choly; we can almost hear the breathings  
of low plaintive melodies, and it may be  
that tears steal into the moveless eyes.

Good night!  
"All surely nothing dies but something moun-  
tains, and when the little one, robed in white,  
comes with his innocent upturned eyes to  
kiss your cheek and lips, in baby tones,  
"Good night!" how your voice softens and  
your tones are instinctively modulated to  
a musical whisper as "Good night," like a  
holy benediction, follows your gentle kiss  
on the forehead. And then you go to mus-  
ing on the uncertain future of the trusting  
child, and wonder if its life will have  
as many dark shadows and as few bright spots  
as yours—and it may be that you forget  
the sweet sunshine that the little face has  
just shivered upon your soul, and thus  
caused it to moodily muse as the light re-  
cedes and the darkness gathers over us  
again, to be dispelled for a moment when an-  
other "Good night!" makes low, sweet mu-  
sic in your ear. And then you think of  
the last "Good night! to life and love" on  
earth, a slumberous dream of peace steals  
into your mind, and you seem to hear the  
poet whisper:

In vain shalt thou or any call  
The spirits from the golden clay,  
Except they like them thou canst say,  
"My spirit is at peace with all."

An old criminal was once asked  
what was the first step that led to his ruin,  
when he answered:  
"The first step was cheating a printer  
out of two years' subscription. When I  
done that, the devil took such a grip on  
me that I could not shake him off."  
Delinquents, reflect, ere 'tis too late.

"Jones has a reverence for truth,"  
said Brown. "So I perceive," was Smith's  
reply, "for he always keeps a respectful  
distance from it."

A young lady at Ottawa Centre,  
in Michigan, is charged with putting on  
airs because she refused to go to a ball  
barefoot.

## ADVERTISEMENTS.

The Anglo-African Magazine,  
A MONTHLY OCTAVO OF 32 PAGES,  
DEVOTED TO  
LITERATURE, SCIENCE, STATISTICS,  
AND THE ADVANCEMENT OF THE CAUSE OF  
HUMAN FREEDOM.

Its objects are—  
To present a clear and concise statement of the  
present condition, the past history, and the pros-  
pects of the colored population of the United  
States, free and enslaved.  
To afford scope for the rapidly rising talent of  
colored men in their special and general literature.  
To examine the population movements of the  
colored people.  
To present a reliable statement of their reli-  
gious condition, and of their moral and economic  
statistics.  
To present a statement of their educational  
condition and movements.  
Of their legal condition and status in the several  
States.  
To examine into the basis on which rest their  
claims for citizenship of the several States, and of  
the United States.  
To present an elaborate account of the various  
Books, Pamphlets and Newspapers, written or  
edited by colored men.  
To present the biographies of noteworthy col-  
ored men throughout the world.  
On the condition and prospects of free colored  
men, by common assent, rests, in a great degree,  
the condition and prospects of enslaved colored  
men. Hence, besides the intrinsic interest which  
attaches itself to a magazine with such scope and  
information, the aid of all who wish to advance the  
cause of immediate Emancipation, is ear-  
nestly solicited for its support.

TERMS.—One Dollar per year, payable invariably  
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The January number contains an accurate and  
beautifully executed portrait of ALEXANDER  
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## NOTICES OF THE PRESS.

The Anglo-African Magazine is the title of a  
new magazine for public favor, the first (January)  
number of which lies before us. It is published  
in the interest of that class of our fellow-citizens  
who are disfranchised by the Dred Scott decision,  
and who are, in general, speak very  
and the contents of the injustice done them by the  
opinions of some of the Judges of the Supreme  
Court.

We hail the appearance of this Magazine as a step  
in the right direction, and trust that it will not be  
suffered to languish for want of support.—*Exchange*  
(New York).

Among the various new publications recently  
announced, we are glad to learn of the establish-  
ment of a magazine conducted entirely by colored  
persons, and devoted to the social, moral and po-  
litical advancement of their brethren.—*Independent*  
(New York).

The Magazine is one of great ability, interest  
and taste, and will bear a comparison with those  
of much greater pretensions. We sincerely hope  
the friends of the colored people will patronize  
this work and help them in this honorable effort  
to put themselves in a position which they de-  
serve. The Magazine is published by Dr. J. M. Pennington,  
No. 48 Beekman-st., New York.

It is a creditable publication. Such a  
journal, if rightly conducted, do much to  
raise the condition of this class of our population,  
and inspire them with a manly self-respect, and  
encourage them to strive for their rights.—*Christian*  
(New York).

The colored citizens of the United States num-  
ber many men of culture and marked ability as  
speakers and writers, and they have established a  
monthly in New York, entitled the *Anglo-African*  
Magazine, which is certainly creditable in style,  
execution and literary merit. We sincerely hope  
its success may be such as to encour-  
age its undertakers to yet greater exertions to im-  
provement, even amid the difficulties which lie  
in their way.—*National Era* (Washington, D. C.).

The new year has thus far brought to us nothing  
more gratifying and encouraging than this  
new publication. The advancement of a monthly  
newspaper, devoted to Literature, Science, Statistics,  
etc., is no new thing under the sun, and especially  
not new in our country. The United States  
abound in such publications; but to our knowl-  
edge, nothing of the character of the magazine be-  
fore us, has ever been attempted by a colored man,  
or members of the colored race in the United  
States. We have had numerous newspapers, a  
good many pamphlets, a few unpretending poems,  
and a few biographical sketches, mostly narratives of  
fugitive slaves, at their dictation, by themselves, others  
written at their dictation, the *Anglo-African* is  
entirely new. The subject is one of great im-  
portance, independent of its bearings upon relations ex-  
isting in this country. To those who know Dr.  
Smith, it need not be said that his essay is a  
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# The Weekly Anglo-African

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## A HYMN.

BY HARRIET M'WEN KIMBALL.

Jesus! the ladder of my faith  
Rests on the Jasper walls of heaven;  
And through the veiling clouds I catch  
Faint visions of the mystic seven!

The glory of the rainbow throne  
Illumes those clouds like lambent flame;  
As once, on earth, Thy love divine  
Burned through the robes of human shame.

Thou art the same, O gracious Lord!  
The same dear Christ that thou wert then;  
And all the praises angels sing  
Delight Thee less than prayers of men.

We have no tears, Thou wilt not dry;  
We have no wounds, Thou wilt not heal;  
No sorrows pierce our human hearts  
That thou, dear Saviour, dost not feel.

Thy pity, like the dew, distills;  
And Thy compassion, like the light,  
Our every morning overfills,  
And crowns the stars our every night.

Let not the world's rude conflict drown  
The charmed music of Thy voice,  
That calls all weary souls to rest,  
And bids all mourning souls rejoice!

[From the Anglo-African Magazine.]

## THE FIRST COLORED CONVENTION.

On the fifteenth day of September, 1830, there was held at Bethel Church, in the city of Philadelphia, the first Convention of the colored people of these United States. It was an event of historical importance, and, whether we regard the times or the men of whom this assemblage was composed, we find matter for interesting and profitable consideration.

Emancipation had just taken place in New York, and had just been arrested in Virginia by the Nat Turner rebellion and Walker's pamphlet. Secret sessions of the legislatures of the several Southern States had been held to deliberate upon the production of a colored man who had coolly recommended to his fellow blacks the only solution to the slave question, which, after twenty-five years of arduous labor of the most hopeful and noble-hearted of the abolitionists, seems the forlorn hope of freedom to-day—insurrection and bloodshed. Great Britain was in the midst of that bloodless revolution, which, two years afterwards, culminated in the passage of the Reform Bill, and thus prepared the joyous and generous state of the British heart which dictated the West India Emancipation Act. France was rejoicing in the not bloodless *trionf de Juillet*. Indeed, the whole world seemed stirred up by a universal excitement, which, when contrasted with the universal panics of 1837 and 1857, leads one to regard as more than a philosophical speculation the doctrine of those who hold the life of mankind from the creation as but one life, beating with one heart, animated with one soul, tending to one destiny, although made up of millions upon millions of molecular lives, gifted with their infinite variety of attractions and repulsions, which regulate, or crystallize them into evanescent substructures or organizations, which we call nationalities and empires and peoples and tribes, whose minute actions and reactions on each other are the histories which absorb our attention, whilst the grand universal life moves on beyond our ken, or only guessed at, as the astronomers shadow out movements of our solar system around or towards some distant unknown centre of attraction.

If the times of 1830 were eventful, there were among our people, as well as among other peoples, men equal to the occasion. We had giants in those days! There were Bishop Allen, the founder of the great Bethel connection of Methodists, combining in his person the fiery zeal of St. Francis Xavier with the skill and power of organizing of a Richelieu; the meek but equally efficient Rush (who yet remains with us in fulfillment of the scripture), the father of the Zion Methodists; Paul, whose splendid presence and stately eloquence in the pulpit, and whose grand baptisms in the waters of Boston Harbor, are a living tradition in all New England; the saintly and sainted Peter Williams, whose views of the best means of our elevation are in triumphant activity to-day; William Hamilton, the

thinker and actor, whose sparse specimens of eloquence we will one day place in gilded frames as rare and beautiful specimens of Etruscan art—William Hamilton, who, four years afterwards, during the New York riots, when met in the street, loaded down with iron missiles, and asked where he was going, replied, "to die on my threshold!" Watkins, of Baltimore, Frederick Hinton, with his polished eloquence, James Forten, the merchant prince, William Whipper, just essaying his youthful powers, Lewis Woodson and John Peck, of Pittsburgh, Austin Steward, then of Rochester, Samuel E. Cornish, who had the distinguished honor of reasoning Gertrude Smith out of colonizationism, and of telling Henry Clay that he would never be the president of anything higher than the American Colonization Society, Philip A. Bell, the born *sabreur*, who never feared the face of clay, and a hundred others, were the worthily leading spirits among the colored people.

And yet the idea of the first colored Convention did not originate with any of these distinguished men: it came from a young man of Baltimore, then, and still, unknown to fame. Born in that city in 1801, he was in 1817 apprenticed to a man some two hundred miles off in the South east. Arriving at his field of labor, he worked hard nearly a week and received poor fare in return. One day while at work near the house, the mistress came and gave him a furious scolding, so furious, indeed, that her husband mildly interfered; she drove the latter away, and threatened to take the Baltimore out of the lad with cow-hide, &c., &c.; at this moment, to use his own expression, the lad became converted, that is, he determined to be his own master as long as he lived. Early night-fall found him on his way to Baltimore, which he reached after a severe journey which tested his energy and ingenuity to the utmost. At the age of twenty-three he was engaged in the summer time in supplying Baltimore with ice from his cart, and in winter in cutting up pork for Ellicott's establishment. He must have been a swift with knife and cleaver, for in one day he cut up and dressed some four hundred and fifteen porkers!

In 1824, our young friend fell in with Benjamin Landy, and in 1828-9, with Wm. Lloyd Garrison, editors and publishers of the "Genius of Universal Emancipation;" a radical anti-slavery paper—whose boldness would put the "National Era" to shame—printed and published in the slave State of Maryland. In 1829-30, the colored people of the free States were much excited on the subject of emigration; there had been an emigration to Hayti, and also to Canada, and some had been driven to Liberia by the severe laws and brutal conduct of the fermenters of colonization in Virginia and Maryland. In some districts of these States, the disguised whites would enter the houses of free colored men at night, and take them out and give them from thirty to fifty lashes, to get them to consent to go to Liberia.

It was in the spring of 1830, that the young man we have sketched, HEZEKIAH GRICE, conceived the plan of calling together a meeting or convention of colored men, in some place north of the Potomac, for the purpose of comparing views and of adopting a harmonious movement either of emigration, or of determination to remain in the United States; convinced of the hopelessness of contending against the oppressions in the United States, living in the very depth of that oppression and wrong, his own views looked to Canada; but he held them subject to the decision of

\* It is a profitable comparison of 1830 with 1859, to remember that up to 1834-5, Mr. James Forten, of Philadelphia, was held up as an extraordinary instance of a colored man's ability, and because he had amassed \$20,000 at his business.

† In the year of grace 1855, professional duties threw the writer of this into an acquaintance with Rutherford, a liberal descendant of the Rutherford of the Scotch Reformation; he was engaged at a thousand dollars a year in "cutting up" for a pork establishment in New York city; he was a splendid fellow (physically) of five-and-twenty, and a magnificent Greek scholar; it was a strange enchantment, to sit in the airy loft overlooking the Hudson, and hear him, clever in hand, recite and criticize the glowing lines of Homer Pindar and Anacreon!

‡ Mr. Goodell, in his "Slavery and Anti-Slavery in the United States," page 395, states that Benjamin Landy started his first anti-slavery paper in Baltimore. This is not correct. Shortly after the discussion on the Missouri Compromise, the "EMANCIPATOR," in that State, a thorough-going anti-slavery journal, which gave the best account of the insurrection in Charleston in 1822. Mr. Landy was, at that time, a saddler, working at his bench, in the same place where this paper was published; he became deeply interested in the cause and soon associated himself with Mr. Lambert. The latter died before his journal had completed its first year, and there "found nothing less pure, less noble, or less energetic than himself."

the majority of the convention which might assemble.

On the 2nd of April, 1830, he addressed a written circular to prominent colored men in the free States, requesting their opinions on the necessity and propriety of holding such convention, and stated that if the opinions of a sufficient number warranted it, he would give notice of the time and place at which duly elected delegates might assemble. Four months passed away, and his spirit almost died within him, for he had received not a line from any one in reply. When he visited Mr. Garrison in his office, and stated his project, Mr. Garrison took up a copy of Walker's Appeal, and said, although it might be right, yet it was too early to have published such a book.

On the 11th of August, however, he received a sudden and peremptory order from Bishop Allen, to come instantly to Philadelphia, about the emigration matter. He went, and found a meeting assembled to consider the conflicting reports on Canada of Messrs. Lewis and Dutton; at a subsequent meeting held the next night, and near the adjournment, the Bishop called Mr. Grice aside, and gave him to read a printed circular, issued from New York city, strongly approving of Mr. Grice's plan of a convention, and signed by Peter Williams, Peter Vogelsang and Thomas L. Jennings. The Bishop added, "my dear child, we must take some action immediately, or else these New Yorkers will get ahead of us." The Bishop left the meeting to attend a lecture on chemistry by Dr. Wells, of Baltimore. Mr. Grice introduced the subject of the convention; and a committee consisting of Bishop Allen, Benjamin Pascal, Cyrus Black, James Cornish, and Junius C. Morel, were appointed to lay the matter before the colored people of Philadelphia. This committee, led, doubtless, by Bishop Allen, at once issued a call for a convention of the colored men of the United States, to be held in the city of Philadelphia on the 15th September, 1830.

Mr. Grice returned to Baltimore rejoicing at the success of his project, and in the same boat which bore him down the Chesapeake, he was accosted by Mr. Zollicoffer, a member of the Society of Friends, a Philadelphian, and a warm and tried friend of the blacks. Mr. Zollicoffer used arguments and even entreaties, to dissuade Mr. Grice from holding the Convention, pointing out the dangers and difficulties of the same should it succeed, and the deep injury it would do the cause in case of failure. Of course it was reason and entreaty thrown away.

On the fifteenth of September, Mr. Grice again landed in Philadelphia, and in the fulness of his expectation asked every colored man he met about the Convention; no one knew anything about it; the first man did not know the meaning of the word, and another man said, "who ever heard of colored people holding a convention—convention, indeed!" Finally, reaching the place of meeting, he found, in solemn conclave, the five gentlemen who had called the Convention, and who had constituted themselves delegates: with a warm welcome from Bishop Allen, Mr. Grice, who came with credentials from the people of Baltimore, was admitted as delegate. A little while after, Dr. Burton, of Philadelphia, while after, Dr. Burton, of Philadelphia, the six gentlemen held their seats as members of the Convention. On a hint from Bishop Allen, Mr. Pascal moved that Dr. Burton be elected an honorary member of the Convention, which softened the Doctor. In half an hour, five or six tall, gaunt, stern-looking men, members of the Zion Methodist body in Philadelphia, entered, and demanded by what right the members present held their seats and undertook to represent the colored people. Another hint from the Bishop and it was moved that these gentlemen be elected honorary members. But the gentlemen would submit to no such thing, and would accept nothing short of full membership, which was granted them.

Among the delegates were Abraham Shadd, of Delaware, J. W. C. Pennington, of Brooklyn, Austin Steward, of Rochester, Horace Easton, of Boston, and — Adams, of Utica.

The main subject of discussion was emigration to Canada; Junius C. Morel, Chairman of a committee on that subject, presented a report, on which there was a two days' discussion; the point discussed was, that the report stated that "the lands in Canada were synonymous with those of the Northern States." The word *synonymous* was objected to, and the word *similar* proposed in its stead. Mr. Morel, with great vigor and ingenuity, defended the report, but was finally voted down, and the

word *similar* adopted. The Convention recommended emigration to Canada, passed strong resolutions against the American Colonization Society, and at its adjournment appointed the next annual Convention of the people of color to be held in Philadelphia, on the first Monday in June, 1831.

At the present day, when colored conventions are almost as frequent as church meetings, it is difficult to estimate the bold and daring spirit which inaugurated the Colored Convention of 1830. It was the right move, originating in the right quarter and at the right time. Glorious old Maryland, or, as one speaking in the view that climate grows the men, would say, Maryland—Virginia region, which has produced Benjamin Banneker, Nat. Turner, Frederick Douglass, the parents of Ira Aldridge, Henry Highland Garnett, and Sam. Ringold Ward,\* also produced the founder of colored conventions, Hezekiah Grice!

At that time, in the prime of his young manhood, he must have presented the front of one equal to any fortune, able to achieve any undertaking. Standing six feet high, well-proportioned, of a dark bronze complexion, broad brow, and that stamp of features out of which the Greek sculptor would have delighted to mould the face of Vulcan—he was, to the fullest extent, a working man of such sort and magnetism as would lead his fellows where he listed.

In looking to the important results that grew out of this Convention, the independence of thought and self-assertion of the black man are the most remarkable. Then the union of purpose and union of strength which grew out of the acquaintanceship and mutual pledges of colored men from the different States. Then the subsequent conventions, where the great men we have already named, and others, appeared and took part in the discussions with manifestations of zeal, talent and ability, which attracted Garrison, the Tappans, Jocelyn, and others of that noble host, who, drawing their black brethren in bonds, did manfully fight in the days of anti-slavery which tried men's souls, and when, to be an abolitionist, was, to a large extent, to be a martyr.

We cannot help adding the thought, that had these conventions of the colored people of the United States continued their annual sittings from 1830 until the present time, the result would doubtless have been greater general progress among our people themselves, a more united front to meet past and coming exigencies, and a profounder respect on the part of our enemies than we now can boast of. Looking at public opinion as it is, the living law of the land, and yet a malleable, ductile entity, which can be moulded, or, at least, affected, by the thoughts of any masses vigorously expressed, we should have become a power on earth, of greater strength and influence than in our present scattered and dwindled state we dare even dream of. The very announcement of "Thirtieth Annual Convention of the Colored People of the United States," would bear a majestic front. Our great gathering at Rochester in 1853, commanded not only public attention but respect and admiration. Should we have such a gathering even now, once a year, not encumbered with elaborate plans of action, with too many wheels in wheels, we can yet regain much of the ground lost. The partial gathering at Boston, the other day, has already assumed its place in the public mind, and won its way into the calculations of the politicians.

Our readers will doubtless be glad to learn the subsequent history of Mr. Grice. He did not attend the second Convention, but, in the interval between the second and third, he formed, in the city of Baltimore, a "LEGAL RIGHTS ASSOCIATION," for the purpose of ascertaining the legal status of the colored man in the United States. It was entirely composed of colored men, among whom were Mr. Watkins (the colored Baltimorean), Mr. Deaver, and others. Mr. Grice called on William Wirt, and asked him "what he charged for his opinion on a given subject?" "Fifty dollars." "Then, sir, I will give you fifty dollars if you will give me your opinion on the legal condition of a free colored man in these United States."

Mr. Wirt required the questions to be written out in proper form before he could answer them. Mr. Grice employed Tyson, who drew up a series of questions, based upon the Constitution of the United States, and relating to the rights and citizenship of the free black. He carried the questions to Mr. Wirt, who, glancing over them, said, "really, sir, my position as an officer

\* All the black men yet mentioned in Appleton's new Encyclopedia—Aldridge, Banneker and Frederick Douglass—were either natives or immediate descendants of this region in terra.

under the government renders it a delicate matter for me to answer these questions as they should be answered, but I'll tell you what to do: they should be answered, and by the best legal talent of the land; do you go to Philadelphia, and present my name to Horace Binney, and he will give you an answer satisfactory to you, and which will command the greatest respect throughout the land." Mr. Grice went to Philadelphia, and presented the questions and request to Horace Binney. This gentleman pleaded age and poor eye-sight, but told Mr. Grice that if he would call on John Sargent, he would get answers of requisite character and weight. He called on John Sargent, who promptly agreed to answer the questions if Mr. Binney would allow his name to be associated as an authority in the replies. Mr. Binney again declined, and so the matter fell through. This is what Mr. Grice terms his "Dread Scott case"—and so it was.

He attended the Convention of 1832, but by some informality, or a want of credentials, was not permitted to sit as a full member!—Saul ejected from among the prophets!—Yet he was heard on the subject of rights, and the doctrine of "our rights," as well as the first colored convention, are due to the same man.

In 1832, chagrined at the colored people of the United States, he migrated to Hayti, where, until 1843, he pursued the business of carver and gilder. In the latter year he was appointed Director of Public Works in Port-au-Prince, which office he held until two years ago. He is also engaged in and has wide knowledge of, machinery and engineering. Every two or three years he visits New York, and is welcomed to the arena of such men as James J. Mapes, the Bensons, Dunhams, and at the various works, wherewith and iron obey human ingenuity in our city. He is at present in this city, lodging at the house of the widow of his old friend and coadjutor Thomas L. Jennings, 133 Reade street. We have availed ourselves of his presence among us to glean from him the remarks of peculiar pertinence at this moment, that it would have been better for our people had Mr. Grice never left these United States. The twenty-seven years he has passed in Hayti, although not without their mark on the fortunes of that island, are yet without such mark as he would have made in the land and upon the institutions among which he was born. So early as his thirty-second year, before he had reached his intellectual prime, he had inaugurated two of the leading ideas on which our people have since acted, conventions to consider and alleviate their grievances, and the struggle for legal rights. If he did such things in early youth, what might he not have done with the full force and bent of his matured intellect? And where, in the wide world, in what region, or under what sun, could he so effectively have labored to elevate the black man, as on this soil and under American institutions?

So profoundly are we opposed to the favorite doctrine of the Puritans and their co-workers, the colonizationists—*Ubi Libertas, ibi Patria*—that we could almost beseech Divine Providence to reverse some past events, and to fling back into the heart of Virginia and Maryland their Sam. Wards, Highland Garnetts, J. W. Penningtons, Frederick Douglasses, and the twenty thousand who now shout hosannas in Canada—and we would soon see some stirring in the direction of *Ubi Patria, ibi Libertas*!

## NARROW ESCAPE OF COL. SNIPE.

During the revolutionary contest in South Carolina, the most malignant enmity existed between the whigs and Tories, which often occasioned scenes and incidents of the most ferocious and terrible nature. One of these occurred to Col. Snipes, of Marion's brigade.

Col. Snipes was a Carolinian, of remarkable strength and courage. He was equally distinguished for his vindictive hatred of the Tories. He had suffered some domestic injuries at their hands, and he was one who never permitted himself to forgive. His temper was sanguinary in the extreme, and led him, in his treatment of the loyalists, to such ferocities as subjected him; on more than one occasion, to the harshest rebuke of his commander. It is not certain at what period in the war the following occurrence took place, but it was on one of those occasions when the partisan militia claimed occasions when the privilege of abandoning their general to look after their families and domestic interests. Availing himself of this privilege, Snipes pursued his way to his plantation. His route was a circuitous one, but it is probable that he pursued it with little caution. He was more distinguished for audacity than prudence. The Tories fell upon his trail, which they followed with the keen avidity of the slough-bound Snipes reached his plantation in bound. Snipes reached his plantation in safety, unconscious of pursuit. Having examined the homestead and received an

account of all things done in his absence, from a faithful driver, and lulled into security by the seeming quiet and silence of the neighborhood, he retired to rest, and, after the fatigues of the day, soon fell into a profound sleep. From this he was awakened by the abrupt entrance and cries of his driver. The faithful negro apprised him in terror. They were already on the plantation. His vigilance alone prevented them from taking his master in bed. Snipes, starting up, proposed to take shelter in the barn, but the driver pointed to the flames already bursting from that building. He had barely time to leave the house, covered only by his night shirt, and by the counsel of the negro, to fly to the cover of a thick copse of briars and brambles, within fifty yards of the dwelling, when the Tories surrounded it. The very task of penetrating this copse so as to screen himself from sight, effectually removed the thin garment which concealed his nakedness. But, once there, he lay effectually concealed from sight. Ordinary conjecture would scarcely have supposed that any animal larger than a rabbit would have sought or found shelter in such a region. The Tories immediately seized upon the negro and demanded his master at the peril of his life. Knowing and fearing the courage and the arm of Snipes, they did not enter the dwelling, but adopted the less valorous mode of setting it on fire, and with pointed muskets, surrounded it, in waiting for the moment when their victim should emerge. He, within a few steps of them, heard their threats and expectations, and beheld all their proceedings. The house was consumed, and the intense heat of the fire subjected our partisan, in his place of retreat, to such torture, as none but the most dogged hardihood could have endured without complaint. The skin was peeled from his body in many places, and the blisters were shown long after, to persons who were still living. But Snipes too well knew his enemies, and what he had to expect at their hands, to make confession. He bore patiently the torture, which was terribly increased. Finding themselves at fault, the Tories brought forward the faithful negro, who had thus far saved his master, and determined to extort from him, in the halter, the secret of his hiding-place. He, the courage and fidelity of the negro proved superior to the terrors of death. Thrice he was run up the tree, and choked nearly to death by the noose, and he was at length let down, half dead, as, in truth, ignorant of the secret which they desired to extort.

What were the terrors of Snipes in all this trial? What his feelings of equal gratitude and apprehension? How noble was the fidelity of the slave, based upon that gentle and affectionate relationship existing between himself and master probably from boyhood. Yet this is but one of a thousand such attachments, all equally pure and elevated, and maintained through no dissimilar perils.

[From the Weekly Anglo-African.]

## A BONDMAN'S MEDITATION.

BY A. P. SMITH.

O, ever thus throughout my way,  
From dawning life till closing hour,  
Must slavery cloud my fairest day,  
Its hellish blackness round me lower.

The flesh and soul shall man enchain,  
And shackles lock on limbs and mind,  
Yet none be found to ease our pain,  
Nor none the fetters to unwind?

In vain must sorrow's wailing cry  
Ascend and sound the blue above—  
And haste no heart beyond the sky—  
Unknown are justice, pity, love?

Then Death, my friend, to thee I pray:  
From thee a favor I do crave—  
In mercy take my breath away,  
This body give the friendly grave.

The woes that here my soul do beat,  
Will hurtless break against the mound  
That covers o'er the lone retreat—  
To tyrants' rage the grave's a bound.

Saddle River, N. J., Sept. 26, 1859.

[From the Sing Sing Republican.]

## REVOLUTIONARY INCIDENTS.

Every writer upon American history, when he arrives at the account of the capture of Andre, lays down the thread of his narrative to expatiate on the patriotism of that noble little band, who, regardless of golden promises, retained the unfortunate spy, and saved their country from impending ruin.

We do not desire to undervalue their patriotism and services, although we have sometimes asked ourselves the questions: For what purpose were these three men stationed upon the roadside? Did they go forth from their homes in the morning with a desire or an intention of saving their country? Had they any authority to stop travelers on the highroads? If they had been great patriots, would they not have joined the continental army, instead of lounging upon the roadside? &c.

There is a link in the chain of circumstances which led to the capture of Andre that has been omitted in previous details of this momentous event. Who has ever heard of the names of Moses Sherwood and Jack Peterson, who had as much to do with this circumstance as Williams, Paulding, and Van Wart, whose names have been so familiar as household words? Jack Peterson was truly a patriot. He was a mulatto, and enlisted in the Continental army. At one time he was captured, and sent to New York as a prisoner, where, with other Americans, he suffered in the notorious "Prison Ship," until, by a skillful

strategem, he effected his escape. One dark night he managed to tie a bundle of clothes on his head, and by stealth crept to the shore, where he slipped quietly and unobserved into the water, and soon reached Corlies Hook by swimming. He traveled cautiously by night, and after many privations, sufferings, and hair-breadth escapes, reached his home on the banks of the Croton River. The above incident is given on the authority of Capt. Potter, a former resident of Sing Sing, who is a nephew of Moses Sherwood, referred to in the following sketch of Jack Peterson, which was published in the Westchester "Herald" by Caleb Roscoe, who was ever on the alert for facts and incidents which illustrate or develop the history of the American Revolution.

It will be seen by this sketch, which is worthy of republication a hundred times, that Jack served in the army of his country until he was honorably discharged, and that it was pure patriotism that led him and Sherwood to attack an enemy of superior numbers and power. It was not three to one, but two against many. It was this boldness and patriotism that thwarted Andre in his design to embark on board the Vulture with his death-warrant of American liberty.

In all future times let the names of Peterson and Sherwood be shouted in the same sentence with those of Williams, Paulding, and Van Wart.

For many years after this great event, Peterson was accustomed to point out to his sons and others one of the cannon balls lodged in an oak tree on Teller's Point, which was fired from the Vulture on this occasion. A few years ago this tree, being very much decayed, was cut down, the ball removed and kept by Wm. Underhill, of Teller's Point, who not long since presented it to the writer of the present article.

## JACK PETERSON.

John Peterson, a colored man, (mulatto,) departed this life October 2d, at his late residence in the village of Peekskill, aged 103 years. Peterson was brought up in the family of Job Sherwood, of this county, whose son, Isaac Sherwood, had entered the Continental army, as a first lieutenant, in the regiment commanded by Col. Philip Van Cortlandt, at the commencement of the war of the Revolution; and Peterson, who was about the same age as the lieutenant, having become devotedly attached to him, begged the privilege of accompanying him, by the lieutenant, and Peterson enlisted as a private in the same regiment to which he was attached.

This regiment was in the memorable battle of Stillwater, in Saratoga county, at the time Gen. Burgoyne surrendered his whole army to the American forces under the command of Gen. Gates. Lieut. Sherwood, who always sought the post of danger, received in the action a mortal wound, for he always made it a point to be near the lieutenant in the hour of danger. Peterson watched over this brave officer with untiring perseverance, night and day, until he expired, and after his death followed his remains to the public burying-ground in the city of Albany, where he was interred with military honors. The devoted attachment of Peterson to the gallant and much lamented lieutenant was observed by Col. Van Cortlandt, who, without solicitation, gave him his discharge from the service to enable him to return home with the effects which belonged to the lieutenant.

On his return to his county, the lines between the American and British forces had been removed from Tarrytown to the north side of the Croton River, and the headquarters of the American troops was established on the farm now owned by John Cocks, Esq., (formerly John Conklin's,) near which place the father and family of the lieutenant had been obliged to take up their residence as a place of security from the enemy.

On the morning of the 21st of September, 1780, Moses Sherwood and Peterson were engaged in making fire, at Barrett's farm, in Cortlandt town, now occupied by J. W. Frost, Esq. They had taken their arms with them, for in those days of peril all were obliged to go armed; even the farmer and his laborers carried their arms with them while engaged in their agricultural pursuits. It was on that day that the Vulture sloop-of-war came to anchor a short distance off the western extremity of Teller's Point, having brought up Andre for the purpose of holding an interview with the traitor Arnold, which took place the night before at the Long Clove, in Rockland county, about six miles below the military posts of Stony and Verplank's Points. Moses Sherwood, while at the cider mill, which was situated on the west side of the road, saw a barge filled with armed men, approaching the shore at the point of land where he and Peterson were at work, whereupon they seized their guns and ran to the shore, resolved in their own minds that the enemy should not land without opposition. For this purpose they concealed themselves behind some rocks, and as the barge came sweeping along towards the place where they were lying, Peterson fired. His aim had been well directed, for an ear was seen to drop from the hands of one of the men on board, and much confusion was observed among them. A second shot from Sherwood compelled them to return to the Vulture, which they did under cover of canister and grape-shot from the gunboat, directed towards the point where Sherwood and Peterson were concealed. The cannonade drew the attention of the people of Cortlandt town to the scene. The Vulture was lying in a position to be distinctly seen from Verplank's Point and the whole district of country between it and Teller's Point, on the Westchester













of a silver cup to a cotemporary  
"He needs no cup. He can  
any vessel that contains liquor,  
neck of a bottle, the mouth of a  
the spile of a keg, or the bung  
rel.

says: "Well, now," rejoined the boy in disgust, "that is too bad! I thought Brown (another youngster of the same age) was fibbin'. He thaid to me thith that he wath there then, and *through*."

The feature of the Magazine for the month is the essay of Dr. J. McCune Smith on the dependence of Civilization on circumstances. The subject is one of the greatest, independent of its bearings upon relations in this country. To those who

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# The Weekly Anglo-African

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### I WAIT FOR THEE.

The heart is swept—the fire is bright,  
The kettle sings for tea;  
The cloth is spread, the lamp is light,  
The muffs smoke in napkins white,  
And now I wait for thee.

Come home, love, come; thy task is done;  
The clock ticks listlessly;  
The blinds are shut, the curtain down,  
The arm-chair to the fire-side drawn,  
The boy is on my knee.

Come home, love, come; his deep, fond eye  
Looks round him wistfully;  
And when the whispering winds go by,  
As if thy welcome steps were nigh,  
He crows exultingly.

In vain; he finds the welcome vain,  
And turns his glance on mine,  
So earnestly, that yet again  
His form unto my heart I strain,  
That glance is so like thine.

Thy task is done; we miss thee here;  
Where'er thy footsteps roam,  
No heart will spend such kindly cheer,  
No beating heart, no listening ear,  
Like those who wait thee home.

Ah, now along the crisp walk fast,  
That well-known step doth come;  
The bolt is drawn, the gate is past,  
The boy is with joy at last,  
A thousand welcomes home.

### Deferred Correspondence.

#### LETTER FROM REV. AMOS GERRY

NUMBER VIII.

MAINE, Oct. 17, 1859.

MR. EDITOR:—The highest wisdom has declared that for "the soul to be without knowledge is not good," whatever may be the motive which prompts others to say that "where ignorance is bliss 'tis folly to be wise." This brief letter proposes to say a few words upon the improvement of the mind, urged to do this in view of the season of the year, and the wants of the people, and the opportunities for gaining useful knowledge now presented, especially by the "Anglo-African." Long winter evenings are before us—many hours are to be disposed of. How shall they be occupied?

One of the resolutions read and passed at a political meeting in Williamsburg the other evening, recommends that if there are ten of our number, these meetings shall be held, their rights and interests discussed. A noble resolution. Now is the time to form "Social Improvement Circles," where the few, if no more are willing to join, may meet at least one evening in each week, and read such selections as may be agreed upon, or recite from the great poets such portions as will expand the mind, strengthen the understanding and improve the taste. We knew a little company of five or six individuals, in a small country village, sit from what in the country is called "early candle light," until the "King of day" poured his illuminating rays in upon them, to hear one of their number read through David Walker's Appeal to the Colored People of America. Would that that book could be read by every person within these United States. Its pages thunder—its paragraphs blaze. Let every one procure a copy, and let the edition published a few years since by Rev. Henry Highland Garnet, and which contains his address to the slaves of this country. An effort should be made to preserve the writings of colored persons, and we know of no better way than to form such "improvement circles," and to gather up all the books and writings so far as may be which refer to us as a people. If this is faithfully done, there will be many a library formed of no small value—of inestimable value—and of increasing interest.

Said the good mother of Sir Wm. Jones to him when a little boy, "read, my son—read and you will know." The effect of such advice in his case the world knows. Some kind voice should whisper in our ears, in the ears of all our young people—read, read.

What may well be called the anti-slavery literature of the age, is worthy of our deepest attention, whether we consider the facts, the principles, the learning in law, in theology, in history, in science, in poetry, in its spirit of liberty, in its logical acumen

and burning eloquence. The very names and personal history of those who have given the best efforts of their cultivated minds to the advocacy of the right of humanity, shineth as "stars of the first magnitude." Here is a source of knowledge—pure as the breath of the morning, abundant as the waters of the ocean. May many a mind—may many a little group of aspiring ones find, during and through the long winter evenings, a high satisfaction and a rich reward in the examination and study of the anti-slavery literature of the world. May the names of its writers and orators become as familiar as "household words" in a thousand circles. Into every circle—in to every mind may the inspiration of your pen-editorial fall from the pages of the "Anglo-African," gentle as the dews of heaven, effective as the power of Omnipotence!

It is a frequent remark of one of the best thinkers among us, "that we perish for lack of knowledge"—that as a people we do suffer immeasurably for the want of appropriate knowledge, is such a sad truth, so constantly before those who think among us, that it seems strange so little is done to gain and diffuse a more general knowledge among the people. Who will begin? Where shall the first circle be formed and reported in the "Anglo"? How many lectures might thus be easily secured during this winter—how many minds would be saved from dissipation and sorrow. Try it, reader—gather a few around you and lead them on in the bright path of improvement.

We commend the following little piece, which we clip from the "Independent," to all our readers:

#### READING ALOUD.

There is no treat so great as to hear good reading of any kind. Not one gentleman or lady in a hundred can read so as to please the ear, and send the words with a gentle force to the heart and understanding. An indistinct utterance, whines, nasal twangs, guttural notes, hesitations, and other vices of elocution are almost universal. Why it is, no one can say, unless it be that either the pulpit, or the nursery, or the Sunday-school, give the style of reading. Considerable education, but cannot read English passably. Yet reading is by far the most valuable accomplishment of the two. In most drawing-rooms, if anything is to be read, it is discovered that nobody can read; one has weak lungs, another gets hoarse, another chokes, another has an abominable sing-song, evidently a tradition of the way he said Watt's hydram when he was too young to understand them; another rumbles like a broad-wheeled wagon; another has a way of reading, which seems to proclaim that what is read is of no sort of consequence, and had better not be listened to.

A. G. B.

#### OUR READING LETTER.

READING, Pa., Oct. 17, 1859.

MR. EDITOR:—Once more I sent myself to communicate to your paper, in the way of giving you some idea of the news stirring in our midst. Our city has been the scenes of bustle and excitement for some weeks past. First our annual agricultural fair, then a firemen's parade, and lastly the election of county officers. The agricultural fair was a failure on account of rain, but the intention is to have it a second time, the latter part of the present month.

The firemen's parade came off last week, which made quite a display, there being several companies from abroad, accompanied by the best Philadelphia bands, among which was Beck's Cornet Band, which got the praise of being the best.

The county election has just closed, and the Democratic ticket has been elected throughout, though greatly to the astonishment of the opposite party, and the victorious party is beginning to think that "Old Berks" is getting back to where she started from.

I am sorry to say that the Douglass Guards are evincing lukewarmness in regard to their company, and that their expectations will not be realized if their minds are not brought to a more stern conclusion, and a formidable downfall will be the inevitable consequences.

I annex an extract from a letter received from Mauch Chunk from a friend, describing the above place and its rural scenery. It is as follows:

"Of all the American places and summer resorts, I would advise the stranger to go to Mauch Chunk. What place is more beautiful? Here the stranger has all the pleasure to be derived from a place of this kind. For instance, we would take him to the summit of one of the highest mountains in Carbon County, leading from the rear of the Mansion House, from which he would have a view of the place and the neighboring towns. He would wish to see the Switzerland of America, let him come here and stop at the Mansion House, and from hence take a car for pleasure Mount Pisgah, then take a car for pleasure and be drawn up the summit of Mount Pisgah, a height of eleven hundred and eighty odd feet. As soon as the summit is gained the car descends to the base of the mountain, a distance of twenty-five miles, entering Mauch Chunk by an entirely different route. Now, having opened to the stranger two routes of pleasure, his mind, no

doubt will be set upon coming here for pleasure sake.

I would also recommend Mauch Chunk as an immediate aid to invalids—the smell of different species of trees, together with the notes of birds of different kinds, mingled with the loud roaring of the Lehigh and Packdam have a tendency to revive the invalid to an almost supernatural degree.

All these paths to pleasure and health are enough to attract the most indifferent, and to make them say that Mauch Chunk, as little as it is, is not to be talked lightly of."

I made an error in saying that the whole Democratic ticket was elected, for Gen. W. H. Kain, of this place, was elected to the office of Surveyor General, by a large majority, he being a State's Right candidate, the facts of which you have no doubt learned before now.

I fully concur with the writer of the article styled the "Underground Railroad," it being of superlative necessity that the road should be attended to, as passengers are becoming very numerous, especially on this route, and their accommodations are very poor.

A disease is prevailing in this city among children, which has taken a great many off. The affection is all in the throat, and physicians seem to give but very little aid.

#### LETTER FROM NEW BEDFORD.

NEW BEDFORD, Oct. 15, 1859.

DEAR ANGLO:—I know you have correspondents from this city, yet I presume a line from your humble servant would find a place in your columns. The Republican campaign has fairly opened in this State. All are up and doing, and as we are identified in the politics of the State, we are deeply interested in all the movements of this great party. Although its leaders may term it the white man's party, yet they will find that we are inseparably connected with them, and the time has come when there can be no great reform movement without our presence. We are emphatically, to all the reform measures, what Ruth was to Naomi. So you see we are into it without respect to color.

Taunton on a large convention held in gates were sent from this city, and your regular correspondent, "Acushnet," was one of the number, as a representative of 200 voters. His modesty, perhaps, will prevent him from giving you the report, and likewise the very prominent position he was called upon to assume. The convention was composed of the most able men of this country. Between three and four hundred delegates were present, and he was called upon to deliver an address. He thought it a good opportunity to present some high-toned and uncompromising resolutions, which he did at the moment, and sustained them with what the pro-slavery papers acknowledged to be an able and eloquent speech, which was enthusiastically received by the convention, and the resolutions were unanimously adopted. I feel that the party here are in earnest in their opposition to slavery and all its attendant evils; but they will need watching. Is it not well for us to do so?

In looking over your last number, I find a letter from Providence over the signature of "W. E. W." He does not appear pleased with his visit to this city. So be it; but it will be well for him to bear in mind that if we are from the land of whips and chains we have a sufficient portion of New England independence instilled into us to think and act for ourselves. Consequently, not every one who feels called upon to teach out aim at nothing more nor less than to shut out and bar doors against all enterprise, such as manufacturing, &c., and it is only occasionally that you hear the echo of the hammer of the mechanic.

On our arrival here we called on my old friend, Rev. Mr. Brunson, formerly of Fall River, Mass., but now pastor of the First Baptist Church, in this place. We found him, as usual, courteous and hospitable, and could scarcely contend successfully with his persuasion to remain under his roof. After supper we attended a prayer-meeting at brother B's church, and freed our mind of such stores as were marketable, and realized much satisfaction therefrom. After meeting we found that our kind Anglo-African friend, Dea. Ross, had secured quarters for us at the residence of Mr. Wm. A. Ward. It did not take long for us to find out that we had been brought to really good quarters, for in the hostess, Mrs. W., we found a kind and intelligent lady, and one who spares no pains to make her guests comfortable by providing neat rooms and a plentiful table, for being a Baltimorean she must, of course, be an epicure. We take much pleasure in recommending her house to the patronage of the respectable of a traveling public.

On the Sabbath I delivered an anti-slavery discourse at the Third Baptist Church, (colored) in behalf of Mrs. Garrison's enterprise, and was followed by Mrs. G. in a

few remarks, after which a collection was taken up amounting to twelve dollars, and other contributions promised. The church was crowded to its utmost capacity, and many were obliged either to retire or join the crowd at the windows. At the request of many I continued the meetings on Wednesday and Thursday evenings. I received an invitation to lecture in the First Baptist Church, (white) which I accepted, and spoke there on the following Friday evening to an evidently delighted audience, many of them expressing a desire to have me visit Stonington again.

#### LETTER FROM PHILADELPHIA.

PHILADELPHIA, Oct. 17, 1859.

DEAR ANGLO:—According to promise I send you a brief history of the Chancery Building and Loan Association of this city. During the first week in January, 1853, the following persons convened for the purpose of forming a Building Association, and which resulted in the formation of the aforesaid society, viz: George Roberts, Wm. D. Laws, Amos Webber, Abram A. Johnson, John P. Worthington, and others. On the night of its organization, thirty-five names were enrolled, including several females who were admitted under Art. 2d of its printed Constitution.

Females and minors may hold stock in this Association by Trusts, provided such Trustees are members of the Association. Immediate steps were taken for its incorporation, but a Charter was not obtained until December following. Owing to the failure of other similar associations and the public supposing ours was only a branch sprouting from the other side of the tree, it was sometime before confidence in it could be established. On the 14th of March all the members paid their initiation fee and took stock at the rate of one dollar per month per share, to be paid until the value of the whole stock shall be sufficient to divide to each share the sum of two hundred dollars. Whenever the state of the Treasury warrants, one or more loans shall be disposed of to the highest bidder, the Association seeing to it that the securities are ample.

At the commencement of the enterprise the shares were worth only one dollar dollars, and although we have twenty members, yet the greater part have been benefitted by the operations of the Association. The following statement shows its financial condition:

Invested in Real Estate	\$2,820.80
Loans	452.80
Balance in Treasury	360.50
Actual worth	\$3,634.10

It has been in existence six and a half years, and has three and a half years more to run. Another fact in connection with it is worth recording: The President, Geo. Roberts, has not missed a single meeting during the whole time of its existence. All of the officers have faithfully performed their duties, and the Association is in a prosperous condition as before shown.

AMOS WEBBER.

#### LETTER FROM STONINGTON.

STONINGTON, Ct., Oct. 15, 1859.

MR. EDITOR:—I left Providence on the first inst., accompanied by that American heroine, Mrs. Garrison, for the quiet little town of Stonington, one of the oldest in the old Blue State. Its population is about three or four thousand, including about two hundred persons of color. The whites are of moderate business habits and literary acquirements. There are about a half a dozen millionaires among them who aim at nothing more nor less than to shut out and bar doors against all enterprise, such as manufacturing, &c., and it is only occasionally that you hear the echo of the hammer of the mechanic.

On our arrival here we called on my old friend, Rev. Mr. Brunson, formerly of Fall River, Mass., but now pastor of the First Baptist Church, in this place. We found him, as usual, courteous and hospitable, and could scarcely contend successfully with his persuasion to remain under his roof. After supper we attended a prayer-meeting at brother B's church, and freed our mind of such stores as were marketable, and realized much satisfaction therefrom. After meeting we found that our kind Anglo-African friend, Dea. Ross, had secured quarters for us at the residence of Mr. Wm. A. Ward. It did not take long for us to find out that we had been brought to really good quarters, for in the hostess, Mrs. W., we found a kind and intelligent lady, and one who spares no pains to make her guests comfortable by providing neat rooms and a plentiful table, for being a Baltimorean she must, of course, be an epicure. We take much pleasure in recommending her house to the patronage of the respectable of a traveling public.

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shall be made of my operations as an "agent" by any genuine "stockholder" or true friend of the cause; but I am not willing to be mute under charges made against myself or the committee by irresponsible impostors or bogus "stockholders," especially when anti-slavery papers are made the special vehicle of the injustice.

WM. STILL.

PHILADELPHIA, Oct. 20, 1859.  
[Will "Frederick Douglass' Paper" please copy if it copies the article by "Many Stockholders?"]

#### A HOUSEHOLD DIRGE.

—O—

I've lost my little May at last;  
She perished in the spring,  
When earliest flowers began to bud,  
And earliest birds to sing;  
I laid her in a country grave,  
A green and soft retreat,  
A marble tablet o'er her head,  
And violets at her feet.

I would that she were back again,  
In all her childish bloom;  
My joy and hope have followed her,  
My heart is in her tomb;  
I know that she has gone away,  
I know that she has fled,  
I miss her everywhere, and yet  
I cannot think her dead!

I sit within my quiet room  
Alone, and write for hours,  
And miss the little May again,  
Among the window flowers;  
And miss her with her toys beside  
My desk in silent play;  
And then I turn and look for her,  
But she has flown away.

I drop my idle pen, and hark,  
And catch the faintest sound;  
She must be playing hide-and-seek  
In shady nooks around;  
She'll come and climb my chair again,  
And peep my shoulders o'er;  
I hear a stifled laugh—but no,  
She cometh never more!

I waited only yesterday night  
The evening service read,  
And lingered for my idol's kiss  
Before she went to bed;  
Forgetting she had gone before,  
In slumbers soft and sweet:  
A marble tablet at her head,  
And violets at her feet!

We have made up from the daily papers, for future reference, an account of this unhappy event, which, though deeply deplored by many friends of freedom, only foreshadows the beginning of a state of affairs that will make Old Virginia regret her apostasy to the liberty-loving, tyrannical principles of her Washington, her Jefferson, and her Patrick Henry. That we may not be charged with impartiality in making up the history, we collate from Southern papers and papers of the North upholding the damnable institution:

The Baltimore "American" says: "The principal originator of this short but bloody insurrection was undoubtedly Capt. John Brown, whose connection with scenes of violence in the border warfare in Kansas then made his name familiarly notorious throughout the whole country. Brown made his first appearance in Harper's Ferry more than a year ago, accompanied by his two sons, all three of them assuming the names of Smith. He inquired about land in the vicinity, and made investigations as to the probability of finding ore there, and for some time boarded at Sandy Point, a mile east of the Ferry. After an absence of some months, the elder Brown re-appeared in the vicinity, and rented or leased a farm on the Maryland side, about four miles from the Ferry. They brought a large number of picks and spades, and this confirmed the belief that they intended to mine for ore. They were frequently seen in and about Harper's Ferry, but no suspicion seems to have existed that 'Bill Smith' was Capt. Brown, or that he intended embarking in any movement so desperate and extraordinary. Yet the development of the plot leaves no doubt that his visits to the Ferry and his lease of the farm were all parts of his preparation for an insurrection, which he supposed would be successful in exterminating slavery in Maryland and Western Virginia.

Brown's chief aid was John E. Cook, a comparatively young man, who has resided in and near the Ferry some years. He was first employed in tending a lock on the canal, and afterwards taught school on the Maryland side of the river; and after a brief residence in Kansas, where it is supposed he became acquainted with Brown, returned to the Ferry, and married there. He was regarded as a man of some intelligence, and known to be anti-slavery, but was not so violent in the expression of his opinions as to excite suspicion.

These two men, with Brown's two sons, were the only white men connected with the insurrection that had been seen about the Ferry. All were brought by Brown from a distance, and nearly all had been with him in Kansas. The first active movement in the insurrection was made at about 10 o'clock on Sunday night. William Williamson, a watchman at Harper's Ferry Bridge, while walking across toward the Maryland side, was seized by a number of men, who said he was their prisoner, and must come with them. Recognizing Brown and Cook

among the men, and knowing them, he treated the matter as a joke; but, enforcing silence, they conducted him to the armory, which he found already in their possession. He was detained till after daylight, and then discharged. The watchman who was to relieve Williamson at midnight found the bridge lights all out, and was immediately seized. Supposing an attempt at robbery, he broke away, and his pursuers stumbling over him, he escaped.

The next appearance of the insurrectionists was at the house of Colonel Lewis Washington, a large farmer and slaveowner, living about four miles from the Ferry. A party headed by Cook proceeded there, and rousing Col. Washington, told him he was their prisoner. They also seized all the slaves near the house, and took a carriage horse and a large wagon with two horses. When Col. Washington saw Cook, he immediately recognized him as a man who had called upon him some months previous, and to whom he had exhibited some valuable arms in his possession, including an antique sword presented by Frederick the Great to George Washington, and a pair of pistols presented by Lafayette to Washington, both being heirlooms in the family. Before leaving, Cook wanted Col. Washington to engage in a trial of skill at shooting; and exhibited considerable certainty as a marksman. When he made the visit on Sunday night, he alluded to his previous visit, and regretted the necessity which made it his duty to arrest Col. Washington. He, however, took advantage of the knowledge he had obtained by his former visit to carry off all the valuable collection of arms, which the owner did not recover until after the final defeat of the insurrectionists.

From Col. Washington's he proceeded, with him as a prisoner in the carriage and twelve of his negroes in the wagon, to the house of Mr. Allstadt, another large farmer on the same road. Mr. Allstadt and his son, a lad of sixteen, were taken prisoners, and all their negroes within reach forced to join the movement. He then returned to the armory at the Ferry.

All these movements seem to have been made without exciting the slightest alarm in town, nor did the detention of Captain Phelps' train at the upper end of town attract attention. It was not until the town had thoroughly waked up, and found the bridge guarded by armed men and a guard stationed at all the avenues, that the people saw that they were prisoners. A panic appears to have immediately ensued, and the greatest force, including all the men who were forced to join) to from five to six hundred. In the meantime, a number of workmen, not knowing anything of what had occurred, entered the armory, and were successively taken prisoner, until at one time they had not less than sixty thus confined in the armory. Among those thus entrapped were Armistead Ball, chief draughtsman of the armory; Benjamin Mills, master of the armory, and J. B. P. Dangerfield, paymaster's clerk. The three gentlemen were imprisoned in the engine house, which afterwards became the chief fortress of the insurgents, and were not released until after the final assault. The workmen were imprisoned in a large building further down the yard, and were rescued by a brilliant Zouave dash made by the railroad company's men, who came down from Martinsburg.

This was the condition of things at daylight, about which time Capt. Cook, with two white men, accompanied by thirty slaves, and taking with them Col. Washington's large wagon, went over the bridge, and struck up the mountain road toward Pennsylvania.

It was then believed that the large wagon was used to carry away the Paymaster's safe, containing \$17,000 government funds, and also that it was filled with Sharp's rifles, taken out to supply other bands in the mountains, and to come down upon Harper's Ferry in overwhelming force. These suppositions proved untrue, as neither money nor arms were disturbed. As day advanced, and the news spread abroad, and people came into the Ferry, the first demonstrations of resistance were made to the insurrectionists. A general warfare commenced, chiefly led on by a man named Chambers, whose house commanded the armory yard. A colored man named Hayward, a railroad porter, was shot early in the morning, for refusing to join in the movement.

The next man shot was Joseph Burley, a citizen of the Ferry. He was shot while standing in his own door. The insurrectionists, by this time, finding a disposition to resist them, had nearly all withdrawn within the armory grounds, leaving only a guard on the bridge.

About this time Samuel P. Young, Esq., was shot dead. He was coming into town on horseback, carrying a gun, when he was shot from the armory, receiving a wound of which he died during the day. He was a graduate of West Point, and greatly respected in the neighborhood for his high character and noble qualities.

At about noon the Charlestown troops, under command of Col. Robert W. Baylor, crossed the Susquehanna River some distance up, and marched down the Maryland side to the mouth of the bridge. Firing a volley, they made a gallant dash across the bridge, clearing it of the insurrectionists, who retreated rapidly down toward the armory. In this movement of the insurrectionists, a man named Wm. Thompson was taken prisoner.

The Sherpherdstown troops next arrived, marching down the Shenandoah side, and joining the Charlestown forces at the bridge. A desultory exchange of shots followed, of which struck Mr. Fountain Beaman, Mayor of the town and agent of the rail-













A Connecticut Jonathan, in taking a walk with his dearest, came to a bridge, when he, as honest as he was wont to be, said, after paying his toll, (one cent) "Come, Suke, you must pay your own toll for just as like as not I shan't have you here all."

tears will shortly flow from it; if it is experienced in the other eye, you may expect soon to laugh. If the right eye burns the interpreters of omens caution to beware of the person who sits on the glowing side. The itching of the right eye tokens the appearance of a stranger; if the left eye itches we may hope for a friend.

ing the dependence of Civilization on circumstances. The subject is one of great, independent of its bearings upon religion in this country. To those who

men are bound to respect," they at  
know Dr. pens which, one day, shall work out the

*Journal of Management Studies*, 20(6), 791-806.

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## Poems, Anecdotes and Sketches.

### GOD NEVER MADE A SLAVE.

BY THEODORE DOUGHTY MILLER.

Ah! dark-skinned tribes, though black we be,  
God, our creator, made us free;  
To all He life and being gave,  
But never, never made a slave.

His works, all wondrous to behold,  
Proclaim to us a power, untold;  
He made the sea and formed the wave,  
But never, never made a slave.

He made you sun with splendor bright,  
The moon to brighten earth's dark night;  
He made in power this vast concave,  
But never, never made a slave.

He made all colors and all climes,  
Of living things made every kind;  
For all He made the common grave,  
But never, never made a slave.

Though Adam's sin brought pain and death,  
Yet life came with Christ's dying breath;  
From henceforth heaven and hell may rave,  
His blood speaks freedom to the slave.

For all He sent His Son to be  
The Great High Priest of Liberty;  
From sin's strong chains our souls to save,  
And break the fetters of the slave.

All men are equal in His sight,  
The bond, the free, the black, the white;  
He made them all—no freedom gave—  
God made the man, man made the slave.

But glorious tidings of great joy!  
Yon kingdom comes without alloy;  
And while we wait that "crystal sea,"  
We'll shout, praise God, we're free!

THE BATTLE OF THE SPURS.—But there is one incident in Captain Brown's recent career in Kansas, which was laughable in its character, and which has never been narrated in the eastern journals.

He took a party of slaves from the vicinity of Atchison. The owners and pro-slavery rabble were indignant at him when they heard of it, and organized a formidable party to pursue him. The sheriff, a pro-slavery man, went with them, armed with the parchment terrors of the law.

They soon overtook the fugitives! Brown, with Kagi and others, instantly drew up in line of battle to receive them, and although less than one-fourth in numerical force, it was evident that they intended to conquer or to die in defense of the negroes. The sheriff, seeing the old man's preparations, with prudential courage, wheeled round his horse and galloped off. Dozens of his followers imitated his example. There was one company, however, that refused to fly. Brown captured them.

He caused them to dismount, and put the negroes on their horses.

They swore.

Old Brown ordered them to be silent, as he would permit no blasphemy in his presence.

They swore again.

"Kneel!" said the old man, as he drew his pistol in stern earnestness, which left no room to doubt his intention.

They knelt down, and he ordered them to pray!

He detained them for five days and compelled them to pray night and morning. They never swore again in old Brown's presence! They returned to Atchison; one of them indiscreetly told the story; the ridicule that overwhelmed the others, compelled them, I was recently informed, to leave the town.

This was the last time that I heard of old John Brown in Kansas.—*Cor. of Atlas and Bee.*

"A lady once said to Mr. Wesley, 'Supposing that you knew that you were to die at twelve o'clock to-morrow night, how would you spend the intervening time?'"

"How, madam?" he replied; "why, just as I intend to spend it now.—I should preach this evening at Gloucester, and again at five to-morrow morning; after that I should ride to Tevesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my Heavenly Father, lie down to rest, and wake up in glory."

Whoever takes a little child into his love, may have a very roomy heart, but that child will fill it all. The children that are in the world keep us from growing old and cold; they cling to our garments with their little hands, and impede our progress to petrification; they win us back with their pleading eyes from cruel care; they never encumber us at all. A poor old couple with no one to love them is a most pitiful picture; but a household with a small face to fill a broken pane, here and there, is robbed of its desolation.

A minister noted for combining the somewhat incongruous profession of a preacher and a money-lender, was proffering a prayer in which was the following petition:

"Grant that we may have more interest in heaven!"

"Don't do it!" exclaimed one of the congregation, "don't do it. The old sinner gets five per cent a month now; and that's sufficient, the Lord knows!"

In a meeting in Florida, lately, a hymn was being sung which contained the words: "There's no sorrow to thee!" At the close of the hymn a lusty brother stood up, and in a voice of thunder shouted: "Yes, brethren, there's no sorrow to thee! And why not? Because, in the words of this Heavenly hymn, there's no sorrow to thee!" "There," said the Doctor, "that's what I call coming out of the same hole you went in at!"

The subject of crinoline, like its dimensions, appears to have no limits. The last invention announced is this comically described: It is the non-expansive last-forever-let-in-or-out-six-foot-in-diameter-never-bend-or-break-or-set-down-as-much-as-you-please-without-injuring-a-hoop-skirt.

Arago, when shown an encyclopedia, said: "Ah! if we but had a dictionary of what we are ignorant of!"

## DR. GUTHRIE'S APPEAL.

At the annual meeting of the Scottish Temperance League, noticed last month, the Rev. Dr. Guthrie concluded one of his inimitable appeals, by the following touching allusion to a case which had passed under his observation that very day:

"I was visiting to-day, and I hold in my hand a letter written by a dying man. His home, three years ago, was one of the happiest, sweetest, tidiest, and most comfortable homes of any working man in Edinburgh. He is now dying of consumption—his life is draining away, his cheek is hollow, his eye is prominent, his voice sepulchral. There he lies on his dying bed. When I first went to see him, beside him lay a child of three years old, which was lifted out of the bed beside him by its mother. Of all the pitiable, touching objects I ever looked on, it was the most touching. Its limbs and arms were reduced to skin and bone. Its ankles were bandaged up with scrofulous sores, and its mouth was drawn together. It had the sweetest face I almost ever saw. There was the dying husband, and there was a woman—three years ago as respectable, genteel-like, and I know as tender a mother as was in all Edinburgh. And six days ago the missionary of the district was heard to say that that woman had smitten her dying husband and was like to kill her child! I went there this day, and with tears fell on the face of that poor young corpse, gave God thanks that the child was dead. On the Sabbath morning the gray dawn it looked in upon a room, and what saw it there? A mother lying in the bed, the pillow where that child was lying stained with its life-blood—the child dead, and that poor mother dead drunk—and but yesterday—I infant corpse before her but yesterday—I think that case, as I told her, might have sobered a bacchanalian—she took a chair and hurled it at her husband, the dying man, far gone in consumption. Can men see that, and go quietly back to their work? May all the curses of a gracious Heaven be upon that vice!—may God blast that tree that can produce such scenes of misery in this world! I detest drinking before—I detest it ten times more now. And how ministers of the face of this vice, can go on with their indulgences, is to me a mystery. I cannot understand it. I do not condemn them—but by their own hands they stand or fall; but before them I charge drink with breaking more hearts—with destroying the ties of more families—with ruining more bodies—with sending more souls to perdition than almost all the other vices in this country put together. And I would appeal to my brethren if there were any of them here. You are no better for it—you are the worse for it. It does your body no good—it is, I believe, the mightiest agent that devil ever invented to ruin souls. I call upon them, as I did the last time I was here, on their knees, over their Bibles, with the example of Christ before them, to consider this question; and I am certain if they do so in a right spirit, they will come to a right conclusion. They will see what I have done, and I have never regretted it, and I know I never will regret it, by giving myself heart and hand to this cause, until by God's blessing we triumph."

INTERESTING INCIDENT.

The following is an incident in the life of Col. Houghton, of Huntington county, N. J., the grandfather of the late eminent Baptist minister, Spencer A. Cone, D. D.:

It was in Hopewell Baptist meeting-house, where Conant Cone and Alice Houghton alike worshipped, and where they were immersed, that Job Houghton received the first news of the battle of Lexington, and the defeat of the Earl of Northumberland, the haughty descendant of the hero of Chevy Chase, by the half-armed yeomanry of New England. Still-armed yeomanry messenger, he sat quietly through the services, and when they were ended passed out to the meeting-house, beckoned to the people to stop. Men and women paused to hear, curious to know what the day could mean.

At the first silence stern as death fell over all. The Sabbath quiet of the hour and the place deepened into a solemnity. He told them all the story of the cowardly murder at Lexington, by the royal troops, the retreat of Percy, the gathering of the children of the Pilgrims round the beleaguering hills of Boston; then, pausing and looking over the silent crowd, he said, slowly:

"Men of New Jersey, the red-coats are murdering our brethren of New England! Who follows me to Boston?" And every man in that audience stepped out into a line, and answered "I!" There was not a coward nor a traitor in the old Hopewell meeting-house that day.

## A DECIDED CHARACTER.

Miss Lucy Stewart, of South Scituate, Mass., recently died at the great age of 96 years. The following account is given of her father's personal history:

Her father was a white man, a sea captain, and mother a full-blooded Indian. She was brought up in one of the first families of the town of Scituate, and had, until within a year or two, lived in the family within a few miles of her. Within that time she had been unable to support herself, and became an inmate of the almshouse. She was a woman of good manners, and possessed a great deal of pride. She was much averse to going to the almshouse, and until the day of her death was in the habit of dressing herself in a very gay style. She requested, just before her death, to be laid out in her bright pink dress, and to have on her lace turban, which was decked very gaily with feathers and showy ribbons, and her kerchief round her neck. She also wished her coffin to be lined with flowers, and requested to be buried in the burial-ground with and near the family she had lived with most of her days. She wished to be carried to the Methodist church, and have the Episcopal minister attend her funeral. She requested the minister to state—which he did—that she had never been out of the limits of the town, and had never entered a church until she was carried in for burial.

The young lady who was so delicate that she had to have her strawberries pared declares that she will never marry without stipulating that her husband shall live at least one block away from her.

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The January number contains an accurate and beautifully executed portrait of ALEXANDER DUMAS.

All communications should be directed to THOS. HAMILTON, 48 Beekman-st., N. Y.; P. O. Box 1212.

CONTRIBUTORS.

Rev. Bishop PATRICK.

J. W. C. PENNINGTON, D. D.

J. THO. HOLLY.

# The Weekly Anglo-African

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48 Beekman st., New York, [P. O. Box 1212.]

## A BLIND MAN'S THOUGHTS.

I little knew the worth of sight,  
Before my lamp was snatched away.  
Ah! had I gazed up the light,  
My mind had not been dark to-day;  
Had coming ev'ry foreboding thought,  
How precious then would morn have been;  
Alas! I saw not what I sought,  
And saw what I should not have seen.  
The dew descended as I slept;  
I woke unconscious of my doom,  
While morning unsuspected crept  
With stealthy footsteps round my room;  
But when the dawn had passed away,  
The unwelcome merry call of some  
Who came to tell me it was day,  
Told me—my polar night was come.  
It died—that first bewildering wain;  
But rapid memory, ne'er at rest,  
Marches a long and mournful train  
Of dead enjoyments once possessed;  
So to the minds of drowning men,  
When past the anguish and the strife,  
One flashing moment shows again  
Each letter on the page of life.  
Yet would I not complain; I feel  
Some pleasures are obscured by light,  
As darkness can alone reveal  
The solitary orbs of night.  
The flowers, unsewn, yield sweeter scent,  
The lute of love is prized the more,  
And woman's silvery voice is blent  
With music never heard before.  
Yes, though I tread the vale of night,  
I fear no ill, for he is there  
Who with the rod of pain to smite,  
Has given the staff of strength to bear,  
Had thus, with darkness deep and slow,  
Yet led by him, who deals the blow,  
So close to faith who deals the blow  
That half his heavy weight is gone.

## Deferred Correspondence.

### LETTER FROM NEWARK.

NEWARK, N. J., Nov. 8, 1859.

The State election for Governor, members of the Legislature, and county officers has been going on to-day. I am informed that there never was, apparently, so much interest manifested in any election as in the present. Nine hundred and fifty-six voters have been naturalized in this city this fall, of which 230 were made yesterday. Irish, Germans, etc.—all good citizens, of course—were taken through the mill, and came out voters; and I'll venture to say that many of them could not spell and write their own name correctly. Among the persons naturalized I do not learn of the names of any identified with the African race, for black men are not allowed to vote in Jersey; they have "no rights which white men are bound to respect." On every election day my blood boils within me when I see those who are our inferiors put before us to decide who shall rule us. I think that our people in this State are lying dormant on the great and momentous question of the elective franchise. Because they petitioned once, and were refused, they are now being rocked in the cradle of do-nothing security, and cry "What's the use?" The people of New Jersey will never give us our rights; we won't ask them again." Mr. Editor, had Columbus given up when he was refused, America might not have been discovered until this day. The colored people in this State should arouse to action. They pay taxes to support the Government; why not speak loudly for their rights? The Anglo-Saxons in this State are doing to the colored people what old England does to them eighty-three years ago. Let our people here adopt the motto of the fathers of the Revolution—"No taxation without representation." It is said that a continual dropping of water will wear away stone; so continual action on the part of our people here would soften the stony hearts of our oppressors.  
The monthly meeting of the Young People's Christian Association connected with the Piano-street Presbyterian Church was held this evening. The regular business of the Association was transacted, after which Miss Harriet Taylor and Miss Ann Ellis read for the Association. Of these young ladies permit me to say that they both did remarkably well, but I think the reading by Miss Ellis had the preference. Her pronunciation and articulation was excellent; she possesses a voice having a

bold, round, mellow tone, which I deem the basis of good reading. She did great credit to herself, and will, if she continues, become an excellent reader. I trust that more of our young ladies here will imitate her example. It is a noticed fact, I am sorry to relate, that the business was so conducted, that the young ladies were not properly introduced to the audience. When will our men learn to transact business? A vote of thanks, however, was tendered to them. Rev. E. P. Rogers made some interesting remarks on the occasion, but as my letter is already longer than I intended it should be, I desist from saying anything in reference to them.

METAMORA.

## OUR WASHINGTON LETTER.

WASHINGTON, D. C., Nov. 7, 1859.

MR. EDITOR:—We are called to record the death of another of our old and much esteemed citizens—Mrs. Carroll, wife of David Carroll, who had been confined to her room but two or three weeks. This family is one of our oldest; and the aforesaid members of it were among the few who, with the late John F. Cook, formed and established the colored Presbyterian Church, and of which Mr. Carroll is to this day an elder. The church has lost a valuable member by the death of Mrs. C. Her funeral sermon was preached by the Rev. John C. Smith, of the Fourth Presbyterian Church, (white), and the closing remarks were made by Dr. Catto. An accident occurred on the return of the friends from the cemetery, which came very near resulting seriously. The horse of Mr. James Wormley (who is at all times provided with a fast and spirited animal) took fright, and ran off, and coming in contact with a stump, upset the carriage, (which contained several ladies,) damaging it badly. I have been informed that the widow Simmons, who was one of the occupants of the vehicle, was injured, but to what extent I have not learned.

Yesterday afternoon the Rev. Samuel Chase, of Baltimore, occupied the pulpit of the Rev. Mr. Catto, and most eloquently did he preach the word of God. A notice was read of the funeral of Wm. Lewis, of Georgetown, and the Masonic brethren were invited to attend. I made up my mind to go over, and at three o'clock I arrived in the ancient town, where everything seemed to be wrong side up with no care. I reached the house, corner of Bridge and Montgomery streets, and found a large company of friends and relatives of the deceased, including a large body of the fraternity. A procession was formed, and proceeded to the Zion Methodist Church, Rev. Mr. Granville, (white), where a very irregular discourse was delivered by a gentleman named Hicks, after which the body was taken from the church, and a procession again formed, and marched about two hundred yards to the burial ground, which is occupied jointly by white and colored. Here a large concourse assembled to witness the curious ceremony of the Free Masons. During these proceedings several youngsters on the ground behaved in a very unbecoming manner, laughing, swearing, and using all kinds of bad language, and when reproved by an old gentleman they offered to fight him within the sacred enclosure.

The concert at the John Wesley Church last Wednesday evening was a fine affair. It was under the able direction of Mr. Jas. H. Webster. We are having concerts and other entertainments, both public and private, in profusion.

## OUR SAN FRANCISCO LETTER.

SAN FRANCISCO, Oct. 20, 1859.

An excursion was made by a portion of our people on the 10th inst. The handbills announced it as being for the benefit of Zion Church. A steamer was chartered and a band of musicians procured—whites, of course, although a sufficient number of colored musicians could have been obtained, and, in the opinion of many, would have been more appropriate and satisfactory, for reasons I need not explain. However, at 11 o'clock in the forenoon they went their way rejoicing, across the bay, a few miles below the city in the neighborhood of Sausalito, to a place called "Raccoon Straits," where, it is said, they indulged in music, fishing, &c., to their heart's content, and returned about 4 o'clock, wiser if not better "beneficiaries." From the fact that the day was cloudy and cold, very few, comparatively, participated. It is said that the cost of chartering the boat was \$250—the music costing at least half that amount. The tickets were one dollar each, with less than one hundred participants. I am, therefore, compelled to note this somewhat singular church benefit as a complete failure.

Subscriptions are desired from our people, by some of the members of the General Committee, for the erection of a mon-

ument to the memory of the late Senator Broderick, but as his political antecedents were not considered very favorable to our cause (excepting the Anti-Lecompton issue) we have declined to make the subject an organized movement.

Quite a large number of mountaineers have made their appearance in San Francisco this fall; and among many familiar faces I recognize some of those who were delegates to our conventions held in this State in 1855, '56 and '58. Having been attracted this year from the mountain towns and mining localities to the State Fair recently held in Sacramento, they merely paid this city a flying visit prior to their return.

A new hotel, for the accommodation of our people, is being erected on the east side of Kearny, between Jackson and Pacific streets, and is to be the most extensive I have seen here. It will be finished in one month, and it is said that Geo. Smith, well known here as a former proprietor of the hotel called "Golden Eagle," has the lease.

St. Cyprian Church building and lot was sold at auction on the 12th inst., for \$3,950. The purchasers are white persons. When owned in part and occupied by its former congregation, (A. M. E.) three years ago, the property was said to be estimated at \$8,000.

A fine restaurant has been opened in the upper saloon of the San Francisco Athenaeum, a very popular place of resort. The present proprietors of this building are Wm. H. Hall, formerly of New York, and R. A. Hall, formerly of Ohio. It was built in 1853 by a company of colored men for a library company and debating society, among whom were J. H. Townsend, the lamented W. H. Newby, Lester Gibbs, E. R. Johnson, Jacob Francis and others, nearly all of whom have gone from among us.

The taste for literature among our young men, once so encouraging in this city, seems to have died out. This, however, may be accounted for by the Fraser River gold excitement, eight months or more ago, when almost everything here was unsettled, many of them having, during this time, located themselves in the British Possessions.

The trial of Albert Lee, the young colored man, (formerly servant of Col. Fremont) for the murder of his wife, is again postponed to the 24th inst.

The "Savings Fund and Land Association" alluded to in a former letter, permanently organized on the 17th inst. I may give you further details in my next. It numbers about forty members.

TALL SON OF PA.

## LETTER FROM HARTFORD.

HARTFORD, Nov. 9, 1859.

MR. EDITOR: On last Sabbath the Rev. Mr. Freeman of Brooklyn officiated in the Divine service of the Talcott street Congregational Church, but being engaged I had not the opportunity to hear the Rev. gentleman. I do not doubt but his labors on the occasion were appreciated by that congregation, who are not favored with a regular pastor.

Mr. Spear who represents himself as the "Prisoners' Friend," of Boston, arrived in this city last week, accompanied by his lady, both of whom lectured on last Sabbath in the Unitarian Church—Mr. Spear in the afternoon, on the subject of "The Prisoners of the United States," and Mrs. Spear in the evening, on the subject of "The Prisoner and the Slave."

The Zion Methodist Church, under the pastoral care of the Rev. S. M. Giles, held their second quarterly meeting, which commenced on Friday evening last, and continued until Monday evening. The meetings were quite interesting and well attended. The Rev. George A. Spywood of Middletown, Conn., the Rev. George H. Washington of New Haven, and Mr. Davis of New Jersey were associated with the pastor in the exercises.

On Tuesday evening the Board of Home and Foreign Missions of the New England Annual Conference held a missionary meeting at the Zion Methodist Church, Pearl street. The attendance was small, and it was much regretted that so few of the members of that Church were present. However, the meeting was very interesting. The report of the missions was read by the Rev. Mr. Giles, Secretary of the Board, and addresses delivered by the Revs. George A. Spywood and Geo. H. Washington, late Missionary of New Brunswick, British North America. It was expected that the Rev. R. C. Henderson, recently from Demerara, W. I., would have been present on the occasion, but owing to some disappointment in a communication being sent, he was not present. At the close of the exercises the following gentlemen were organized as an

auxiliary Board, to operate in behalf of this laudable cause.

It is contemplated establishing a literary institution for the benefit of the young men of this city. Such an institution is highly essential, and it is hoped that it will go into operation.

I am happy to see that your paper meets with such cordial reception here. I was agreeably surprised to hear our agent tell of the encouragement he met with in its circulation, considering the apparent backwardness shown at first.

I shall visit Middletown in a few days, and will there make an effort in behalf of the enterprise.

## COLOPHOBIA IN CANADA.

MR. EDITOR:—I stated at the close of my last letter that I had entered my name at the Royal Hotel, in Hamilton, C. W., and was there provided with excellent quarters. The next morning when I went down to the office, I was informed by the clerk that breakfast was ready, and directed by him to the dining-room. Here was a long table partly surrounded by ladies and gentlemen, who did not appear to be at all frightened by seeing me in their midst. But it was not so with the colored waiters; they stood aghast, and looked as though they would have looked their last. I walked up to the table to take a seat, as I was not shown one; but I was ordered not to take that one, for it was engaged. I was quite indignant, and told them in as gentlemanly a manner as possible that I was directed there by the clerk. One of them then had the audacity to ask me if I had entered my name on the book, when he knew that I could not enter the dining-room without passing through the office, where I would have to book my name. I was, of course, highly incensed, and would have lectured him severely had it not been for the company at breakfast. He at last condescended to give me a chair, in which I seated myself at the table. Before I received anything but coffee, however, the waiters held a caucus in a side room that was used as a pantry, and where others were drawn to the door to get a squint at me.

At first I was passed with but little attention, until a young man was ordered to my side whom I suppose did not stand so high in authority as the major domo who spoke to me so authoritatively when I entered the room, or the three others, who stood speechless. I thought it very singular that I should come all the way from New Jersey to Queen Victoria's free dominion, where a man is a man if he shows himself manly, irrespective of his color, and there to be insulted by colored servants, whilst by the white proprietor I was treated in the most gentlemanly manner. I suppose that many who will peruse this article have had to undergo the same ordeal at the hands of their own people.

There is much prejudice to contend with in Canada, which has arisen principally through the colored people. The first thing they did was to create a separate church, when they had had equal privileges with the whites. The next was to demand separate schools, which, by constant agitation, was given them, and the consequence is that they are now, in many places, cut off from the higher schools. This has been brought about by inefficient leaders, who have had an axe to grind. I have much more to state in regard to our people in Canada, but, for want of time, I am deterred.

PASSAIC.

## COLORED PEOPLE AND THE CITY CARS.

To the Editor of the Weekly Anglo-African:

Sm: There appeared in the "Anglo-African" for October 8th a letter from the Philadelphia correspondent, giving an account of a meeting held at the Pearl street Baptist Church. The object of the meeting appeared to be to raise means to test the following question, as stated in the article referred to: "Whether the proscribed Americans of Philadelphia have rights which white men are bound to respect—and if so, whether these rights (if we have any) entitle them to ride inside of the passenger cars running through the streets of our city?" To test such a question as this, in our opinion, is simply absurd. Let me say that if the proscribed Americans of Philadelphia are denied the privilege of riding in the cars I want no better proof of their right to ride than the fact of its denial. You cannot deny that which does not exist. The mere denial of a right to ride no more proves the right not to exist. It proves the denial not to exist. Rights and wrongs are not subject to the rules and regulations of railroad companies. Rights are the opposite of wrongs, and the moment you prove a wrong to exist you prove the existence of its opposite at the same time.

But again, who is to test this question? If the Courts are to decide our fate in such matters we might as well abide by the rules of the companies and save our money, for one may be interested in the other, and in such cases who cannot see which way the case would be decided? I proclaim the doctrine, and for which I stand alone responsible, that no court, neither state or national, can give us any rights, or take any from us. This may appear a strange doctrine, but it is nevertheless a true one.

In considering a question of this character we must not take our privileges for our rights, nor our rights for our privileges. They are two distinct things, and one cannot exist without the other. Our rights can exist without our privilege to exercise them. The latter the Courts may favor us with, but the former they never can. Hence, the absurdity of calling upon the Courts to decide that which our daily experience should have long since settled, and settled forever.

But what is the experience produced by testing such questions? Suppose the Courts should decide that the proscribed Americans have no rights entitling them to ride inside the cars running through the streets of our city, what then? Are we to conclude that no such rights exist, simply because the Courts so decide? Not at all; yet is the conclusion forced upon us, and these are questions proposed by this meeting to be decided by the Courts. But no Court, claiming the dignity of a Court of justice will so decide. They may decide that the companies have a right to say who shall ride and who shall not ride in their cars; but such a decision would prove nothing. Human rights are known by the effects they produce. If the companies put disorderly persons out of their cars the right is proved by the effect which is produced. Peace is restored and disorder removed. But when a railroad company steps beyond the bounds of common decency, and puts orderly and peaceable persons out of their cars, merely on account of their color, then they become the disturbers of the peace, which they are bound to respect by their charters; and this point he Court will pass by, by saying that the companies have a right to make such rules and regulations as they please.

Civil Courts can no more create human rights than they can create human beings. They can only decide in favor of the protection of such rights, and no court of justice will ever decide otherwise; and yet we are told, with great gravity, that we must call upon the Courts to decide whether we have any rights that will entitle us to ride inside of a passenger railroad car. What a grave question? We will, for the present, give way under its gravity.

ADVANCE.

## A MEETING OF THE COLORED CITIZENS OF PROVIDENCE.

A large and enthusiastic meeting of the colored citizens of Providence R. I., was held in Zion Church on Thursday evening, 3d inst. After the object of the gathering had been stated by the pastor, the Rev. Joseph Hicks, Mr. Henry Banks was appointed Chairman and Miss Eliza Mullen, Secretary. Mr. Hicks having stated that Mrs. M. A. S. Cary was to have addressed the meeting, but from some cause or causes, had failed to be there, Prof. Wm. F. Johnson arose and stated that he had just returned from Boston, and had left Mrs. Cary there too ill to attend the meeting. He then spoke of Mrs. Cary's arduous labors among the fugitives in Canada, and asked the sympathy and prayers of the audience in her behalf. He alluded to the outbreak at Harper's Ferry, and spoke of Capt. John Brown as being the greatest man for moral courage that ever existed, and hoped that the colored citizens of Providence would give an expression of sympathy for him and his fellow prisoners. After Prof. Johnson had concluded, the meeting was addressed by Messrs. Walter Booth, Leonard Phenix, Howard Edwards, and Ezra J. Morris, and the following resolutions unanimously adopted:

Resolved, That we acknowledge ourselves to be the true lovers of liberty, and do fully concur with every thought and action in advocacy of human rights, and designed for the advancement of Slavery from the world, and especially from the United States, our native land, where manacles, by unjust laws, are fastened upon the limbs of four millions of our bleeding race; and we solemnly pledge ourselves to aid the spirit and genius of liberty in whatever form it may appear.

Resolved, That notwithstanding our abhorrence to bloodshed and civil war, we fully sympathize with our friend Capt. John Brown, and believe him to be the hero, philanthropist and unflinching champion of liberty, and that we will send up our prayers to Almighty God in his behalf, believing that he was actuated by the same true motives as Mr. Brougham when he said—"Tell me not of rights! Talk not of the property of the planter in his slaves! I deny the right—I acknowledge not the property. In vain you tell me of laws

that sanction such a claim. There is a law above all the enactments of human codes; the same throughout the world; the same in all times. It is the law written by the finger of God on the hearts of men, and that law unchangeable and eternal—while men despise fraud, loathe rapine and abhor blood, they shall reject with indignation the wild and guilty phantasy that man can hold property in man."

The reading of the resolutions produced the most intense sensation, which continued until adjournment.

## INDIAN SUMMER.

There is a time, just when the frost  
Prepares to pave old Winter's way,  
When Autumn, in a reverie lost,  
The mellow daytime dreams away.

When Summer comes, in musing mind,  
To gaze once more on hill and dell,  
To mark how many sheaves they bind,  
And see if all are ripened well.

With balmy breath she whispers low,  
The dying flowers look up, and give  
Their sweetest incense ere they go,  
For her who made their beauties live.

She enters nath the woodland's shade,  
Her zephyrs lift the lingering sheaf,  
And bear it gently where are laid  
The loved and lost ones of its grief.

At last old Autumn, rising, takes  
Again his sceptre and his throne,  
With boisterous hand the tree he shakes,  
Intent on gathering all his own.

Sweet Summer, sighing, flies the plain,  
And waiting Winter, gaunt and grim,  
Sees miser Autumn hoard his grain,  
And smiles to think it's all for him.

For the Weekly Anglo-African.

## THE TWO FUGITIVES.

BY CODORUS.

It was on a cold and dreary evening in the month of December, near the town of —, in the State of Pennsylvania, when, about twilight, were seen two weary travelers from the land of unrequited toil and oppression. One was a half-blood, or what is familiarly termed a mulatto, and the other of a hue somewhat more sable. They were sitting leisurely near the roadside in a bye-path, resting their weary, worn limbs, fatigued from the effects of the previous evening's journey, and regaling themselves upon a scanty meal of hard and dry corn-cake, and a drink of pure ale that gushed from an adjacent rivulet.

The repast had not been finished when, like the fawn frightened by the sharp crack of the hunter's rifle, or the timid hare by the sudden approach of the hounds, they were startled by the sound of footsteps and the voice of one whom they had every reason to suppose was, from the locality and other surrounding circumstances, a "kidnapper," whose object was to betray and return them back to the bondage from which they were endeavoring to escape, and to receive as an equivalent for the unhallowed services rendered the trifling reward offered for their return by their masters.

Their first thought was to fly as for their lives, and thus escape, if possible from one whom they supposed was a betrayer; but, discovering that the voice proceeded from one who, if not like them in situation, was at least like them in complexion, they concluded to stop and listen to a proposal that he was about to make, and then act as circumstances might develop themselves.

The person professed the deepest sympathy for them; and the most unfeigned friendship, and after repeated protestations they were reluctantly induced to accompany him to his domicile and accept his proffered hospitality. They suffered themselves to be concealed by him in the loft of his hut, while the housewife was ordered to prepare a meal of the good things of life, as was said, for their comfort.

Scarcely had they been secreted in their retreat when they discovered through a crack in the floor that the room below was filled with armed men, with ropes to pinion them, and return them back to slavery and unrequited toil. No time was to be lost. They found that they had been betrayed, and they determined to defend themselves, even to the last extremity. Snatching an old scythe from the roof of the hut, they threatened an onslaught upon the very first man who should attempt to ascend the stairway.

They were summoned forthwith to surrender, and upon refusing to do so one of the hunters attempted to ascend, when the half-blood, with the first stroke of the weapon, nearly severed his arm from his body and with a second blow cut open the abdomen of another man who had followed him.

Amidst the consternation occasioned by this onslaught, the fugitives deliberately walked down, upset the supper-table, which had been prepared, not for them, but for their betrayers, and rushed through the panic-stricken crowd undaunted and unmolested.

They were pursued the next day, overtaken, and confined in a stable, tied hand and foot, and left to ruminate over their late adventure and unsuccessful attempt at regaining their liberty. A general jollification was kept up all night in the bar-room by the hunters, and the key of the stable in which the fugitives were confined was entrusted to the stage-driver. Some time during the night he had occasion to feed the horses preparatory to an early start with the mail, and visited the stable for that purpose, when, to his astonishment, he was seized by the fugitives, (who had in some way managed to get loose,) tied hand and foot, and then threatened with instant death if he dared call for assistance or make the least noise. They then locked the stable-door, threw the key away, and, unobserved by any one, made a second, final, and successful attempt to gain the domains of Victoria.

The reader may imagine the consternation and disappointment of the slave-catchers in the morning, when the stable-door was broken open, and instead of the fugitives they beheld that the driver was the only human occupant of the stable.

## THE GYMNASIUM OF HARVARD UNIVERSITY.

It is with feelings of pleasure and pride that we record the completion of the Harvard Gymnasium—of pleasure in anticipation of the good effects of regular and varied exercise; of pride that "conservative Harvard" should be the first of the colleges in this country to incorporate into its course of education an organized system of physical training. For several years the subject has attracted attention, and the students had been loud in the demands for better accommodations than were afforded by the small though well-conducted gymnasium of Prof. Stewart. But no means of satisfying these demands were afforded till about a year ago, when, through the medium of Dr. Huntington, \$8,000 were given for the erection of a gymnasium. The spot selected for the building was the little delta at the junction of Cambridge street and Broadway. The ground was broken March 23, 1859. The building is in the Italian style, and was erected under the direction of Mr. E. C. Calbot, architect, Boston. The expenses of the building and fixtures exceeded \$10,000. The gymnasium was opened for use on Wednesday, Sept. 14. Meanwhile, most fortunately, the services of Professor A. Molineux Hewlett, formerly of Brooklyn, had been secured. He came with an experience in gymnastic training of fourteen years, the last five of which had been devoted most acceptably to the citizens of Worcester. By the fine accommodations of the building, and under the admirable system of the new Professor, a fresh impulse was given to physical training, which, contrary to prediction, has been on the increase. The uniform courtesy of the Professor, and the personal interest which he takes in the exercises, keep alive the interest of his pupils, and make the hours spent in the gymnasium among the pleasantest. We would gladly know the name of the individual who so generously founded this new institution, that we might express to him our most sincere gratitude. Still, we cannot but admire the Christian charity that giveth in secret; and we are assured that if he lives to see another generation of graduates, he will be abundantly rewarded by the sight of men with sound and healthy bodies as well as strong and cultivated minds.—*Harvard Magazine.*

Our readers will no doubt take much pleasure in reading the above allusion to our well-known and highly-esteemed Anglo-African friend, Professor Hewlett, and congratulate "conservative Harvard" on securing the services of so able a gymnast.—*Ed.*

## AFFECTING ANECDOTE.

On one of the many bridges in Ghent stand two large brazen images of father and son, who obtained the distinguished mark of admiration of their fellow citizens by the following incident:

Both the father and son were, for some offense against the State, condemned to die. Some favorable circumstances appearing on the side of the son he was granted a remission of his sentence under certain provisions; in short, he was offered a pardon on a most barbarous condition—namely, that he would become the executioner of his father! He at first resolutely refused to preserve his life by means so fatal and detestable. This is not to be wondered at; for let us hope, for the honor of our nature, that there are very few sons who would not have spurned with abhorrence life on a condition so horrid and unnatural. The son, though long inflexible, was at length overcome by the tears and entreaties of a fond father, who represented to him that at all events his (the father's) life was forfeited, and that it would be the greatest possible consolation for him in his last moments to think that in his death he was the instrument of his son's preservation. The youth consented to adopt the horrible means of recovering his life and liberty; he lifted the axe—but as it was about to fall, his arm sunk nerveless, and the axe dropped from his hand! Had he as many lives as hairs, he could have yielded them all, one after another, rather than again conceive, much less perpetrate such an act. Life, liberty, everything vanished before the dearer interests of filial affection;







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48 Beekman st., New York, [P. O. Box 1212.]

## THE HOUR OF PRAYER.

BY CHARLOTTE ELLIOT.

My God! it is my hour so sweet,  
From bluish morn to evening star,  
As that which calls me to Thy feet,  
The hour of prayer?

Blest is that tranquil hour of morn,  
And blest that hour of solemn eve,  
When on the wings of prayer upborne,  
The world I leave.

For then a day's ray shines on me,  
Brighter than morn's ethereal glow;  
And richer dews descend from Thee  
Than earth can know.

Then is my strength by Thee renewed;  
Then are my sins by Thee forgiven;  
Then dost Thou cheer my solitude  
With hope of heaven.

No words can tell what sweet relief,  
Thou givest me by Thy word;  
What strength for warfare, balm for grief,  
What peace of mind.

Hushed is each doubt—gone every fear—  
My spirit seems in heaven to stay;  
And e'en the penitential tear  
Is wiped away.

Lord! till I reach Thy blissful shore,  
No privilege do I deem shall be,  
And thus my inmost soul to pour  
In prayer to Thee.

## Deferred Correspondence.

### OUR SAN FRANCISCO LETTER.

SAN FRANCISCO, Oct. 24, 1859.

MR. EDITOR: In my last letter it was intimated that I might give further details of the "Savings Fund and Land Association," organized here on the 17th inst. The provisions of its constitution may be briefly summed up as follows:

First, the initiation, or entrance fee, which is \$2. Second, one share of stock, costing \$25, paid down or the privilege of paying by instalments, at the rate of a fraction over \$2 per month for twelve months, which also entitles the recipient to a share of stock. Third, to issue four hundred shares the first year for an undisturbed basis of capital of \$10,000; and if successful, at the first annual meeting the majority of all the stockholders and representatives of shares present are to determine the question of extending the issue to four thousand shares, which would create a fund of \$100,000.

There are other provisions that might be worthy of note, but space will only permit me to allude to a few. The business control will be under a board of nine directors, until the first annual meeting, including President, Vice-President, and Treasurer. Outside of this is an elective Secretary, who is to occupy an office belonging to the Association, exclusively for the transaction of its business.

The official Treasurer will be merely nominal, and is to hold no monies except a contingent fund accruing from initiation fees to defray the expenses of the Association, &c. The most solvent banking house in the State is to be selected to hold the funds of the Association. No monies can be drawn from the treasury the first year for any speculative purpose, or otherwise, without a majority vote of the stockholders at the time above mentioned.

Many of our good-meaning men have gone into it, and others have signified their intention to venture one share in the experiment, if even at a loss.

In reflecting on our present and past condition, I wish earnestly that it were possible for our people to unite *en masse* under a more comprehensive and general plan throughout all the Free States; with the sole determination of concentrating our whole power and energies, for the ostensible object of acquiring territory, either by conquest or purchase. What a powerful fund could be raised. Then we could send our McCune Smiths, our Douglasses, our Garnets, and many others who have labored in our common cause, with a good grace, not begging, in common with us all, to be recognized in our own country as men and women, but respectfully asking a demanding interview with the Government of Mexico or of the United States, or of any other Government that might have territory to dispose of. By these means we could at least obtain land enough to cover small or insignificant

to organize a republic, or at least a state, somewhere upon this continent. If chance should favor us with the former while appealing to the God of Nations for protection, we would not only command the sympathy, and probably the acknowledgment, of European Governments, but bring to blush or shame our own Government and create a greater respect at home and abroad by our Lilliputian-like attempt.

In my humble opinion it is about time that we ignored (for a while, at least) as impracticable for the present crisis, some of the old subjects, such as "American Colonization," the idea of which was long ago exploded by the platform and resolutions of the Rochester Convention of 1853, and which should be added by as a finality on the subject. We should nevertheless inflexibly favor individual enterprise to Africa or any other country where inducements might offer for individual self-elevation. The abandonment of one-half the kindred subjects that has so long engaged our attentions would be nothing more than a withdrawal of our forces and planting them in another direction, leaving the enemy partly in the hands of our white friends, of whom many have determined to wrestle with the monster Slavery until they overthrow him. By these means, and a determination by us, in common with them, we might the sooner overthrow American Slavery.

In short, we must let the slave sit for a while, as being too heavy a load for us to carry at present, but always keeping in mind that the freedom of the slave is the first and grand object to be attained. We must—we will succeed. We must also remember that Taney did not aim the fatal blow particularly at the slave, but at the free colored people of the United States. While recovering from the infliction of that blow let us endeavor to get a better foundation to stand upon ourselves.

TALL SON OF PA.

P. S. The following gentlemen were elected officers of the aforesaid Association, at the permanent organization on the 17th inst., viz: Henry M. Collins, President; Peter Anderson, Vice President; E. J. Johnson, Secretary, and Thomas Taylor, Treasurer, who are *ex-officio* members of the Board of Directors, with Wm. Hall, Edward Cain, Thos. Bundy, Geo. W. Dennis and Benjamin Harris. At the next meeting of the Association an effort will be made to amend the Constitution, to create the office of Corresponding Secretary. If successful Wm. Seth is sure to be the nominee.

### TO THE YOUNG COLORED MEN OF NEW-YORK.

It has been observed that in all cities there are three distinct classes, namely: the political, or governing class, the commercial, or business class, and the working class, or people. At a moment's glance we perceive to which class we belong.

It is true that a few—and, in proportion, a very few—have, by indomitable perseverance, risen to a height above this latter class; but will that effect us as a class or elevate us as a people, to the standard of the higher classes where our rights, in such a position, would compel respect? Where is commerce or the trades supported with more fervency than in this country? Where is free labor more encouraged or more amply compensated? Where are political honors more courted or respected? And are we, as young men claiming this as our country, to remain uninterested spectators through the whole scene, without offering our assistance to those who are continually advancing the claims and gradually obtaining the rights of the African? But you will ask, What can or must we do? Are not our enemies greater than we? Have they not wealth and the power of the Government to support them? Truly they have—but have we not power as well? Let us make ourselves active members of society. Let it not be surprised by our enemies that we, as a class, prefer light work and menial services, and consequently of no use to the country except as menials, but let us seize with our right hands the more vigorous part of labor, which more fully develops the power of manhood and the laborious capacities and the capabilities of a nation? Dig to the depths of the earth and from thence learn wisdom. Investigate the intricacies of the ponderous machinery and try to solve its problem. Let the plane, the ax and the anvil become in your hands as mere toys. Are there no tradesmen among us?—no blacksmiths, masons, carpenters, shoemakers, agriculturists, in our midst? Have we not men well skilled in the arts and sciences, who at this moment are hewers of wood and drawers of water for the million? Have we not women among us whose skill in drawing, painting, embroidery, needle-work, &c., would compare successfully with that of any people?

—women who are now gracing the kitchens and wash-tubs of their inferiors? Although it may be a strange fact it is nevertheless true.

Young men! ponder well these facts. Encourage our leaders in the struggle by a willing and united action in patronizing Anglo-African science, art, industry and labor.

GUILFORD, Ct., Nov. 18, 1859.

### A FEW SOBER THOUGHTS.

MR. EDITOR:—The present hour affords a seasonable opportunity for sober contemplation. We are living in an eventful era in the history of the nation and in the history of the world. We have passed through several important crises, but the present transcends them all in sober significance and awful grandeur. A fearful demon of destruction sits brooding over our country's dark horizon, and lightnings, "red with uncommon wrath," await the execution of his dire vengeance. WE ARE IN THE MIDST OF A REVOLUTION. The whole world is in motion. She is racked with pains and scorched with fevers; her once lack-lustre eye now beams with unwonted brightness; her foundations tremble beneath the tramp of the uprising and the uprisen masses, who cry with terrific energy, "Give us liberty, or we'll give you death!" The events transpiring in this Republic are invested with a thrilling solemnity, demanding our special and individual attention. The fires of hell appear to be blazing upon its blood-stained altars. The phylactery of official rank is enlarged to cover the iniquities of American slavery.

The time was when scarcely a religious teacher in the land could be found so brazen-faced and impious as to blaspheme the name of God by charging Him with being the chief broker in the flesh and blood of men and women; but now we have professed ministers of the Gospel attempting to prove the divinity of the accursed system. The moral world revolts at the idea that such a system can be a blessing to any human race. The crimson cheek of hell itself turns pale at the imputation of its complicity with slavery; yet some of the popular clergy of our land, even here at the North, have made the solemn announcement of its immaculate conception. Mighty religious organizations bow down before the dark spirit of slavery, and by their deeds exclaim, "Lo! we come to do thy will, O Slavery!" Look at the American Tract Society!—publishing tracts by the cartload against sleeping in church on the Sabbath, "against Christians participating in popular amusements," etc., etc., and positively refusing to publish in tract form, with its endorsement, *certain passages of Scripture* (without comment) in which oppression is denounced!—refusing to adopt, at an anniversary meeting, a resolution denouncing the revival of the African slave-trade!—resolving to crush out the agitation of the slavery question!—laughing at the mandate, "Cry aloud and spare not; lift up thy voice like a trumpet; shew my people their transgressions, and the house of Jacob their sins!" And the American Bible Society, American Sunday School Union, Board of Missions, &c., rejoice to bear their faithful company. At the morning's early dawn and when the evening shades prevail, they come with garlands gathered from the field of the black man's blood and tears, and as they kneel before its throne of human skulls, they sing—

"All hail the power of Slavery's name!  
Let Christian's prostrate fall;  
Bring forth the royal diadem,  
And crown him Lord of all!"

As the wolf prowls around the fold and watches the most favorable opportunity of pouncing upon the innocent lamb, so has the ravenous Black Power prowled around the word of God and watched the arrival of the hour when the church would become so imbecile and corrupt that it would stand by quietly and behold it dragged into the den of slavery and manufactured into whips and chains, and bloodhounds, set on to lacerate the quivering flesh and drink the hot blood of crushed humanity, to the song of the Mosaic dispensation and the golden rule.

St. Paul himself has been transformed by our pro-slavery theologians from an eminent servant of Christ into a blood-hound, lapping the blood of the fugitive Onesimus. But we grow sick of the picture. In a word, "Hush the negro!" "No negroes allowed here," is the motto of church and state. "Slavery must and shall be preserved," is the language of their acts. The avaricious grasp of the nation after the judgment of God is without a parallel. I know that there are individual churches and missionary organizations to which these remarks do not apply; but these exceptions serve to make the darkness and the devilism of the rest more palpable.

But we sorrow not as those without hope. Though those who profess to have departed from iniquity drag our brethren from the pulpit and our sisters from the communion table, and in the name of God and the Constitution, Christ and Him crucified, tumble them into the hell of slavery and give scripture for the deed, yet "we are joyful in tribulation," for we know that our cause must triumph. Dr. Cheever, the eminent minister of Christ, tersely and truthfully remarks, "God Almighty is for the negro!"—not because he is a negro, but because he is sorely afflicted and oppressed. He has uttered many eloquent words, but none more eloquent and significant than these—"God Almighty is for the negro!"

Let us, then, thank God, and take courage. *Labor omnia vincit!* We should not forget, in the midst of the clamor of the blood-thirsty mob for our destruction, that

"Humanity sweeps onward; where to-day the martyr stands,  
To-morrow crouches Judas, with the silver in his hands;  
While the hooting mob of yesterday in silent awe return,  
To glean up the scattered ashes into history's golden urn."

Amid the murky shadows of the Dred Scott decision, let us remember there is one more potent than Chief Justice Taney or President Buchanan. Democracy cannot successfully contend against Divinity. Let us lift up our voices far above the thunder-storm which crashes the pines on the mountain cliff; let us startle into activity our dormant energies, crystallize our ideas into acts, and dream not of rest until "liberty be proclaimed throughout all the land, and unto all the inhabitants thereof."

Brethren, stand up like men for your rights! Stand where the oppressed have always stood before their light broke forth as the morning! Stand where the sunlight can flash upon and fructify your every energy, and your thirteenth century in the invigorating dews of heaven! If we act well our part, then will not glorious old Capt. Brown and his noble comrades have died in vain. Let the language of our acts, the logic of our energy, demonstrate our invincible determination to "die freemen rather than to live as slaves." No time for slumber now. See you not the lightnings? Hear you not the thunder? The last storm is coming! The oppressor is trembling. He reads the hand-writing upon his blood-cemented wall. He who has reared them shall soon be buried beneath them!

Yours in hope, WM. JAS. WATKINS.

### TROY AND ITS PEOPLE.

MR. EDITOR:—If there is anything that you desire to know of men and things while passing through a section of country, always take your seat with the stage driver. It was for this reason that I took my seat on the top of the stage on the morning that I left Albany for Troy. The driver, who seemed to take especial pains in answering all my questions, appeared highly gratified in alluding to improvements, and called my attention to a new house lately erected by a colored farmer, at the same time pointing out the place where the old one had stood.

After a very pleasant trip, we drove into the city of Troy. The first thing that strikes the attention here is the absence of idlers from the streets. Everybody appears to have something to do. I saw but one colored man idle in the whole city, and rum had made him so. The colored people appear to be doing well, a large number of them being property holders. They speak very highly of their white fellow citizens, and your correspondent desires to add his testimony also, for kinder treatment from a community he never received.

Our people own two churches, one belonging to the Methodists, and the other to the Presbyterians. The former, which is the more spacious of the two, could be greatly improved by the use of a little paint and white-wash. Both churches, unfortunately, are at present without pastors, but I learn that Rev. J. N. Gloucester, of Brooklyn, has received a call from the latter, which, if accepted, will be profitable to all concerned.

I hear that the Rev. Edward Bishop is about to remove from Troy. This will be a very severe blow to Zion Church, and commit the greatest errors. The most feeble utter sage remarks, and advance at times great truths. Our common frailties serve to remove the hesitancy that otherwise would exist, and gives freedom, so to speak, to the pen, so that we can express the feelings of our hearts without fear or trembling.

In launching out into the boundless ocean of error we must steer by the great compass of facts and reason in voyaging after truth. How necessary is it to have these directing agencies! How much dis-

Although the Rev. H. H. Garnet has been so long absent from Troy, his removal is always spoken of with great regret. Of course "The Choir" can easily understand why the people should lament his absence; but can you not do in Troy, gentlemen, what Henry H. Garnet is doing in New York? Try it, men, try it!

Before I went to Troy, I was told that the colored people would not patronize me, but that the whites would. I was told the same thing when I got there; but what was the fact? I had a larger number of colored persons at my concert (so some of the Trojans said) than was ever before seen in a concert-room in Troy. Gentlemen, you did this for me; will you not do it for those you have with you?

Dr. Van Loon's old patients will be glad to know that he is in the enjoyment of good health. His practice is very extensive.

After "bobin' around" the village of Lansingburg and Waterford, and viewing the condition of our people there, "The Choir" has come to the conclusion that the colored people must be made of india-rubber, for the harder the whites hit us the higher we bounce, and he expects that they will hit us such a clip one of these days that we will never come down "no mo'."

Your correspondent attended a political meeting while in Troy, but having mislaid his notes, he cannot tell what was done, but knows that all the speakers seemed to favor the Republicans, which was very natural; for while many of us have not the pluck to stand by the immortal John Brown while he cuts the animal, nor the moral stamina to back up William Lloyd Garrison in his endeavors to draw the monster, yet we all can assist in carrying materials (voting) to block up his horrid den, that he may come out of it no more forever. Now, this may not suit you, Mr. Editor, because the Republicans tell us theirs is the "white man's party," but you know that they lie, and the South knows that they lie; and I tell the Republican leaders that they had better face the music, if the notes are black, for they cannot sing the time and at the same time ignore its existence. Although the clouds of expediency and the darkness of conservatism may for awhile cover this nation, yet the day will come when "those who sat in darkness will see a great light," and well shall it be for that party which can show a clear record of doings for the oppressed.

I desire to return my sincere thanks to the ladies and gentlemen of Troy for their very great kindness shown me, which can never be forgotten while memory holds its seat. Will Mrs. Knox and the gentlemen of the *Francis Skiddy* be pleased to receive my thanks for their kind and courteous attention.

THE CHOIR.

### HAVE WE NOT WORK AT HOME?

MR. EDITOR: The great interest I take in all questions pertaining to either the rights, prospects, or condition of our people, urges me, in view of the general attention directed to the recent so-called "African civilization movement," to present these few remarks for insertion in your widely-circulated journal.

Every colored man should carefully consider every enterprise the object of which is the mental or moral amelioration of his people; but he should not allow his love of liberty, or his natural determination to excel, to allure him beyond the limits of judgment or reason. It should be remembered that all schemes should be supported only when they are feasible. No man is morally bound to embark in any undertaking the success of which appears to be beyond probability. Our sympathies may be enlisted in its favor, but facts, stern facts, may render it the wildest folly to aid or promote it.

The purity of the motives of those gentlemen who figure as the principles in this affair, cannot be doubted. They are, to the extent of knowledge at command, beyond even suspicion of meanness or dissimulation. But they are men—fallible men—just as liable to err as other men. Gifted and prolific as was the genius of Bacon, he stooped to become the meanest of men. Rich as Gibbon's erudition and genius were he had the mean ambition to be a fine gentleman. So it is with all men: the greatest have the greatest faults, and commit the greatest errors. The most feeble utter sage remarks, and advance at times great truths. Our common frailties serve to remove the hesitancy that otherwise would exist, and gives freedom, so to speak, to the pen, so that we can express the feelings of our hearts without fear or trembling.

In launching out into the boundless ocean of error we must steer by the great compass of facts and reason in voyaging after truth. How necessary is it to have these directing agencies! How much dis-

appointment—how much regret, would they spare us! The colored people require now, more than at any other time, wise counsel. They want men in whom they can place confidence. Where can we look and find a man in whom the people repose the utmost confidence. Here, in this city, those men who have been leading the people for the last fifteen or twenty years have lost all influence. I will guarantee to say that the host who have handled the contributions of the people cannot successfully advance any scheme that involves the payment, on the part of the people, of a single dollar. These so-called leaders have been advocating impracticable schemes, making great promises, collecting large sums of money that, in many instances have not been accounted for. Thus their efforts have brought no results. Had they been guided by reason the colored people would not now be the victims of misplaced confidence.

We are of the number who believe that the destiny of the colored people must be worked out in the Western Hemisphere.

We believe that any scheme that serves to alienate us from our native land, and more closely rivets the fetters of the slave by removing his true friend and brother, the free black, should be scorned down by us. Our fathers fought in defence of the country, and it is ours by conquest and birth. Our tears and blood have for nearly three centuries enriched the soil, and shall we now desert it? Shall this fair land be the inheritance only of the oppressor? We have struggled successfully against oppression and prejudice, and are now marching onward and upward in the tide of life. While the cares and forebodings of our task-masters are gathering thick and fast, our hopes grow brighter, and the goal of our ambition draws nearer. Why should we feed the prejudices of the self-pampered Caucasian by indulging the hope that the despised negro will migrate to the sunny shores of Africa, and we will see the African a power in this country. Then we can look to the interests of our African brethren. We are advancing rapidly—are startling the world with our progress—ever crushed and burdened as we are by American tyranny. Fifty or sixty years ago the disfranchised Americans seemed so firmly locked in the embraces of benightedness that centuries would be required to regenerate him. But from the dark depths to which American slavery had plunged him he has, as with a bound, risen to almost full intellectual manhood. We have poets, orators, professors, able and eloquent writers, and divines not inferior to those of the self-styled superior class. Shall we, in view of our unparalleled advancement, countenance African colonization—a scheme that wars with the dearest interests of our people?

Rapid as has been our progress we have still much to achieve. Thousands are yet slumbering, unawakened to the full importance of mental culture. The kind of reading or speaking they prefer is of an exceptional character—they only glow under the fire-and-brimstone-and-gnashing-of-teeth style of oratory.

All the civilizing influences we can command our children are waiting to receive. They are shut out from colleges and schools to a large extent, and are thus dependent upon their own people for their education. Our people want a taste for study cultivated among them. They should be informed of the blessings and benefits that result from education. The four millions of our brethren in the "Southern prison-house" are depending upon us for their education. Every fugitive who comes among us must be educated by us. Bawdy-houses, tippling houses, and every other place of dissipation, must be robbed of their wretched and precious inhabitants. When we look around us what do we perceive of that mental and moral excellence so necessary to impart learning and Christianity? What a vast field is here presented for the labors of the teacher and reformer! What a rich harvest to be gained would they but so diligently those civilizing agents. They should remember that charity begins at home. Let them first pluck the beam from their own eye, and then they can see clearly to extract the mote that is in their brother's eye.

C. S.

PHILADELPHIA, Nov. 14, 1859.

BRIDGEPORT, Ct., Nov. 7, 1859.

MR. EDITOR: Services in commemoration of the completion of improvements of Zion Church of this place (Rev. Mr. Rice, pastor), were held yesterday. The improvements consist of an extension of twelve feet and the addition of a singer's gallery in front. The exercises were conducted by the Rev. John P. Thompson of Sag Harbor, L. I., and Rev. Stephen Trusty of Newark, N. J., the latter making an ap-

peal for funds, in behalf of the Church, which resulted in the collection of sixty-four dollars. During the day the audiences were large, and in the evening the edifice was densely thronged.

W. H. CHASE,  
Pastor of A. M. E. Church.

### I WATCH FOR THEE.

I watch for thee when parting day  
Sheds on the earth a lingering ray;  
When his last blushes o'er the rose  
A richer tint of crimson throws,  
And every flower's leaves are curled  
Like beauty shrinking from the world;  
When silence reigns o'er lawn and lea,  
Then, dearest love, I watch for thee.

I watch for thee when eve's first star  
Shines dimly in the heaven's afar,  
And twilight and the shadows grey  
Upon the lake's broad waters play,  
When not a breeze or sound is heard,  
To startle evening's lonely bird,  
But hushed is e'en the humming bee,  
Then, dearest love, I watch for thee.

### WHITHER ARE WE TENDING?

Are the slaveholders mad? Are they impatient for their doom? Are they determined to precipitate their own destruction? These questions have naturally suggested themselves in reading the following pregnant remarks, penned by an intelligent correspondent of ours. The writer is perhaps as well acquainted with our people in the Canada, in Free States, and in the South; as any man in the country. We commend what he says to the consideration of our readers:

"It is said that the Harper's Ferry affair will decide the slave-holders of the South to adopt prompt and effective legislative measures to drive out of their borders all the free people of color. Be it so. We shall see who will profit most by the operation—they or we. Such a measure will give us an army of men against whom the tyrants of the South will be unable to cope. Men who know every locality, every mountain pass, every safe retreat, every unexplored cave, and every 'how' they use struck with effect for freedom. They flatter themselves that their slaves will not rise. We shall see. They think that we people of color have no spirit, and will submit without resistance. We shall see. They think that we are stupid, degraded, ignorant of our rights, or, if knowing, dare not maintain them. That will also remain to be seen."

In connection with the above read the following extract of a letter published in the "New York Times" of the 12th inst. And let them note the coolness with which those infamous scoundrels, calling themselves Democrats, talk of enslaving the free people of color. It will not diminish much their "basis of representation." It will "add to the coffers of the State." "But above all it will promote the safety of the institution of Slavery!"

And to all this we are to submit without a murmur! Is there any colored man with soul so base as not to prefer death to such degradation?

The extract is from a letter dated Woodstock, Shenandoah Co., Va.

"The enslavement of the free negroes of the Commonwealth is a measure which seems to be very popular in this region. The policy in this connection which is most favored here, is the immediate enslavement of that class so as to avoid a diminution of the representative basis which would result from the exodus of the free negro population under a measure granting the alternative of emigration or enslavement, within a specified time. Slaves constitute a basis of representation in the ratio of three-fifths, while free negroes rank with the whites in this connection, so that the loss of a free negro would be equivalent to the loss of a white man as a representative basis. Their enslavement, however, would involve but a comparatively small diminution in this respect, for in this condition they would occupy the three-fifths standard, and probably save to the Commonwealth the loss of one member of Congress, which would be inevitable under the policy of voluntary emigration or enslavement after the lapse of a certain period. Immediate enslavement would, moreover, add to the coffers of the State Treasury; but I hardly suppose that any such consideration as this would weigh materially in the determination of this policy. A regard for the safety of the institution of Slavery, with which the existence of free negroes in the Commonwealth is deemed incompatible, is the prevailing motive for this contemplated change. The question of the basis of representation can only affect the details of the measure as regards the limits within which the alternative of emigration or enslavement may be granted. But the question of gain is, I am sure, altogether excluded in the consideration of this policy."

### ALMOST A ROBBERY.

A few years ago I was going to New York, when a friend prevailed upon me to carry for him a considerable sum of money, which he owed in that great mart. I took it with fear and trembling, and determined to do my share of watching while I had it in charge.

At Memphis I obtained passage on a noble steamer bound for Louisville, and was fortunate enough to have a state-room















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## THE VIRGINIA SCAFFOLD.

How high the scaffold stands! all the world will  
turn to see:  
How a man has dared to suffer that his brother  
may be free!  
How a man has dared to suffer that his brother  
may be free!  
How a man has dared to suffer that his brother  
may be free!

All the world will turn to see him—from the pines  
of the golden-rod Maine,  
To the valleys rolling over California's  
plain;  
And from clear Superior's waters, where the wild  
swan laces to sail,  
To the gulfs of summer-blossomed, fanned by  
ocean's softest gale—  
Every heart will beat the faster, in its sorrow or  
its scorn,  
For the man nor courts nor prisons can annoy an-  
other's morn!

And from distant climes and nations, men shall  
westward gaze, and say,  
"He who periled all for freedom on the scaffold—  
dies to-day."  
Never offering was richer, nor did temple fairs  
rise,  
For the gods solemnly smiling from the blue Olympian  
skies:  
Perseus or granite column did not stately  
cleave the air,  
Than the posts of yonder gallows, with the cross-  
beam waiting there;  
And the victim, wreathed and crowned—not for  
Dian nor for Jove,  
But for Liberty and Manhood—comes, the sacrifi-  
ce of love.

"They may hang him on the gibbet, they may  
raise the victim's cry,  
When they see him darkly swinging, like a speck  
against the sky,  
Ah! the dying of a hero, that the right may win  
his way,  
Is but a way of death for harvest in a warm and mel-  
low May!"  
Now his story shall be whispered by the fire-  
light's evening glow,  
And in fields of rice and cotton, when the hot noon  
passeth slow,  
Till his name shall be a watch-word from Missour-  
i to the sea,  
And his planting find its reaping in the birthday  
of the free!

Christ, the crucified attend him, weak and erring  
though he be—  
In his measure he has striven, suffering Lord, to  
love like Thee.  
Then the vine—Thy friends the branches—is he  
not a branch of Thee,  
Though some dregs from earthly vintage have de-  
filed the heavenly wine?  
Now his tomb-stone lies uncompleted, bruised and pros-  
trate on the soil—  
Take him to Thine upper garden, where the hus-  
bandman is God!

## Deferred Correspondence.

### OUR BALTIMORE LETTER.

BALTIMORE, MD., Nov. 28, 1859.

MR. EDITOR:—Should I keep my promise, I would give you the statistics of public buildings owned by colored persons in this city; but during certain peregrinations, which it is my duty quarterly to perform, some little fellow mislaid my notes; this I regret, as I had drawn them up at some length. The pleasure which I had anticipated in presenting them to your readers, I will enjoy in another letter. I will try again and be more careful the next time. I am anxious to see what our people, all over the country, are worth—especially the value of public buildings owned by them—and at the close of Vol. I. of the "Weekly Anglo-African," I hope, some statistician will bring together these evidences of the industry of our people, to evince the fact that the colored people are not consumers alone, but add quite as much to the wealth of the communities in which they live, as the corresponding classes of whites, if the incubus resting upon the former is considered. Much is written in book-form on the experiences of our brethren escaping from the house of bondage; but we want facts and figures; we want them to hurl back into the teeth of our traducers. Millions of dollars are owned by colored men North, South, East and West; and I am anxious for those little facts that are forever whining about the condition of the Anglo-Africans. I see these facts. My opinion, intimated before, is, that colored men do their part as well as the similar classes of whites, when all facts are considered.

Since my last I made a flying visit to Ohio, and, while there, I spent a few days at the Wilberforce University, near Xenia. The first old acquaintances I met, were Rev. Wm. Watson, formerly of Cincinnati, and Mr. John Gallia. Mr. Gallia, in 1852, left Cincinnati for the gold regions of California. He made use of his time, saved his money, united his fortunes with a Miss Buckner's, also an adventurer in California, invested his money to advantage in Xenia, and owns now as imposing a residence as any one could wish. He has done well and is now doing an excellent business in Xenia. Many colored men have settled in and about that place, and they reflect no discredit upon their race, as a general thing. There is less opportunity, then, to become house-servants, than in larger places, and they have therefore given themselves to shop-keeping, farming, &c., which prevents them from being satisfied with menial situations.

There are two colored churches in Xenia—Baptist and Methodist. The house of the Baptist is very respectable, reflecting great credit upon the members of that church; but the meeting-house of our Methodist friends needs to be torn down and replaced by a new one. The pastor of the same, Rev. James A. Shorter, is just the man to instill life into his people, and the promise is, that they will have a good house, for they have a good and energetic pastor. Our Baptist friends have a rule, I was told, in their church, which will not allow any preacher South of "Mason & Dixon's Line" to preach in their pulpit. I was told that the Rev. Henry Adams, of Louisville, Kentucky, was passing through there, when these good friends would not allow Mr. A. to preach, or merely to speak in defense of himself. He offered to pay one dollar, and did so, to be allowed to speak fifteen minutes; but, after having received the money, they would not allow him to speak so long. I have the pleasure of Mr. Adams' acquaintance, and I know that there is not a more faithful, consistent and useful minister of Jesus Christ. He has ever stood up for the right, and the present exalted position of his church was brought about by Mr. A.'s position and his working habits. He is not, nor ever was, a sycophant to that power which grinds out his manhood and the manhood of his race. I wish, that every colored church in the United States had such a pastor as Rev. Henry Adams of Louisville, Ky. He knows his way of doing things; but I know that he loves his race, and why should he be excluded from the pulpits of colored churches? What nonsense! I must leave Xenia with the hope that our people there will be as wise as they are good.

I had heard much of Wilberforce University and determined to see it; so Mr. Lane (a colored gentleman) who runs a coach between Towanda and this place. Mr. Lane is one of that class of our people who seem to know everybody. So, along the road, he would point out different farms belonging to our people. There is one in particular, owned by a colored family from the South. A good house, good fences, and, as far as the eye could reach, every speck of ground was under cultivation. In the immediate vicinity of the University our colored friends have purchased good farms and are making good use of them. I was told that Rev. Wm. Watson has a model farm and is a model farmer.

The University is, after all, the main source of attraction to me. The location of Wilberforce University could not, in my opinion, be better. It is in a beautiful region of the country. The location is infinitely superior to that of Oberlin, Lorain Co., in the same State. It is healthy, romantic and picturesque. The buildings are well adapted to the purposes they are now used for. The rooms, both recitation and bed-rooms, are large and well ventilated. This place was originally built and fitted out for a fashionable watering-place, and when the present owners purchased the ground and buildings, they secured by purchase all the furniture and improvements. The original cost to those who fitted up the Springs, I was told, was \$60,000, and the University corporation purchased it for \$15,000. If this is correct, I think the owners have got a bargain. They have excellent water—springs pouring forth in every direction a pure and clear stream. The grounds are laid out with taste and afford the pupils ample room for their ramblings. The course of instruction is sufficient for the wants of the students. The design of the founders of the institution is, to make it all that its name indicates—a University. Accompanied by the Rev. Bishop Payne and C. A. Shorter, I attended recitations in Latin, French, Algebra, English Grammar, &c. The pupils all gave evidence of thorough training. No person is excluded on account of his

color or creed. Here are white and colored pupils sitting side by side, in the same recitation-room, and Baptist and Methodist at work upon the same blackboard, so that, while the founders are Methodists, their object is, to bless and benefit all of our race and the whites too. Such men as Gov. St. Chase, J. R. Giddings and Bishop Payne are trustees of this school. I attended, during the Sabbath I spent at the University, religious service in one of their large rooms, (their chapel not being prepared for use) which was filled to its utmost capacity with cheerful faces and bright eyes. The South is well represented there—Texas, Alabama, Louisiana, Georgia, South Carolina, and their sisterhood. Senators, Representatives and other gentlemen patronize, rising star; their children are pupils here, and they feel that this spot is a necessity to our race. Such singing, led by Miss Warner, the music teacher, would almost make the heart catch the breath of Heaven. Upon the whole, the meeting was a good one. "It was good to be there." Tuition, board, washing, &c., &c. costs \$150.000 per annum. There are about one hundred pupils in attendance, and their number is increasing.

The idea of the University originated, if I mistake not, with the Ohio Conference of the M. C. Church, and the Rev. John T. Wright, a member of that Conference, was the prime mover in this noble work. Mr. W. deserves a place among our best friends. Rev. M. French, editor of the "Beauty of Holiness," No. 45 Bible House, New York, is his co-worker, and is producing wonderful results as agent for the University. He is just the man to do it. He knows how to reach the hearts and pockets of the rich. I will give one case only out of the many. A gentleman who had given \$250 to aid in making up the first payment on the University property, after he had visited the school, sent the following note to Rev. Mr. French:

Rev. M. French, Agent of the Wilberforce University:  
Dear Sir:—Some time since I remarked to you that I intended, at a future time, to give for the benefit of this most excellent institution, the sum of one thousand dollars, and I have now to say that during the year 1860 you may rely upon receiving this amount from me.  
Yours in the bonds of the Gospel,  
C. S. B.

Mr. French says that "the Wilberforce University has never been an experiment, as some have imagined, for God, who was the originator of it, never tries experiments. It may be to some a 'rock of offence,' as His works often are; but to the colored people coming from the house of bondage, as like the Jews, they most assuredly are, it is the Rock of Horeb. Here streams of knowledge and salvation shall flow in abundance for them and their children." So note it be, now, henceforth and forever.

## OUR TROY LETTER.

TROY, N. Y., Nov. 25, 1859.

MR. EDITOR:—For the benefit of some of your readers who perhaps have never visited this city, I will say that it is a small place, containing about thirty-eight or forty thousand inhabitants, from three to five hundred of which are colored people, or in the proportion of about one colored person to eighty whites, showing a very great majority in favor of the last named class. This small number of colored people are possessed of two churches—a Methodist and a Presbyterian—and one free school. There are also two female societies—the "Female Benevolent" and the "Daughters of Williams"—a lodge of Odd Fellows and Masons, and also an association of ladies who denominate themselves the "Ladies Reading Circle."

It may be considered an exaggerated idea to suppose that so few people could sustain so many institutions; yet they are sustained, and in a very creditable manner. Both of the churches are at present without a pastor, but their places are supplied every Sabbath by able and efficient persons. The pulpit of the Presbyterian church was left vacant by the withdrawal of the Rev. Jonathan C. Gibbs, who did much towards sustaining the church and placing it in the excellent situation in which it now is. By his exertions its various liabilities have been settled and its fine improvements made, and in losing him the church lost an excellent and efficient pastor.

Our school is flourishing under the management of Mr. Allen M. Bland. It numbers about forty or fifty scholars, whose rapid advancement gives positive proof of the teacher's ability, and of his earnest endeavors to do all in his power to improve them. At the last examination, the school-room was filled to overflowing, and every one was pleased with the ability displayed by the scholars. As I said before, there are two female

societies, both for the purpose of assisting the old, indigent, and afflicted. The Female Benevolent Society, with Mrs. J. Davis as President, is the oldest of the two, it having celebrated its twenty-fifth anniversary last February. Under the guidance of the late Mrs. Wm. Rich, who was its President from the time of its origin up to the hour of her death, which occurred here about five years ago, the society has sustained itself and gradually increased in numbers, until it has now become one of the fixed institutions of our city. It dispenses charity with a liberal hand to all its old and afflicted members; but none could do this so willingly or so bountifully as its late President, who, by her many kind and generous acts, had endeared herself to all who knew her. In her the society lost a truly benevolent sister, and the community a valuable friend.

The Daughters of Williams are a still latter organization, and have for their President Mrs. Foster. Its objects are the same as those of the other society, and in the same faithful manner.

The Lodge of Odd Fellows is, I believe, almost extinct, but at one time it had quite a number of members.

The Lodge of Free Masons was but recently established, but has already grown very rapidly, and bids fair to be very successful; but as my age incapacitates me for joining, I am compelled to be only a witness (and hardly that) of its prosperity, and not a participant.

About one year ago some ladies of this city joined themselves together, and formed an association, with Mrs. Charles Heggins as President and Mrs. W. Warren as Vice President, for the purpose of mutual educational improvement. They chose Mr. Allen M. Bland as general manager, director, and instructor. The "Circle" now numbers thirty members. They meet every Monday evening, and the exercises are composed of reading, profitable conversation, instruction in the various modern branches by Mr. Bland, and, in short, everything which tends to improve and exercise the mind. They are subscribers for your valuable paper and magazine, which afford them excellent facilities for becoming familiar with the current events of the day connected with our people, and also to read the many interesting articles furnished by your intelligent contributors.

The "Circle" having been organized but a short time, and having grown so rapidly, it will no doubt become a permanent organization; and if the good wishes of their friends for their success can avail them anything, then certainly they will be highly successful. Perhaps if similar associations were formed in other cities, they would be productive of much good.

## FESTIVAL OF THE EUREKA LODGE OF NORWICH, CONN.

MR. EDITOR:—Thursday last being the day set apart by the members of Eureka Lodge No. 15 A. Y. Masons, of Norwich, Conn., for the installation of their officers, I was tempted to be present on the occasion, and was richly repaid for my visit.

Leaving New York at 4 P. M., by the steamer Connecticut, in company with several dignitaries of the order, we arrived in Norwich the next morning at 6 o'clock, partook of a bounteous breakfast, such as can only be obtained in the Eastern States, and after dropping a line to the "guide wife," notifying her of our safe arrival, proceeded to "view the land," and saw some of the handsomest residences (owned and occupied by Anglo-Africans, be it remembered) to be found anywhere. Returning to our quarters, we were seized on *via et armis* by sundry of the inhabitants, and compelled to accompany them to their respective domicils and participate in a downy Thanksgiving dinner. I will not take up space by describing the quantity and the quality of the viands; sufficient to say, nothing was wanting, from turkeys to toothpicks, the whole seasoned by a warm welcome from the hearts and lips of the mothers, wives, and daughters of the Norwich brethren.

At precisely 4 P. M., the Grand Lodge was formed in ample order, and the interesting ceremonies of the craft were gone through in the following routine:  
1. A piece of music.  
2. Prayer.  
3. An oration.  
4. Music.  
5. Consecration of the Lodge.  
6. Installation of the Officers.  
7. Invocation.  
8. Benediction.

After these ceremonies, Eureka Lodge No. 15 was duly proclaimed to be just, perfect, and regular, under the authority of the R. W. G. L. of the State of New York. The brethren were then dismissed until the evening, when they re-assembled in full regalia, and accompanied by the Mt. Calvary Commandery of Knight Templars of New York City, who were invited guests, proceeded to Uncas Hall, to take part in the festivities of a Thanksgiving and Masonic soiree. On entering the room, we were both surprised and delighted at the sight. The room was handsomely decorated with banners, trophies, &c., while an excellent band entranced the audience. Rare and beautiful flowers formed into bouquets gave a fragrance to the air; and for the ladies present, their beauty would have moved the heart of old Jacques De Molay, that sturdy Templar who had no heart for aught but his order. After marching and countermarching, it was announced that a committee of ladies had prepared a banner to present the Lodge, and were then in waiting. A party of Knights were detailed to escort them to the platform, when, being seated, the exercises of the evening commenced by singing the old Masonic song, "Come, let us prepare," after which an oration by a brother, succeeded by the chorus, "When earth's foundation was first laid." After this came the event of the evening—the presentation of the banner, which was done in a most eloquent manner by Brother John Givins on the part of the fair sisters, and most aptly and appropriately received by brother David L. Gordon, Master of the Lodge. Dancing then became the order of the evening until twelve o'clock, when the order proceeded to the banquet room took its place; and right well and in true Masonic style had the brothers made their preparations. Each member of the committee felt himself an S. W., and determined none should go away dissatisfied, while the mountains of cake, labelled with the names of the fair donors, showed that the ladies had, as usual, shown themselves the friends of the Masons.

While engaged in doing justice to this ample cheer, the sound of the locomotive whistle reminded me that my journey was but half ended; so, tearing myself away from the friends who had sprung up around me in a single day, but who will have a place in my memory forever, I left the city of Norwich.

MR. EDITOR:—A concert of sacred music was given here by the choir of the Free Will Baptist Church, under the direction of the popular leader and instructor, Mr. John Freedom. The concert was not as fully attended as I should like to have seen it, but the singing was very fine. Mrs. Penetron and Miss Antoni have voices of superior power and sweetness. Mrs. Lawson made a good impression for her correctness in time. Mrs. Phelps, the contralto, performed her part most admirably. As a singer, she is surpassed by none. The bass recitatives sung by Mr. Freedom were performed in his fine and peculiar style of singing, which is always excellent. Mr. Penetron sang a recitative, which was well executed. The quartette sung by Miss Antoni and Mrs. Phelps, and Messrs. Brooks and Allen, was executed with fine effect.

## LETTER FROM NEW BEDFORD.

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The Salem Baptist Church are having a course of lectures for their benefit. Rev. J. S. Kallioh, of Boston, opened the course on the 25th inst., before a respectable audience. He is to be followed by some of the best talent in the country. Rev. J. Sella Martin is to be one.

I am glad to see that the "Anglo" is finding much favor in our little city of Grease.

## OUR WASHINGTON LETTER.

WASHINGTON, D. C., Nov. 28, 1859.

MR. EDITOR:—The funeral of John Wesley Downs took place Thursday afternoon. A large number of his young friends were present. He had been for a long time sick, and suffered much. He was a member of a benevolent association, and of the Good-Will Literary Association, members of which acted as pall-bearers. By request of the colored citizens of Georgetown, the Asbury Choir will give two concerts there on Monday and Tuesday evenings next, which will no doubt be largely attended, for the reputation of the choir has gone abroad, and well can they sustain it.

Mr. Alfred Lee, the well-known colored freed merchant of Georgetown and Washington, who was arrested to answer a charge of aiding a Dr. Boyd in running off the slaves of Mrs. Howell, as mentioned in my last, has had his final examination; but, nothing appearing against him, he was discharged.

Our city is fast filling up with strangers from all parts of the country. Several Senators, with their families, have arrived. Some few members are also dropping in. Everywhere about our town is heard

"Capt. Brown" and "Harper's Ferry," "Charlestown" and "Governor Wise." The police are very vigilant in searching out, and breaking up all public and private assemblies of colored persons. Two or three white men have been arrested for saying that Capt. Brown was a brave man, and that he done right. Washington, just now, is a dangerous place to speak one's sentiments in.

Our young ladies will be somewhat surprised to learn that Mr. James G. Butler gave us the slip on Thanksgiving day, and went to Baltimore, and there was united in holy wedlock to the accomplished Miss Proctor, who, it will be remembered, made an agreeable visit to our city a few months ago, where her intelligence and refined manners made her many friends, and whose departure was much regretted. She will now return to us again. Long and happy may her stay be.

## LETTER FROM PHILADELPHIA.

PHILADELPHIA, Nov. 21st, 1859.

MR. EDITOR:—You will oblige me by inserting what was suggested to my mind by an article in the "Anglo-African" of the 19th ult., signed "Advance," declaring it absurd to test the following questions:—  
"Whether the proscribed Americans of Philadelphia have rights which white men are bound to respect, and if so, whether these rights entitle them to ride inside of the passenger cars running through the streets of our city." Why, sir, our circumstances, connections and feelings cry out for the renewal of that which, by us, is deemed a necessity. Precedent establishes it; the ardent cravings of our nature demands it; and yet we are told it is absurd to conform with these great invocations. Who can this "Advance" be? Surely he cannot be one that is identified with us in our oppression, or where is his principle? Is it in the depths of his soul, or has he been so far below Mason and Dixon's line, and his load of oppression so very weighty, that ere he reached here, the last spark has been driven from his soul, down in an unoccupied corner of his pocket? However, a line or two of his is sufficient to answer our queries. He says that "if the courts are to decide our fate in such matters, we might as well abide by the rules of the companies and save our monies, for one may be interested in the other, and in such a case who cannot see which way the case would be decided."

To me this is poor, weak doctrine, making sacrifice of every emotion and feeling. Let me here add, that we have entered these cars as men; paid our fares as men, and when asked out on account of our color, have appealed to both driver and conductor as men, and upon refusing to comply with their request, have been thrown out with an application of boot, like dogs.

I now ask to whom must we appeal for redress, but to the administrators of the law? Yes; make our assailants answer the charge of assault and battery, and that of infringing upon our rights as men; for ejecting part of the public from a public conveyance. A little further he says "that our rights can exist without the privilege to exercise them—the latter the courts may favor us with, but the former they never can." Now I would like to know if courts give us the privilege to exercise our rights? Where is the absurdity in appealing for them, and upon what grounds does he recommend us to save our money, when we can spend it in pleading for that which he has asserted may be obtained? Again he says that "when a railroad company steps beyond the bounds of common decency and puts orderly and peaceable persons off their cars, merely on account of color, then they become disturbers of the peace, which they are bound to respect by their charter."

Why, sir, how contaminating and demoralizing is a disturber of the peace, and we are lawfully informed that the aider or abettor is as guilty and as vile as the principal actor. If such is the fact, in what right must we look upon the promulgator of such assertions as referred to here? That one who has been in our midst for years has entered a suit against a railroad company in our city, as a test, is certainly true, and is no less commendable because it is termed absurd; and that the ever-swaying feelings of identity and humanity prompted a portion of friends to stand by him in his worthy exertions, and wishing to know how far they would be sustained by the mass of our people, meetings were called in different parts of the city, and so far the public have responded nobly, giving the lie to opinions that have been too long publicly expressed by our opponents, and by some even amongst us, that we are not alive, as a people, to our best interests, which called vividly to my mind that unceasing willingness that has so unquestionably characterized numbers here.

My dear young children, will you listen to me the great necessity of a unity of feelings and of actions in the present struggle, one in which the whole civilized world is engaged, that of liberty and equality arrayed against despotism and slavery, immaterial as to its costs; whether it be our lives, our fortunes, or our sacred honors; and that instead of giving way under the gravity of the question, he will spring forth, seeking the position where he may do the most good.

MR. T.

MR. T.

## TO JOHN BROWN.

BY DAVID BARKER.

Stand firm, John Brown, till your fate is o'er,  
For the world, with an anxious eye,  
Looks on as it seldom looked before.  
As the hour of your doom draws nigh,  
Stand firm, John Brown!

Dread not the blow that a coward deals,  
And fear not the tyrant's nod;  
Doubt not the end of the work you would shape,  
For you're shaping the work of God.  
Stand firm, John Brown!

The outer John Brown they will torture and kill,  
And tumble it into its grave,  
But the inner John Brown may trouble them still,  
By its whisperings round with the slave.  
Stand firm, John Brown!

Death fears you, John Brown, old outer John  
Brown,  
And marks you as food for the worm;  
Nor death nor the frown can harm inner John  
Brown,  
So, inner John Brown, stand firm.  
Stand firm, John Brown.

## EXECUTION OF JOHN BROWN.

—  
LAST DAYS OF THE MARTYR.

—  
HIS LAST LETTER TO HIS FAMILY.

CHARLESTOWN PRISON,  
JEFFERSON CO., VA., Nov. 30, 1859.

My Dear Beloved Wife, Sons and Daughters, Every one:

As I now begin what is probably the last letter I shall ever write to any of you, I conclude to write to all at the same time. I will mention some little matters particularly applicable to little property concerns in another place.

I recently received a letter from my wife, from near Philadelphia, dated November 22, by which it would seem that she was about giving up the idea of seeing me again. I had written her to come on if she felt urged to the undertaking, but I do not know that she will get my letter in time. It was on her own account chiefly that I asked her to stay back. At first I had a most strong desire to see her again, but there appeared to be very serious objections; and should we never meet in this life, I trust that she will in the end be satisfied it was for the best at least, if not most for her comfort. I enclosed in my last letter to her a draft of fifty dollars from John Jay, made payable to her order. I have now another to send her, from my excellent old friend Edward Harris, of Woonsocket, R. I., for one hundred dollars, which I shall also make payable to her order.

I am waiting the hour of my public murder with great composure of mind and cheerfulness, feeling the strong assurance that in no other possible way could I be said to so much advantage to the cause of God and humanity, and that nothing that either I or all my family have sacrificed or suffered will be lost. The reflection that a wise and merciful, as well as just and Holy God, rules not the affairs of this world, but of all worlds, is a rock to set our feet upon under all circumstances—even those more severely trying ones into which our feelings and wrongs have placed us. I have no doubt but that our seeming disaster will ultimately result in the most glorious success; so, my dear shattered and broken family, be of good cheer, and believe and trust in God with all your heart, and with all your soul; for he doeth all things well. Do not feel ashamed on my account, nor for one moment despair of the cause or grow weary of well doing. I bless God I never felt stronger confidence in the certain and near approach of a bright morning and a glorious day, than I have felt, and do now feel, since my confinement here. I am endeavoring to return, like a poor prodigal as I am, to my Father, against whom I have always sinned, in the hope that he may kindly and forgivingly meet me, though a very great way off.

Oh! my dear wife and children, would to God you could know how I have been travelling for you all, that no one of you may fall of the grace of God. Through Jesus Christ—that no one of you may be blind to the truth and glorious light of his Word, in which life and immortality are brought to light, I beseech you every one, to make the Bible your daily and nightly study, with a childlike, honest, candid, teachable spirit of love and respect for your husband and father.

And I beseech the God of my fathers to open all your eyes to the discovery of the truth. You cannot imagine how much you may soon need the consolations of Christian religion. Circumstances like my own for more than a month past have convinced me beyond all doubt of our great need of some theories treasured up when our prejudices are excited, our vanity worked up to the highest pitch. Oh! do not trust your eternal all upon the boisterous ocean without even a helm or compass to aid you in steering. I do not ask of you to throw away your reason; I only ask you to make a candid, sober use of your reason. My dear young children, will you listen





## Poems, Anecdotes and Sketches.

### ONCE I WAS PURE.

The following poem we regard as one of the most touching beautiful in the language, and well worthy of attentive perusal by every reader.

Oh! the snow, the beautiful snow,  
Filling the sky and earth below!  
Over the house-tops, over the street,  
Over the heads of the people you meet.

Dancing,  
Fitting,  
Beautiful snow, it can do nothing wrong.  
Flying to kiss a fair lady's cheek,  
Clinging to lips in a frolicsome freak;  
Beautiful snow from the heaven above,  
Pure as an angel, as gentle as love!

Oh! the snow, the beautiful snow,  
How the flakes gather and laugh as they go  
Whirling about in its maddening fun,  
It plays in its glee with every one;

Chasing,  
Laughing,  
Hurrying by,  
It lights up the face, and it sparkles the eye;  
And even the dogs, with a bark and a bound,  
Snap at the crystals that eddy around.  
The town is alive, and its heart in a glow,  
To welcome the coming of beautiful snow.

Bow the wild crowd goes swaying along,  
Hailing each other with humor and song!  
How the gay sledges, like meteors, flash by,  
Bright for a moment, then lost to the eye;

Swinging,  
Dashing they go,  
Over the crust of the beautiful snow—  
Snow so pure when it falls from the sky,  
And trampled in mud by the crowd rushing by,  
Trampled and tracked by thousands of feet,  
Till it blends with filth in the horrible street.

Once I was pure as the snow—but I fell!  
Fell like the snow-flakes, from heaven to hell,  
Fell to be trampled as filth of the street,  
Fell to be soiled, to be spit on, and beat;

Pleading,  
Cursing,  
Dreading to die,  
Selling my soul to whoever would buy,  
Dealing in shame for a morsel of bread,  
Hating the living, and fearing the dead;  
Merciful God! have I fallen so low?  
Yet I was once like the beautiful snow!

Once I was fair as the beautiful snow,  
With eye like its crystal, heart like its glow,  
Once I was loved for my innocent grace,  
Flattered and sought for the charms of my face;

Father,  
Mother,  
Sisters, all,  
God and myself, I have lost by my fall!  
The virtuous wretch that goes shivering by,  
Takes a wide sweep, lest I wander too high;  
For all that is on or above me, I know,  
There's nothing so pure as the beautiful snow!

How strange it should be that beautiful snow  
Should fall on a sinner with nowhere to go!  
Strange it should be, when night comes again,  
If snow and ice struck my desperate brain!

Fainting,  
Freezing,  
Dying alone,  
Too weak for prayer, too weak for my moan  
To be heard in the crazy town,  
Gone mad in the joy of snow coming down,  
To lie and to die in my terrible woe,  
With a bed and a shroud of beautiful snow!

The Pittsburgh "Dispatch" says that when Thomas Cunningham, Esq., of Beaver, Pa., went to Kansas, under an appointment as U. S. Judge, in passing through a settlement he met old Osawatomie Brown, who had just arrived with half a dozen pro-Slavery prisoners, captured in arms to assail the Free-State settlers.

Among them were several slaveholders, who were discharged by Brown, (as Gov. Wise promised to discharge Gerrit Smith), with a lecture, as poor ignorant devils, who knew no better; then, turning to the Northern men with Southern principles, he remarked: "As for you fellows, who ought to know better, having been brought up in the Free North, I must ask the Lord what I shall do with you!" Whereupon the stern old man commenced praying to the Almighty, asking his aid, that he might so dispose of these prisoners as to best promote the Free State cause, &c., in the midst of which Judge Cunningham, after vain attempts at restraining it, burst into a fit of laughter. In a moment Brown ceased praying, and turning his piercing eyes upon the offender, remarked: "And if you don't stop laughing, I shall dispose of you, sir, without asking the Lord anything about it!" It is unnecessary to say that the honorable Court resumed its accustomed grave demeanor, and that the subsequent proceedings of John Brown's drum-head court martial were marked with no levity so far as Judge Cunningham was concerned.

A story is told of a Bostonian's first appearance in polite society in Arkansas. The company were engaged in dancing, but the loveliest female present occupied a chair at the window without a partner. Stepping up to the lady with a palpitating heart, his mind greatly excited by fear of a refusal, he exclaimed, "Will you do me the honor to grace me with your company for the next set?" Her lustrous eyes shone with unwonted brilliancy, her white pearls teeth fairly glistened in the flickering candle light, her snowy bosom rose and fell with joyful rapture, as she replied, "Yes, sir—let me have you, and set, till I've tuckered!"

"I was at dinner some time ago, in company with a man who listened to me and said nothing for a long time; but he nodded his head, and I thought him intelligent. At length, towards the end of the dinner, some apple dumplings were placed on the table, and my man had no sooner seen them than he burst forth with—'Then are the jockies for me!' I wish Spurgeon could have examined his head."

Coleridge's Table Talk.

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## A WHITE BABE TO BE SOLD.

About four years ago, a girl, whose dreamy eyes had not yet seen the violets of eighteen springs, was brought to this city from the east, by one of our theatrical managers, and after making her debut at this establishment, became a favorite with all the habitués. She had been engaged for juvenile tragedy parts, and her sweet face, her delicate, almost exquisite features, her charming figure and elegant stage deportment, made her a favorite and won sympathy from many persons whose long cosmopolitan experience had made them quite blasé. Among those who were quite enthusiastic in her favor, was a young man from the northern part of the State, who saw her first as "Pauline," and ever after when he spoke of her to his friends, he called her by that name. At length he managed to be introduced to her chamber, and his apparent devotion and sincerity soon won her heart. Alone, without friends, of a rather melancholy temperament, solely dependant upon herself, while at the same time sick of the world, and tired of the part she was compelled to play in it, the sympathy he had to offer fell upon her spirit like a soothing balm. Before they had been acquainted a month, they were inseparable, and in the society of each other spent all the time they could spare from their duties.

For several months this continued; but, like Francesca di Rimini and her beloved Paolo, as they read, one afternoon, they fell, and their golden peace and contentment abandoned them, and never came back. Still they were devoted to each other, but their lives had been ideal, and the terrible result of having yielded to the tempter, did not make itself fully known for several months. Then they were disconsolate. He was unfortunate in business, she could not prosecute hers, and there seemed but one path for them to pursue. She left the theatre, for the ostensible purpose of going East, but really to become an inmate of one of the hospitals of the city, at which she became the mother of a beautiful and bright-eyed girl, which she gave to a mulatto woman, that it might be cared for without annoyance to her.

A week or two ago, this woman, whose name is Heazleton, left her residence in Seymour street, between Third and Fourth, and went to Maysville, Ky., upon a visit to some relatives, taking the child with her. She had not been long in the city, before she was arrested, and, with the babe of the actress, thrown into jail. She remained there some time, during which she managed to prove she was a free woman, and under promise of leaving the State, she was liberated. The child, however, was retained, and in spite of her protestations that it was a white child which had been given her to raise, it was kept in the possession of the authorities, while she was sent to this city.

A day or two since she went to one of the lieutenants of police, and told the story we have related here; also stating that from the hour the mother of the child had left the hospital, she had not been seen, and that nothing was known of her. The father, too, has not been heard of, nor has seen his child, since it came in her possession. The child, she says, although she cannot prove it, is of the offspring of the illicit love of the actress, and of as good parentage as those who, she fears, will yet make it a slave.

Meantime, this lieutenant has written to the authorities in regard to the matter, and now awaits an answer. What will be the result of the case still remains one of the mysteries which time alone can solve; but we presume the woman or the authorities will be compelled to resort to a writ of *habeas corpus*, and serve it on the Maysville semi-kidnappers.—*Cin. Press.*

## DEATH OF CHILDREN.

The following gem we take from the Cincinnati "Enquirer." None but a father could have penned it:

"Those who have never lost a child are unable to understand how great a void the death of one little one can make. There is, we think, nothing on earth that can cast so long and so wide, and so black a shadow as a small coffin.

It is emphatically the shadow of death that freezes the parent's heart. Small as is an infant's tomb, it sometimes is capacious enough to hold the brightest hopes and dearest joys of a whole family circle!

The little child is often the bright focus where all the rays of gladness in a house hold centre, and from which they are reflected again over happy hearts; and when the central light is eclipsed, great darkness falls over all.

How many there must be in heaven gathered up from all climes—even from the heathen shores—who died so young as to retain no memory of earth, and to whom the world of glory seems as native land! whose souls were washed and regenerated so early that no stain of this world was ever visible there!

Whatever wound of sin there may have been has healed without a scar. Their every thought has been moulded by the scenery and society of Heaven, and they stand continually before the Father. In how large a sense may we say, "Of such is the Kingdom of Heaven!"

BEAUTIFUL ALLEGORY.—Mr. Crittenden was engaged in defending a man who had been indicted for a capital offence. After an elaborate and powerful defence, he closed his efforts with the following striking and beautiful allegory:

"When God, in his eternal wisdom, conceived the thought of man's creation, he called to him the three ministers who wait constantly on the throne—Justice, Truth, and Mercy—and thus addressed them: 'Shall we make man?' Then said Justice: 'O God, make him not, for he will trample upon thy laws.' Truth made answer also: 'O God, make him not, for he will pollute thy sanctuaries.' But Mercy, dropping upon her knees and looking up through her tears, exclaimed: 'O God, make him; I will watch over him with my care through all the dark paths he may have to tread.' Then God made man, and said to him, 'O man, thou art the child of Mercy; go and deal mercifully with thy brother.'"

The best way to humble a proud man, is to take no notice of him.

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Poems, Anecdotes and Sketches.

THERE'S NO SUCH THING AS DEATH

"There's no such thing as death,"  
To those who think aright,  
Tis but the racer casting off  
What most impedes his flight:  
'Tis but a little rest,  
Life's drama must contain;  
One struggle keener than the rest,  
And then an end of pain.

"There's no such thing as death,"  
That which is thus mislabeled,  
Is life escaping from the chains  
That have so long enthralled:  
'Tis a once hidden star,  
Peering through the night,  
To shine in gentle radiance forth,  
Amid its kindred light.

"There's no such thing as death,"  
In nature nothing dies!  
From each sad remnant of decay  
Some forms of life arise;  
The faded leaf that falls,  
All serene and brown to earth,  
Ere long shall mingle with the shapes  
That gild the flowers birth.

"There's no such thing as death,"  
Tis but the blossom spring,  
Sinking below the coming fruit  
That teems the summer ray;  
'Tis but the bud displaced,  
As comes the perfect flower;  
'Tis faith exchanged for sight,  
And weariness for power.

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## DAILY WORK.

BY CHARLES MACKAY.

Who lags from dread of daily toil  
And his appointed task would shirk,  
—Commits a folly and a crime;  
—A soulless slave,  
—A paltry knave,  
—A clog upon the wheels of time.  
With work to do, and stores of health,  
The man unworthy to be free  
Who will not give,  
That he may live,  
His daily toil for daily fee.  
No! let us work! we only ask  
Reward proportioned to our task;  
We have no quarrel with the great—  
No feud with rank,  
With mill or bank—  
No envy of a lord's estate  
If we can earn sufficient store  
To satisfy our daily need,  
And can retain,  
For age and pain,  
A fraction, we are rich indeed.  
No dread of toil leave us or ours—  
We know our worth and weigh our powers;  
The more we work the more we win;  
Success to trade!  
Success to trade!  
And to the corn that's coming in!  
And joy to him who o'er his task  
Remembers toil is nature's plan—  
Who, working, thinks,  
And never sinks  
His independence as a man!  
Who only asks for humblest wealth,  
Enough for competence and health,  
And leisure when his work is done,  
To read his book  
By chimney nook,  
Or stroll at evening of the sun;  
Who toils as every man should toil,  
For fair reward, erect and free.  
These are the men—  
The best of men—  
These are the men we mean to be.

## Deferred Correspondence.

### OUR BALTIMORE LETTER.

BALTIMORE, MD., Dec. 26, 1859.  
MR. EDITOR:—Our Lord's birthday fall-  
ing upon the Sabbath this year, Christmas  
came and departed without the usual noise  
from crackers, &c., by the boys; but the  
worshippers of Christ were seen in all di-  
rections wending their way to the house of  
prayer. No sooner had midnight passed,  
however, than the streets were awake with  
the noise and confusion of the multitude.  
To-day our city has assumed quite a holi-  
day appearance, the shops being closed,  
and the streets alive with people clothed  
in their Sunday best. Have been in most  
of the large cities of this country, and I  
have never seen the Sabbath more strictly  
observed than in Baltimore. This is a  
pleasing feature. The Mayor only had to  
give notice to the populace not to observe  
yesterday as a day of mirth, and his orders  
were obeyed. Baltimore has its faults, but  
has its virtues too. Sabbath observance  
is one of the latter.

At Washington all is not so quiet—at  
least the hearts of politicians are not quite  
so easy. Congress had not opened three  
days before the all-absorbing question of  
the negro was introduced. The frogs,  
frogs, and flies of Egypt did not haunt Pha-  
ro's palace more than the negro haunts,  
inflexible, the madmen of the councils of the  
people of this country. Do what they  
may, go where they will, the negro is there.  
Who would have thought of the resolution  
of Senator Mason, or the one of Mr. Rep-  
resentative Clark, of Mo.? They came,  
and with them a storm. The Senate more  
readily disposed of her resolution, but not  
without a struggle. Indeed, it is not quite  
yet, for I see that his honor Ex-Secre-  
tary of State Phelps is to appear before  
the Senate Committee to answer for the  
role done in the body, and the House is  
unorganized. The negro is in the  
hall. Why don't he get out of it? No  
one can tell.

Several States south of us are consider-  
ing the grave question of expelling all free  
persons from their midst who do not desire  
to voluntarily into slavery. The Legis-  
latures of Mississippi, Tennessee, Ken-  
tucky, Missouri, and Arkansas, (last year),  
have either passed or are gravely consid-  
ering the propriety of expelling all free col-  
ored persons from their homes. These  
regulators plead in extenuation of this

grave wrong that such States as Indiana  
and Illinois have set them the example.  
They say if Indiana and Illinois, where  
slavery does not exist, find it needful to  
prevent free colored persons from coming  
into their midst, then, by paucity of rea-  
soning, they have a double right to expel  
all elements of discord and discontent from  
among their servile property. If it is right  
to hold slaves, then it is the duty of the  
owners of such property to protect them-  
selves. Is not this a clear case, Mr. Ed-  
itor?

The Virginia Legislature has proposed  
a resolution to subject free colored persons  
to all the inconvenience of slaves, especial-  
ly so far as it relates to punishment. Another  
resolution has been offered which pro-  
poses to allow free colored persons to bear  
testimony in courts of justice against white  
persons, when those white persons are sup-  
posed to be guilty of tampering with slaves  
in any particular. Our own State, up to  
this moment, moves on as kindly towards  
us as if nothing had happened in other re-  
gions.

Our people here have been enjoying  
themselves in a rational way. The ladies'  
sewing circle of Bethel Church gave a  
grand demonstration on Thanksgiving  
Day. They were addressed by Revs. H.  
H. Webb and John M. Brown, and Messrs.  
James H. A. Johnson, R. Carter, and Jas.  
Buchanan, after which the ladies served  
up good things in a way to suit the most fas-  
tidious appetite. The object of this associ-  
ation is to aid the poor—to clothe, feed,  
and warm them. They assisted about two  
hundred poor persons last winter; they  
distributed nearly one hundred cords of  
wood, and clothed and fed many naked  
and hungry persons. These Dorcas  
have set themselves to work in the right  
direction, and to accomplish much good.

The Galbreth Lyceum have been listen-  
ing to a series of lectures this winter. Rev.  
H. R. Revels gave the last, and all speak  
of it in praise.

The "Lone Star Lyceum" has just fitted  
up a beautiful room, which was dedicated  
recently, and the society regaled itself by  
a literary treat.

The "Mental and Moral Improvement  
Society" had their semi-annual demon-  
stration a few evenings ago. The exercises  
consisted of the following: The Presi-  
dent, Rev. John M. Brown, addressed the  
society. Mr. Wm. Wood read an essay—  
subject, "The School Master"—which I  
pronounce good. Miss Josephine Wells  
read one on "Prayer," ditto. Miss Mary  
A. Jaques read one on "Botany"; I never  
heard the subject handled so well; she is  
a splendid reader and composer. Mr. G.  
J. Goodridge followed, his subject being  
"The Memory," which was well handled.  
Then came a lecture by Rev. H. H. Webb,  
on the "Advantages of Mental Culture,"  
which was well discussed and well deliv-  
ered. Then followed a debate between  
Messrs. John H. Butler, James H. A.  
Johnson, Alfred Handy, and R. Carter.  
The question was, "Which has benefited  
the community more, the pulpit or the  
press?" They fought manfully, and the  
press was the victor. The ladies had pre-  
sented the society with a fine book case,  
and this evening about \$75 worth of books  
were placed in it. MUFFLIN.

### OUR TROY LETTER.

TROY, Dec. 23, 1859.

MR. EDITOR:—According to promise, I  
sit down to give you a short account of the  
admirable lecture delivered before the  
Young Men's Association of this city, by  
Wendell Phillips. Before doing so, how-  
ever, I must not forget to say, that the  
fact that he was to speak here caused a lit-  
tle stir among our otherwise quiet citizens.  
Many who attended the lecture anticipated  
a disturbance; and two of our city papers,  
after abusing him in their most disgraceful  
manner, concluded their abuse by saying  
that they "hoped Mr. Phillips would re-  
ceive a fitting reception," italicizing the  
words "fitting reception." You will see at  
once the difficulties under which the lec-  
ture was delivered. But, nevertheless,  
about 500 citizens were present, and the  
profoundest respect was paid to the lecturer  
by all present, and his remarks were re-  
ceived with loud and frequent applause—  
his subject, as I told you in my former let-  
ter, was upon "Toussaint L'Ouverture."

Mr. Phillips commenced by saying that his  
lecture was an argument and a biography,  
a brief sketch of one of the greatest men  
of the past generation, with an argument  
for the race he represented, and that what-  
ever he might say concerning him, was  
gleaned from the records of his most in-  
veterate enemies. He spoke of Toussaint  
L'Ouverture as the patriot and soldier of  
Hayti; an unmixed African without one  
drop of white blood; he said he was going  
to engage in the almost hopeless task of  
attempting to show that the much despised

negro was equal in every respect to the  
Saxon. He then spoke of the condition of  
the island of Hayti about the time of the  
French Revolution. At that time it was  
occupied by 30,000 whites and 20,000 mu-  
lattoes, their children; but, said he, unlike  
our planters, their children were acknow-  
ledged and were carefully educated, al-  
though they labored under the same pre-  
judice of color as with us of the present  
day. Besides these two classes, were  
500,000 black slaves, with an annual im-  
portation of 25,000, which hardly supplied  
the breaks caused by the hard culture of  
the sugar cane. He also cited the Hay-  
tians as being the only people who had  
thrown off oppression by their own might.  
For, said he, they had to contend with the  
proudest nation in Europe, the Spaniards,  
in the North; with the most courageous na-  
tion, the English, in the Northwest; and  
with the most warlike nation, the French,  
in their midst, and America hostile, of  
course, could only sell them muskets at a  
very high price. He then spoke of the  
early life of Toussaint and mentioned the  
fact that he was fifty years of age when he  
joined the army. He then compared  
Toussaint with Cromwell; the latter man-  
ufactured his soldiers out of the bravest  
men in Europe; the former out of the most  
despicable race, and with them conquered  
the proudest and bravest races in Europe;  
and, said he, the dynasty Cromwell found-  
ed perished with himself, but Toussaint's  
form of government was prosperous. He  
spoke of his magnanimity towards those  
whom he conquered; he compared him  
with Napoleon in keenness and sagacity,  
and said what had been called diplomacy  
in Napoleon had been termed hypocrisy in  
Toussaint. He then spoke feelingly of  
his treatment by Napoleon, and of his  
death, and concluded his lecture with these  
words: "You say I am a fanatic tonight,  
but fifty years hence some future Tacitus  
will take Brutus for the noblest Roman,  
Hampton for the English, La Fayette the  
French, Washington for the flower of the  
last generation with us, and perhaps the  
martyr saint of Harper's Ferry for that of  
the present century; (applause) and then dip-  
ping his pen in the bright ethereal blue  
write above them all, the name of Toussaint  
L'Ouverture." (Applause.)

The lecture is said to be the best yet de-  
livered before the Association this winter.  
It occupied about one hour, and every one  
was highly pleased with it. It was to be  
regretted because so few colored persons  
were present, there being only three, for it  
certainly was a lecture that would have  
been very interesting to them.

### COLORED ELDERS

SEEKING WHITE PASTORS FOR COLORED  
CONGREGATIONS.

NUMBER ONE.

MR. EDITOR:—This is a subject which  
should not only be discussed in the church-  
es and around every hearthstone, but  
through the press, that great rectifier of  
wrong, oppression, and outrage. Among  
the subjects of vital importance to colored  
Americans, the church or ecclesiastical af-  
fairs should form a prominent matter for  
consideration. So far as our political af-  
fairs are concerned, the pens of able col-  
ored men have been busy in exposing our  
wrongs, and thrusting from their hiding  
places every traitor found aiding or abet-  
ting the infernal spirit of our enemies,  
whose by every means in their power to  
blast our influence, destroy our usefulness,  
and blight our prospects of ever rising, so-  
cially, civilly, or intellectually. In view  
of the position occupied by us in the gov-  
ernment, the proscription under which we  
labor, the strong efforts made to rob us  
of all nationality, and the tendency of these  
to brutalize us, rendering colored Ameri-  
cans as mere things and tools only fit to be  
used as white men may deem as seemeth  
best to them, makes eternal vigilance upon  
the part of the colored politician a religious  
duty owed to God and to his class, to ex-  
pose our wrongs and defend our rights.

We are encouraged to find that each  
year adds to the list of those who for years  
have been so engaged, many of our young  
men girding themselves for the combat, and  
who have entered the lists with their se-  
niors in fighting our political battles. These  
have as much as they can do to look well  
towards our interests in that direction; and  
whilst this may be encouraging and cheer-  
ing to contemplate, we may well ask our-  
selves the question, are there no other in-  
terests for us to guard—no other class of  
men required to defend our interests in an-  
other direction—no other traitors among us  
to expose? Are our political disabilities  
the only cause of alarm—the source alone  
destructive? Upon this point I answer,  
by no means; there are another class of  
writers wanted—there is another source of

danger to be guarded. We want men to  
guard the church, to dam up the crevasse  
in our ecclesiastical affairs, which, if not  
done, will have as strong a purpose to in-  
jure, if not ruin us, as any other wrong or  
outrage committed upon us. In the head-  
ing of this article we have brought to view  
an evil to be dreaded, and which I shall  
designate as "Colored elders seeking white  
pastors for colored congregations." This  
may appear a matter of very little impor-  
tance at first sight, and may be regarded by  
some as not worth attention; but in my  
next article I will point out a feature of  
this matter truly serious to us and more de-  
structive than, at a superficial glance, one  
would conceive to be so important. I do  
this in order to show that there are traitors  
who rule in the church, and who, for coun-  
tenance and support, would, like Esau, sell  
their birthright for that which is less than  
a mess of pottage—to win smiles and get  
patted on the head as very fine, clever fel-  
lows. More anon. BOX.

WASHINGTON, D. C., Dec. 29, 1859.

### LETTER FROM MIDDLETOWN.

MIDDLETOWN, CONN., Dec. 24, 1859.

MR. EDITOR:—As one of the results of  
John Brown's martyrdom, allow me, thro'  
the columns of your interesting paper, to  
chronicle an event which transpired here  
last week. In pursuance to the call of a  
circular, the Rev. Geo. A. Spywood, pastor  
of the only colored church in this city,  
through some of his friends, was made the  
recipient of a "donation party" on the eve-  
ning of the 15th. The circulars were signed  
by the ministers of the two Congrega-  
tional churches, the two Methodist, the Uni-  
versalist, Baptist, and Scotch Presbyterian,  
together with one of the leading male mem-  
bers of each church. On the evening men-  
tioned the little "Zion" was crowded, and  
in my estimation it was an occasion long to  
be remembered. Here were assembled  
Christians of various denominations, for  
the express purpose of aiding a poor man  
to break the bread of eternal life to an  
equally poor congregation. The exercises  
were opened by singing the tune, "Joyful-  
ly," accompanied by a melodeon, on which  
a Miss Baldwin, a daughter of one of the  
signers, performed. The Rev. S. H. Lan-  
cey, the Scotch minister, acted as marshal  
of the evening, and accordingly introduced  
the Rev. G. W. Quimby, the Universalist  
minister, who made a few remarks, taking  
as a basis for the same the word "Charity."  
He maintained that the soul and body are  
so nearly allied that, to be sure of benefi-  
ting the one, the wants of the other should  
be first supplied. He said that persons  
were generally afraid to give, lest it might  
be to an unworthy object, and gave some  
illustrations to this effect in his own ex-  
perience; but in concluding he said the ob-  
ject for charity this evening was a worthy  
one, and therefore called upon Christians  
to follow the example of our Savior, who  
came not to the rich, but the poor. These  
remarks were followed by music, "Happy  
Land."

Rev. Dr. Coleman, formerly of Philadel-  
phia was then introduced, and prefaced his  
remarks upon a Christian spirit by allud-  
ing to John the Baptist, who, hearing of  
the fame of Jesus while in prison, sent his  
disciples to inquire if he was the Christ,  
and the answer was, "Go tell John the  
lame walk, the blind see, and the poor have  
the Gospel preached to them." This, said  
the speaker, was enough to satisfy John,  
who had a shadowy conception that he  
was the Christ; and this same spirit should  
actuate the followers of Christ to-day—they  
should see that the poor have the Gospel  
preached to them.

Then came the music, "Oh! come, let  
us sing," after which the Rev. Mr. Colton,  
a Congregational minister, was introduced.  
He said, "It is more blessed to give than  
to receive." People did not generally be-  
lieve this, but he felt better for giving this  
evening, and he did not doubt but others  
felt so too. He remarked that one who  
sent a gift did not receive the same degree  
of pleasure as one who brought it himself.  
His time, on account of his duties, was lim-  
ited, but he had come, and thought he  
should go out of the door a better man than  
when he came in.

He was followed by the Rev. Mr. Lan-  
cey, through whose exertions, I under-  
stand, the donation was gotten up. He  
spoke upon the same text as the former  
speaker, and said that he never visited a  
poor man to speak on religious matters  
without first inquiring in reference to his  
temporal wants. In this way their hearts  
were more inclined to hear the word of life.  
Some had gone so far as to take a loaf of  
bread in one hand and the Bible in the  
other. This he thought the best way for  
it gave a man confidence when he saw that  
you really felt for him. He cited illustra-  
tions from his own experience, and that of  
others. Often, said he, when the heart of

a man has seemingly appeared incapable  
of receiving religious admonition, a simple  
reference to his wants had touched the  
right chord, and made him to repent.

After singing "Around the Throne," the  
Rev. Dr. True, a Professor of the Wesley-  
an University, was introduced, and spoke  
on charity. His remarks were to the  
point. He knew the members of the  
church, and had filled their pulpit quite a  
number of times.

The "Promised Land" was then sung,  
after which the Hon. Benjamin Douglass,  
who has given to the support of the minis-  
try of this church for a number of years,  
was introduced. He prefaced his remarks  
by saying that the smallest man had been  
called on last. He argued that this church  
should be sustained, and proved conclusively  
for what reason.

Some one here remarked that he "should  
like to be introduced to the minister." So  
the marshal asked "Brother Spywood to  
take a seat in the altar." This he did,  
and thanked the people. He said he could  
hardly express his feelings to see so many,  
who, although strangers to him personally,  
were not so to that spirit of Christianity  
which had been spoken of. As the only  
return that he could make to them for their  
kindness, he invoked the blessings of Heav-  
en upon them and their families.

After singing "Blest be the tie," a ben-  
ediction was pronounced by Rev. Mr. Spy-  
wood, and most of the congregation then  
retired.

The receipts of the donation were forty-  
four dollars in cash, and thirty-one in gro-  
ceries, &c., at a very reduced price, mak-  
ing the sum total of seventy-five dollars.  
"Such a thing has never been done before,"  
said Hon. Benj. Douglass, "and I hope that  
this will be kept up as an anniversary eve-  
ry year."

A fugitive slave was here last week, and  
was sent on by the underground railroad,  
after tarrying here a day and two nights.

Mr. Thomas F. Barnswell, of Brooklyn,  
is here in the "Freshman Class" of the  
University, pursuing the regular course.  
If any of your readers are thinking of send-  
ing their sons to college, I hope they will  
not forget that the doors of the Wesleyan  
University are open to receive them.

The bells of two churches were tolled  
on the day on which John Brown was exe-  
cuted. SIGMA.

### BE GENTLE TO THY HUSBAND.

Be gentle, there are hours when he  
By anxious care is tossed,  
And shadows deep lie on his brow,  
By business trials crossed.  
Be gentle, 'tis for you he toils,  
And thinks, and strives to gain  
Home comforts and home happiness;  
Don't let him strive in vain.  
Be gentle, though some hasty word  
Should fall, it was not meant;  
A smile, a kind word will recall,  
And many more prevent.

Be gentle; O! 'twill soothe much care,  
And make each burden light;  
A gentle tone will smooth the brow,  
And draw an answer bright.  
Be gentle, though it may seem hard  
To check an angry word;  
Yet try, and it will surely bring  
A full and rich reward.

### VICTOR HUGO ON JOHN BROWN.

To the Editor of the London Star:

SIR:—When our thoughts dwell upon  
the United States of America, a majestic  
form rises before the eye of imagination.  
It is a Washington!  
Look, then, at what is taking place in  
that country of Washington at this present  
moment.

In the Southern States of the Union  
there are slaves, and this circumstance is  
regarded with indignation, as the most  
monstrous of inconsistencies—by the pure  
and logic conscience of the Northern States.  
A white man, a free man, John Brown,  
sought to deliver those negro slaves from  
bondage. Assuredly, if insurrection is  
ever a sacred duty, it must be so when it  
is directed against slavery. John Brown  
endeavored to commence the work of  
emancipation by the liberation of the slaves  
in Virginia. Pious, austere, animated with  
the old Puritan spirit, inspired by the spir-  
it of the Gospel, he sounded to these men,  
these oppressed brothers, the rallying cry  
of freedom. The slaves, enraptured by ser-  
vitude, made no response to the appeal.  
Slavery afflicts the soul with deafness.

Slavery, though deserted, still fought at  
the head of a handful of heroic men; he strug-  
gled; he was riddled with balls; his two  
young sons, sacred martyrs, fell dead at his  
side, and he himself was taken. That is  
what they call the affair at Harper's Ferry.

John Brown has been tried, with four of  
his comrades, Cook, Coppie, Green and  
Copeland.

What has been the character of his  
trial? Let us sum it up in a few words:

John Brown, upon a wretched pallet,  
with six half-gaping wounds, a gun-shot  
wound in his arm, another in his loins, and  
two in his head, scarcely conscious of sur-  
rounding sounds, bathing his mattress in  
blood, and with the ghastly presences of  
his two dead sons ever beside him; his  
four fellow-sufferers wounded, dragging

themselves along by his side; Stephens  
bleeding from four sabre wounds; justice  
in a hurry and overleaping all obstacles;  
an attorney, Hunter, who wishes to proceed  
hastily; and a judge, Parker, who suffers  
him to have his way; the hearing cut short,  
almost every application for delay refused,  
forged and mutilated documents produced,  
the witnesses for the defence kidnapped,  
every obstacle thrown in the way of the  
prisoner's counsel, two cannon loaded with  
cammer stationed in the Court, orders  
given to the jailors to shoot the prisoners  
if they sought to escape; forty minutes of  
deliberation, and three men sentenced to  
die. I declare, on my honor, that all this  
took place, not in Turkey, but in America.

Such things cannot be done with impunity  
in the face of the civilized world. The  
universal conscience of humanity is an ever-  
watchful eye. Let the Judges of Char-  
lestown, and Hunter, and Parker, and the  
slave-holding jurors, and the whole popula-  
tion of Virginia, ponder on it well; they  
are watched! They are not alone in the  
world.

At this moment America attracts the  
eyes of the whole of Europe.  
John Brown, condemned to die, was to  
have been hanged on the 2d of December  
—this very day.

But news has just reached us. A respite  
has been granted to him. It is not until  
the 16th that he is to die.

The interval is a brief one. Before it  
has ended will a cry for mercy have had  
time to make itself effectually heard?

No matter! it is our duty to speak out.  
Perhaps a second respite may be grant-  
ed. America is a noble nation. The im-  
pulse of humanity springs quickly into  
life among a free people. We may yet  
hope that he will be saved.

If it were otherwise, if Brown should die  
on the scaffold on the 16th of December,  
what a terrible calamity!

The executioner of Brown, let us avow  
it openly (for the day of the King is past,  
and the day of the People dawns, and to  
the people we are bound frankly to speak  
the truth)—the executioner of Brown would  
be neither the Attorney Hunter, nor the  
Judge Parker, nor the Governor Wise, nor  
the State of Virginia; it would be, though  
we can scarce think or speak of it without  
a shudder, the whole American Republic.

The more one loves, the more one ad-  
mires, the more one venerates that Repub-  
lic, the more heartick one feels at the con-  
templation of such a catastrophe. A sin-  
gle State ought not to have the power to  
dishonor all the rest, and in this case there  
is an obvious justification for a Federal in-  
tervention. Otherwise, by hesitating to  
interfere when it might prevent a crime,  
the Union becomes a participant in its  
guilt. No matter how intense may be the  
indignation of the generous Northern  
States, the Southern States force them to  
share the opprobrium of this murder. All  
of us, no matter who we may be, who are  
bound together as compatriots by the com-  
mon tie of Democratic creed, feel ourselves  
in some measure compromised. If the  
scaffold should be erected on the 16th of  
December, the incorruptible voice of his-  
tory would thenceforward testify that the  
august confederation of the New World  
had added to all its ties of holy brother-  
hood a brotherhood of blood, and the  
fascies of that splendid Republic would be  
bound together with the running noose that  
hung from the gibbet of Brown.

It is a bond that can only kill.  
When we reflect on what Brown, the  
liberator, the champion of Christ, has  
striven to effect, and when we remember  
that he is about to die, slaughtered by the  
American Republic, the crime assumes an  
importance co-extensive with that of the  
nation which would commit it; and when  
we say to ourselves that his nation is one  
of the glories of the human race; that like  
France, like England, like Germany, she  
is one of the great agents of civilization;  
that she sometimes even leaves Europe in  
the rear by her sublime audacity of some  
of her progressive movements; that she is  
the queen of an entire world, and that her  
brow is irradiated with a glorious halo of  
freedom, we declare our conviction that  
John Brown will not die, for we recoil hor-  
ror-struck from the idea of so great a crime  
committed by so great a people.

Viewed in a political light, the murder  
of Brown would be an irreparable fault. It  
would penetrate the Union with a gaping  
fissure which would lead in the end to its  
entire disruption. It is possible that the  
execution of Brown might establish slavery  
on a firm basis in Virginia, but it is certain  
that it would shake to its centre the entire  
fabric of American Democracy. You pre-  
serve your ignamy, but you sacrifice your  
glory.

Viewed in a moral light, it seems to me  
that a portion of the enlightenment of hu-  
manity would be eclipsed—that even the  
ideas of justice and injustice would be ob-  
scured on the day which should witness  
the assassination of emancipation by lib-  
erty.

As for myself, though I am but a mere  
atom, yet being, as I am, in common with  
all other men, inspired with the conscience  
of humanity, I fall on my knees weeping  
before the great spangled banner of the  
new world, and with profound and filial re-  
spect, I implore the illustrious American  
Republic, sister of the French Republic, to  
see to the safety of the universal moral  
law, to save John Brown, to demolish the  
threatening scaffold of the 16th of Decem-  
ber, and not to suffer that, beneath its eyes,  
and I add, with a shudder, almost by its  
fault, a crime should be perpetrated sur-  
passing the first fratricide in iniquity.

For—yes, let America know it and pon-  
der on it well—there is something more  
terrible than Cain slaying Abel: it is  
Washington slaying Spartacus.

VICTOR HUGO.

HAVREVILLE HOUSE, Dec. 2, 1859.

### WILL OF WASHINGTON'S MOTHER.

"In the name of God, Amen. I, Mary  
Washington, of Fredericksburg, in the  
County of Spotsylvania, being in good  
health, but calling to mind the uncertainty  
of this life, and willing to dispose of what  
remains of my worldly estate, do make and  
publish this, my last will, recommending  
my soul into the hands of my Creator,  
hoping for a remission of all my sins,  
through the merits and meditations of  
Jesus Christ, the Savior of mankind. I  
dispose of all my worldly estates as fol-  
lows:

Imprimis. I give to my son, General  
George Washington, all my lands on Acco-  
keek r n, in the County of Stafford, and  
also my negro boy George, to him and his  
heirs forever; also my best bed, bedstead,  
and Virginia cloth curtains, (the same that  
stands in my best room) my quilted blue  
and white quilt, and my best dressing  
glass.

"Item. I give and devise to my son  
Charles Washington, my negro man Tom,  
to him and his assigns forever.

"Item. I give and devise to my daugh-  
ter, Betty Lewis, my phaton and my bay  
horse.

"Item. I give and devise to my daugh-  
ter-in-law, Hannah Washington, my pur-  
ple cloth cloak lined with shag.

"Item. I give and devise to my grand-  
son, Corbin Washington, my negro wench  
Old Bet, my riding chair, and too black  
horses; to him and his assigns forever.

"Item. I give and devise to my grand-  
son, Fielding Lewis, my negro man Fred-  
erick, to him and his assigns forever; also  
eight silver table-spoons, half my crockery  
ware, and the blue and white tea-china,  
walnut book case, oval table, one bed, bed-  
stead, one pair sheets, one pair blankets  
and white cotton counterpane, two table-  
cloths, six red leather covered chairs, half  
my pewter, one-half of my iron kitchen-fur-  
niture.

"Item. I give and devise to my grand-  
son, Lawrence Lewis, my negro wench Ly-  
dia, to him and his assigns forever.

"Item. I give and devise to my grand-  
daughter, Betty Carter, my negro woman  
Bet, and her future increase, to her and  
her assigns forever; also, my largest look-  
ing glass, my walnut writing desk with  
drawers, a square dining-table, one bed,  
bedstead, bolster, one pillow, blanket and  
pair of sheets, white Virginia cloth coun-  
terpane and purple curtains, my red and  
white tea china, tea-spoons, and the other  
half of my pewter, crockery ware, and the  
remainder of my iron kitchen furniture.

"Item. I give to my grandson, George  
Washington, my next best dressing glass,  
one bed, bedstead, bolster, one pillow, one  
pair sheets, one blanket and counterpane.  
"Item. I devise all my wearing ap-  
parel to be equally divided between my  
grand-daughters, Betty Carter, Fanny Ball  
and Milly Washington; but should my  
daughter Betty Lewis fancy any one, two  
or three articles, she is to have them before  
a division thereof.

"Lastly. I nominate and appoint my  
said son, General George Washington, exe-  
cutor of this, my will, and as I owe few or  
no debts, I direct my executor to give  
no security, nor to appraise my estate; but  
desire the same may be allotted to my de-  
visees with as little trouble and delay as  
may be, desiring their acceptance thereof  
as all the taken I now have to give them  
of my love for them.

"In witness whereof I have hereunto set  
my hand and seal, this 20th day of May,  
1788. MARY WASHINGTON, [seal.]

"Signed, sealed, and published in our  
presence, and signed by us in the presence  
of the said Mary Washington, at her de-  
sire.

"Witnesses: JAMES MERCER,  
JOSEPH WALKER,  
JOHN FERNETHOUGH."

### A DOCTOR'S CANNON.

Years ago, when I was a youngster, I  
became an assistant of Dr. B., the superin-  
tendent of a public insane asylum. He  
had one lunatic by the name of Jones,  
large and strong as an ostrich. He had  
broken out of his room two or three times,  
but had always gone back docilely when  
any one of us made our appearance.

The asylum had a saloon in the centre  
with a door at each end

himself formed an army of invasion. We then open the door and entered in the following battle array: I being the shortest of the three marched first, holding a chair in front of me by the back, so that the legs might keep off a rush if our pop gun flashed in the pan. Then came the carpenter, with the syringe resting on my shoulder, like a piece of flying artillery. Finally, in the rear, in the safest place, like all great generals, came Dr. B.

The lunatic sat at the other end of the hall on a chair, eyeing us keenly and savagely. Slowly, very slowly, we advanced towards him. The nearer we got the more wicked that chisel looked, and the handle seemed to increase, until it was very long. When we got within a few feet of him, he sprang up and sprang towards me. Whizz! splat! splat! went the quart of hartshorn into his countenance—down he went like a dog—it would have knocked down a battalion; and while he was catching his breath we caught him.—*Recollections of a Physician.*

## The Weekly Anglo-African.

NEW YORK, JANUARY 7, 1860.

Advertisements for this paper must be accompanied by the cash.  
Copies of this paper can be purchased of the news-dealers everywhere.

### THE REPUBLICAN PARTY.

The "Tribune" of the 28th ult. has an elaborate and labored article defining the position of the Republican party, in which it entirely ignores the political claims of the colored man. The "Tribune" doubtless has authority for this elaborate and distinct definition of its party. It is doubtless the distinct enunciation of the Republican party and the line of policy by which it is hereafter to be guided.

It has ever been the political policy of the "Tribune" to grasp after success, even if it had to depart a little from its own well defined principles. It pursued this course in its wonderful endeavors to elect Henry Clay to the Presidency. It did the same in its assistance in the selection and subsequent labored efforts to elect Fremont to the same office; and now it evinces a preference for any man who can be elected from the Republican side, without regard to such past antecedents or present declarations as insure real anti-slavery advance.

Indeed, the "Tribune" plainly remarks upon the great point involved that "the questions are not the equality and citizenship of the negro, but that he may have the right to his family and the common privileges due to humanity." "But even these," says this leading Republican journal, "may be left out in considering the political aspect of the country, since the main question is not the amount of injury done to the negro, but how much the whites are injured by the existence, spread, and perpetuity of slavery. It concentrates the power of the government into the hands of the aristocratic few whites at the expense of the many."

The ostensible object of the Republican party, if we are to believe the "Tribune," is to promote the interests of the lower classes of the whites at the expense of the higher. If it opposes negro slavery it is merely to prevent this higher class from obtaining more power, and the lower class from having less, and not from the unjustness, unlawfulness, and unrighteousness of slavery itself.

It is the political, economical, and moral degradation of the poor white population that the Republican party and its leading organs would defend only in their war against negro slavery; to all of which we reply that if said party have higher, no nobler aims, no juster views, no sounder principles, the sooner the concern is blown to the winds the better—or, rather, lacking substance, it must perish of inanition.

One would think we had enough in the way of constitutions, organizations, and parties for the especial benefit of the white man, expressed or understood. Sobriety and truth will be redeemed of their children. A principle without a party is infinitely stronger than a party without a principle. The Republican party, we fear, if it be not already, soon will be classed in the latter category. The public feels and the South admits that it was a work of supererogation for the Republican party to defend itself against the charge of complicity with John Brown's movement or with John Brown himself. It was too well known, too thoroughly proclaimed that the Republican party was a white man's party, for such a charge to be entertained by any well informed person.

As it approaches the fight of 1860, expansion rather than concentration is the characteristic of its platform. It is far more anxious to embrace men rather than principles—to get votes rather than character—and the Conventions of next summer will approach each other so nearly in doctrine that it will be hard to tell from their platforms alone which is Republican and which Democratic.

Mr. Seward, the only prominent man in the Republican party who represents the approach to a principle, is already thrown overboard, and there is taken up in his place Mr. Bates, who outdoes Buchanan himself in "negrophobia."

When such papers as the "Evening Post" and the "Tribune," which have done manifold fight in behalf of negro suffrage in our State, adopt, without protest, the doctrines of Mr. Bates that the colored man, free and enslaved, is a nuisance in the land, what can be hoped for from the party whose organs they are—organs which liberal minded men have regarded as in advance of the party itself?

### GOV. MORGAN ON THE OUTBREAK IN VIRGINIA.

In his recent message, Gov. Morgan makes allusion to the Harper's Ferry affair as follows:

"Without wishing to give undue importance to the subject, which, for so many years has agitated the country, I nevertheless am constrained to say that it continues to maintain such proportions, that I do not feel at liberty to disregard it in my annual message. It is not to be denied that there is an apparent determination on the one hand to extend and strengthen the institution of human slavery as a political power on this continent, and on the other, an equally determined spirit to resist its extension and influence. So long as the leaders of opinion in all sections of our country were substantially agreed in the sentiment that slavery was an anomaly and an evil to be restricted and endured until time and opportunity should indicate the means of its peaceful and gradual extinction, it was not a source of fraternal discord and sectional strife, and could not have been made one. But the novel doctrines which affirm that slavery is no evil at all, but a positive good—a good to be commended, diffused, perpetuated—and which logically require the conversion of our present Federal Territories into new slave states, and the acquisition of additional provinces and islands, expressly to fortify and increase the power of this social evil, are plainly incompatible with that perfect amity and concord, which it is the interest of all, and the desire of the people of this State, at least, to maintain through all time.

New York yields to none of her sister States in her devotion to the Union. She reverts it as the fruit of a long-protracted contest for liberty and independence, and she cherishes it for its present benefits and its guarantees for the future. Her citizens discovered at a very early period that slavery was an evil, and prompt and considerate provision was made for its extinction. So far as our example was worthy of imitation, the other members of the Confederacy had the advantage of it; but we never claimed that we had the right to interfere, directly or indirectly, with slavery as it existed in the other States of the Union. We were satisfied with the solemn and earnest declaration recorded upon our statute-book that we regard slavery as a governmental and social evil, and treated it accordingly. New York still maintains the same position. She emphatically disavows all sympathy or co-operation with those misguided men who, no matter under what provocation, have sought in the past, or who may seek in the future, unlawfully to interfere with the institutions of any of her sister States.

That the offenders in the recent invasion of Virginia intended to subvert the existing Government and establish in its stead another more consonant with their notions of justice and equal rights, is not certain; that they proposed to liberate and arm the slaves of that region and aid their escape to a foreign country, is beyond dispute. And that purpose, it need hardly be observed, was unlawful, and certainly to be resisted at all hazards. Bloodshed thus incited, rests, in the eye of human law, on the heads of those whose violation of laws provoked or caused it. We may regret that their aims were unselfish and even philanthropic—that they honestly believed and felt that they were risking liberty and life in behalf of the wronged and oppressed—but we must never forget the obvious truth, that social order can only be maintained through a general recognition of the sanctity of law, and that tranquility and security must vanish from that community where every one shall feel at liberty to redress whatever he deems grievous, by raising his arm against the authorities and the laws."

### DOINGS IN VIRGINIA.

The Richmond correspondent of the N. Y. "Herald" writes: "The joint committee of Legislature on the affairs connected with the Harper's Ferry invasion are engaged in preparing an elaborate report, which will be submitted to both houses about the 7th or 8th of January. This delay in presenting it is occasioned by the long recess for Christmas which both houses have agreed to take. I am informed that the recommendations of the committee embrace the policy of non-intercourse with the North in commercial matters, an interdict upon emissaries from the North, a general armament, a rigorous punishment of abductors of negroes, &c. All these subjects will have to be referred to appropriate standing committees before the final action is had upon them. There is, however, little doubt of their receiving the approval of both houses; and if any modification is made, it will be, I imagine, in the form of additional severity. If the Legislature keeps pace with the public sentiment, it will indeed go very far. No public man would now dare to counsel moderation. Such a position would involve ruin to his future prospects, and entail upon him the odium of every man in the community.

Gov. Wise has declined the invitation of the Old Dominion Club of New York to lecture in that city on the 22d of February next. I am aware of the fact that he did so with great reluctance, and under the force of circumstances which he could not disregard. His friends here urged him strenuously to accept the invitation, but his private affairs, which have now been so long neglected, demand his whole attention for some months to come. The people of New York have lost a rich treat by his failure to accept this invitation.

Mr. Thomas S. Raymond, of Marion, offered the following resolution in the House of Delegates to-day, which was adopted:—  
Resolved, That the Governor of this Commonwealth be requested to communicate to this House, as soon as convenient, the amount of the cost incurred in arresting John Brown and his associates at Harper's Ferry, together with the amount expended in guarding the prisoners at Charlestown, the number of troops ordered into that service, and from what points they were taken; how long each company continued in service; the expense of transportation, together with the names of the commanders of companies, field officers, and the

staff officers of the commanding general; and also what number of troops are still continued in the service at Charlestown.

Mr. Matthews, of Greenbrier, offered the following resolution, which was adopted:

Resolved, That the Committee of Schools and Colleges inquire into the expediency of reporting a bill prohibiting School Commissioners throughout the Commonwealth from subscribing to any school teacher, male or female, who shall have resided in the State of Virginia for at least ten successive years previous.

Mr. H. B. Magruder, of Albemarle, offered the following resolution, which was also adopted:

Resolved, That the Committee of Finance inquire into the expediency of providing by law that no license shall be granted to any agent of an insurance company not chartered by this State unless such company shall deposit with the Treasurer of the Commonwealth bonds of the United States or other satisfactory funds or security for the payment to policy holders, of all losses that may be sustained by them.

The object of this resolution, as you will perceive, is to put foreign and Northern insurance companies to the inconvenience of providing good security for any liabilities they may incur. Other laws will be passed which will materially embarrass their operations here, and diminish their profits to a very low standard.

Mr. Wm. H. Mong, of Berkeley county, offered the following resolution in the House of Delegates to-day, which was adopted:—

Resolved, That the Committee on Military Affairs be instructed to inquire into the expediency of establishing depots of arms at the town of Martinsburg, Berkeley county, and at the town of Fairmont, Marion county.

I have seen to-day a letter from a distinguished citizen of Indiana, giving the sentiments of that State regarding the execution of Cook and the other prisoners at Charlestown. It states that the sentiment of Indiana was opposed to any discrimination being made by Virginia in favor of Cook. It accounts for the silence of the conservative men of that State on the outrages committed upon Virginia, by stating that a general desire existed that the prisoners should be dealt with as they deserved, without any influence being exercised, so far as Indiana was concerned, either in the way of aggravation or palliation.

### CITIZENS OF KENTUCKY EXPELLED.

The Cincinnati "Commercial" of Dec. 31 says that thirty six persons arrived in that city from Kentucky on the day previous, having been warned to leave the State for the crime of holding slavery to be a sin. They are from Berea and vicinity, Madison county, Kentucky, where they were living, industrious, sober, and peaceful lives. Most of these persons are stopping at the Dennison House, though a portion have been received at private houses.

They are inoffensive persons, men of peace, and would not have been driven from any community in the world except one oppressed and bequeathed by the slave system. They were neighbors, friends, and co-workers of the Rev. John G. Fee, whose reputation as an earnest and quiet opponent of slavery is well known in the country.

Among the exiles are the Rev. J. B. Rogers, principal of a flourishing school at Berea, and his family; J. D. Reed and family, John S. Hanson and family—Mr. Hanson is a native of Kentucky, and a hard-working man; he had recently erected a steam saw-mill, and owns five hundred acres of land in Madison county; Rev. J. F. Boughton, E. T. Hayes and S. Life, carpenters; A. G. W. Parker, a native of South Carolina;—Toney, a native of Tennessee; John Smith, a native of Ohio, a farmer, who has lived in Kentucky some years. Mr. Smith is described by Mr. Fee as a grey-haired father, a man of prayer—indeed, of eminent piety and usefulness. There are also others, whose names were not procured. More than half the exiles are natives of Southern States, and several are native Kentuckians. The only offense charged against any of them is that of entertaining Abolition sentiments. The movement for expelling these persons originated in the excitement occasioned by the Harper's Ferry foray of John Brown. The uneasiness growing out of that event extended, it seems, into Madison county, and produced great agitation there. The fact that there was a settlement of Free-soilers in their midst gave the citizens of the county great trouble of mind. They held several meetings on the subject at the court-house in Richmond, the county seat.

The persons warned to leave the State appealed to Governor Magruder for protection; but he advised them for the sake of preserving the peace of the State to leave it, promising them security while taking their departure, and that their property should be protected.

The exiles seem in good spirits. They do not indulge even in unkind words about those who have made them homeless. They seem to be divided in opinion as to their course in the future. They all hope to go back to Old Kentucky, and live, labor, and die on her soil. Some fear they cannot go back, and think of looking out for employment in the free States, and they have vague ideas of appealing for protection in their rights and immunities as citizens to the Federal Government.

Harper's Ferry views are being gotten up by Prof. Wm. F. Johnson.

### CHAS. O'CONNOR'S UNION SPEECH DENOUNCED.

A meeting of the colored citizens of Williamsburg was held last Wednesday evening at the corner of Broadway and Eleventh street. The object, as stated in the call, was a reply to the insults to the colored people offered by Mr. Charles O'Connor in his speech at the late Union meeting, in which he sustained the Divine origin and justness of slavery. Mr. W. A. Hodges was chosen Chairman of the meeting.

Mr. William J. Hodges, the first speaker, caused the definitions of the word "negro" to be read, and from them exonerated Mr. O'Connor from meaning any insult to himself or the colored race in the United States, in his remarks about the "negro" at the late Union meeting. He thought one of the definitions—"a mean wretch"—would apply to Mr. O'Connor himself. He thought Mr. O'Connor had insulted God in his assertion that slavery is a necessary and proper institution. As a minister of the Gospel, he would deny that God was the Father and Creator of slavery. Whoever asserted otherwise declared a lie against God. He denied that God ever justified either the slavery of the Jews or of the African. The word "negro" was not in the Bible. The speaker entered into a long argument on the Bible opposition to slavery, and asserted that Mr. O'Connor had been hired to make the Academy of Music speech in which he upheld the justness of slavery. He caused to be read the opinions of many eminent men from Plato and Socrates down to John Q. Adams, Jay, Franklin, Hamilton, and others of more recent date, to show what an array of ability opposed the opinions of Mr. O'Connor on the subject of slavery. He wanted to know how Mr. O'Connor could be a good Catholic while he denied the opinions of no less than two Popes adverse to slavery. George Washington had said slavery was a sin, and the poor, mean, miserable Charley O'Connor said it was justifiable! Who would believe him?

From the fact of Mr. O'Connor's being employed in the Lemon slave case, he argued that he was hired to do the bidding of the South. The fact that Mr. O'Connor had tried so hard to dissolve the union between Mr. and Mrs. Forrester convinced the speaker that he would plead for or against the Union, provided he was paid for it. The speaker was followed by others in the same strain, and the meeting expressed itself as decidedly condemning Mr. O'Connor's views. The harmony of the occasion was much disturbed by a number of disorderly white persons.

TRIAL OF STEVENS.—By the letter published below it will be seen that Aaron Dwight Stevens, the Harper's Ferry insurrectionist, is to be tried sometime during the winter—perhaps during the present month of January—by the Virginia State authorities, as far as proposed. The regular term of the Jefferson County Court is held in May, but the Legislature has ordered a special change for this purpose. This change in relation to Stevens' trial has probably been made in consequence of the appointment of Senator Mason's Congressional Investigation Committee, who, it has been intimated, will summon Dr. Howe, Wendell Phillips, and other Northern abolitionists before them as witnesses.

On the 13th of December, George Sennot, Esq., of Boston, Stevens' counsel, wrote to President Buchanan for information relative to the trial, and the President, after communicating with Mr. Hunter, the District Attorney of Jefferson county, sent word back that Stevens had not been delivered up to the United States, as had been reported. The matter has since been settled upon, and on the 20th Mr. Sennot wrote Mr. Hunter, who replied by the following letter:

CHARLESTOWN, Dec. 24, 1859.  
GEORGE SENNOT, Esq.—Dear Sir: I have yours of the 20th inst. The authorities of Virginia have definitely settled that Stevens is to be tried here, and, as previously requested by Mr. Buchanan, have so informed him.

When the trial will come off, I am unable to say at present, but presume it will be some time during the winter—probably during the next month, but this is by no means certain. When it is ascertained, I will with pleasure cause you to be notified. Very respectfully,  
Your obedient servant,  
ANDREW HUNTER.

Mrs. MARY A. S. CARY'S MISSION.—At a meeting of the gentlemen endorsing the projected institution to meet the increasing literary wants of this community, the following resolution was unanimously adopted:

Resolved, That we, the Trustees appointed to hold the contemplated school and lyceum property of the school now taught Mrs. A. F. Shadd and M. A. S. Cary, are thoroughly satisfied with the report made by Mrs. Cary of her labors and success in raising funds for the object during her recent visit to the Eastern States, and we unite with the teachers in our thanks to the benevolent for their donations thus far in aid of the work.

By order of the Board,  
S. R. ALEXANDER, Chairman.

ALABAMA PREPARING.—A Joint Committee of the Alabama Legislature has been laboriously engaged in perfecting a plan of State military defense. The organization of a corps of 8,000 uniformed volunteers, in two divisions, four brigades, and sixteen regiments, to be armed by the State; the purchase of arms and munitions, the erection of arsenals and the establishment of a State Military School, are features in the general plan.

### Home Correspondence.

#### OUR PHILADELPHIA LETTER.

PHILADELPHIA, Jan. 2, 1860.

MR. EDITOR:—The death knell of 1859 has been sounded, and a new year is born in its stead—a year which I hope may bring us good cheer and lighten the hearts of thousands now in sadness. It is usual to pass the compliments of the season, "A merry Christmas," "A happy New Year," and to press our friends to feast around the festive board, while many indigent poor are literally starving and freezing for want of the necessities of life in this and other large cities.

Another custom obtained among certain religiousists—that of meeting in church capacity on the eve of the old year, and ushering in the new with prayer and ejaculations of joy. This is a time honored custom, and is hoary with age; but many who practice it should put on sackcloth, and sit awhile in the dust of humiliation for their sins of omission and their sins of commission, until they can feel the weighty responsibility under which they are placed as servants of a Being who is all goodness and love. Some persons persuade themselves, and that class is growing larger every year, that preaching, singing, and praying are the chief duty of Christians, while charity, benevolence, and their kindred graces bear with less weight upon their minds. Thus many have become "as sounding brass and a tinkling symbol," being without these requirements. These considerations press themselves upon our minds with more than ordinary force at a season like this, where nearly every avenue for gaining a subsistence is closed against many, and they are driven by stern necessity to beg or starve—persons, too, of whom it may be said, "the world is not worthy." In early autumn a search was made among the poor of Philadelphia, and many were found in squalid wretchedness, while in the deep recesses of their hearts they possessed a jewel beyond price—the Christian's hope, the love of God, and a calm resignation to His will and Providence. Boreas knocks hard at our doors, and clothes the earth in a wintry garb, the fleece of the northern hills, and while our hearts are filled with cheer round our happy firesides, let us not forget that there are many deserving souls who would be glad to have some of the necessities of life, of which we have enough and to spare.

In addition to want and starvation, it is reported that there have been persons found frozen to death during the present cold term, which has been with us for some time. The streets are literally a sheet of ice, and pedestrians find it very difficult to walk upon the sidewalks, and some, for safety, take the middle of the street. The cold no doubt has an effect upon the times, for I believe the holidays have passed away thus far in an unusually quiet manner. The chief sources of amusement just now are the fairs which are being held in various parts of the city, mostly for the benefit of churches. At most of these useful as well as fancy articles are exposed for sale, but of course no one acquainted with such things expects to get the worth of his money. They are expected to give for the sake of religion. Young people will spend their money, and they might as well spend it where it will do somebody some good as elsewhere.

This day is not so generally observed as a holiday as was Christmas, but there is one pleasing feature about to-day that is worthy of notice. Evans, the originator of the gift book enterprise, distributed one thousand loaves of bread to the poor from the steps of the Custom House. Sanford even surpassed this generosity, for he distributed three thousand loaves, and by an advertisement I see that one thousand more will be distributed from the steps of St. Stephen's Church to-morrow (Tuesday) morning. These acts of generosity are well timed; and the donors deserve great credit. I look upon the two former, however, as business cards; but that does not detract from their merit.

The census of the Almshouse was taken on Saturday, and shows a decrease of 35 since last year this time, there being now 2,863 occupants. This is no doubt owing in part to the manual labor system introduced into the institution.

The number of deaths reported to the Board of Health last week was 188, 11 of which were colored.

OUR ALBANY LETTER.  
ALBANY, Dec. 31, 1859.

DEAR ANGLO:—Rev. J. W. Loguen, the "Underground Railroad King," lectured before the "Irrepressible Conflict Society" on the 13th, on "Slavery as it is." So owing to the fact that his visit to the city was unknown till noon of the same day, his audience was slim; but those who were fortunate enough to hear him were deeply interested by his thrilling incidents; the moment being drawn to tears, the next convulsed with laughter. He visits us again, by special request, in about three weeks. From his lecture, and the statement of Stephen Myers, the able and efficient conductor at this station, was elicited the interesting intelligence that during the past two years some five hundred and eighty "chattels personal" have passed through, and are now men, breathing liberty's sacred air; and the cry is, "Still they come," every day despite all Southern vigilance, with Wise himself at the helm,

bringing with it some poor panting soul on the search for freedom—that freedom to gain which for them John Brown and his noble band died, but who, "being dead, yet speaketh."

Help's "Impending Crisis" is all the rage just now, and the bookstores have reaped no greater harvest from the extra sales, usual at this season of holiday presents, than they have from the sale of this wonderfully powerful book, which has thrown our national Legislature into such consternation; the demand here exceeds the supply.

The Arbor Hill Select School gave an exhibition on Tuesday last, at the Hamilton street Baptist Church. The exercises were quite interesting, and creditable to teacher and scholar, the school having been in operation only about four months. At the conclusion of the exercises a pleasant scene ensued, being the presentation of a splendid silver cup to Miss Turner, their teacher, who now retires from the school with the year, to enter not only upon a new year, but a new life, taking to herself with 1860 a "life companion." Success attend her. The presentation was made in behalf of the parents and guardians, by Rev. T. Doughty Miller, prefaced by a short address on the importance of education to us as a people.

The choir of the above church are preparing their grand festival, to come off on the 12th of Jan., which is looked forward to with great anxiety, it having become one of the looked-for events of the season; while the choir under the direction of their able and gentlemanly leader, F. Van Vranken, Esq., as one of the live institutions of the day, still holds its own.

Among recent events, not already mentioned, have been the marriages of Mr. E. Bazaar and Miss Anna Jackson, and Mr. Wm. H. Brown and Miss Matilda Herod, all of this city, the former of whom have chosen Meriden, Conn., as their future home.

Our business men are looking forth with as much anxiety to the sitting of the Legislature as the hundred thousand office-seekers, which takes place next week, as it is their "revival." Great things are expected this year from the Republican Legislature, and "Myers" is sparing no time nor effort to wield his influence over new members in behalf of liberty and equal rights; but whether expectation will be realized, owing to late events, and the present state of public opinion, as I see a petition already in circulation, extensively signed in New York City, for the return of the right, as law, "of a master to bring his slaves in this State, and remain nine months," without molestation, remains to be seen. But one thing we do know, despite Charles O'Connor's infamous speech, which would shame the very heathen; yes, the very infernal spirits of darkness, that we are men; that five men have "died by hanging" for us, because we are men, and yet deprived of the rights of men; that we have but one common Father; that consequently we are brethren, and being such, since white men have dared die, we are determined to assert our rights, and the right of every man of whatever color, creed or clime, to liberty, next to religion, heaven's greatest boon to man; and if need be, defend it with our lives. It is high time, when white men fight and die for our rights, we should learn to act for ourselves. "They that would be free themselves must strike the blow." When men strive to bring Christ, the great Apostle of Liberty upon the level of slaves and slave-holders, to sanction their hellish institution, it is time, high time, for men everywhere to arise, and in the strength that God has implanted in them, speak boldly, fearless of the frowns or smiles of men, for "God and Liberty;" and the man who is afraid, in the crisis, to open his mouth and plead for our God-given rights; and the minister of God who does not, because of public opinion, speak forth the design of Christ's advent among men, "to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound," ought alike to bow their heads with shame to the earth, and take up their abode with the nations that have never "seen what we see, or heard what we hear," and are, in the words of the noble resolutions of the Bancker Institute, Philadelphia, "unworthy the notice of honorable and liberty loving men."

Wm. H. Seward (next to John Brown, the marked and great man of the age) arrived here on Tuesday evening last, and though the night was very cold, hundreds of admirers were waiting for him on the other side of the river, where he arrived at 10½ o'clock; they escorted him to this side, where they were joined by hosts of friends, whose exclamations were loud and long at the safe return of the great statesman; so that the very air rung with freemen's hurrahs. On passing through the streets his house was lighted with bonfires, and from housetops and sidewalks, window and stoop, shot forth the varied colors of thousands of rockets, Roman candles, &c., whose brilliancy illuminated all surrounding objects, and spoke in language unmistakable, the feelings of the people. He was forced to make a few remarks, and retired amid cheers for the next President of the United States. He left the next morning for Auburn.

The Masonic *fete* at Troy, on the 27th, was a grand affair, largely attended, and was crowned the event of the season. I send you an impartial report for publication from one of the city papers.

We are pleased to see the step New Haven has taken in the formation of an anti-slavery society. Let the cry from every city, town and village throughout the free States be, "Go and do thus likewise." As soon as the constitution of our "Irrepressible Conflict Society for Human Rights," is printed, which will be in a few days, we shall send them, and not only to them, but every community of our State, a copy, that they may see our *modus operandi*.

#### LETTER FROM LOCKPORT.

LOCKPORT, N. Y., Dec. 26, 1859.

MR. EDITOR:—Thinking that a line from this corner of the "Empire State" would be of interest to some of the readers of the "Anglo," I take pleasure in making a brief statement of facts connected with our people here. The population here is between 250 and 300, whose occupations range as follows: One cabinet finisher, one carpenter, one shoemaker, one brick-layer, one tanner and currier, one cooper, six barbers, besides farm laborers and men of all work. Among the ladies we have one milliner and two dress-makers. We have two churches, one of the Bethel and one of the Zion Connection. There is a flourishing Sabbath School connected with the Bethel Church, which is without a minister, except a local one, Rev. Mr. Hemsley, of Canada, who, I think is doing some good among our people. The Zion have no preacher at this time.

We have one public school, or rather I may say an apology for one. I made a visit to the school a few weeks ago, and found that there were four scholars present, which the teacher informed me was about the number that had been present so far during the term; and I must say that I felt for her, to see her sitting there from day to day teaching just four scholars. I have no doubt that she is a lady well qualified to teach a primary school, but nothing higher. It may be said that the small attendance is the fault of the parents. Why don't they send their children to school? I will answer. It is a miserable house, about ten by fourteen feet square, to which no white person would send a child, were it a school for white children, and in which there is no stimulus nor encouragement to make a child study. This school is considered by most of the Board of Education of this village to be one in which the pupil can go from the alphabet to the highest branches taught in a common school, when at the same time it has been admitted by one of their number that the teacher is only qualified to teach a primary school. These are the reasons why they will not patronize the school. There are young men and women here who would attend school, but they have none in the village which they can attend, for they would feel degraded to be stuck up in one corner of a lumber yard (for this is the situation of the school,) when their white brethren are drinking from fine, large fountains of learning, from which they are excluded. But then we believe in fighting for our rights, and if we expect to get them we must fight.

One of our citizens achieved a victory, I think, at the commencement of the last term of the Union School, of this village, in gaining admission for his brother, after a fight with the Board of Education for three weeks, which will no doubt tend greatly to do away with the prejudice which now exists in regard to this matter. The term has just closed, and the boy has received a great deal of praise for good scholarship. In speaking of the different occupations of our people, I failed to allude to two brothers, farmers, who live near the village. Each of them owns a farm from which they get comfortable livings; and I sometimes visit the manufactory of a large company here, and feel proud while walking around amidst the hum of machinery and the scores of white faces, to see prominent among them as a pattern maker one of our young colored men. The cabinet finisher to whom I referred has worked for one firm in this village over eight years, doing all their best work. Is not this evidence that we can be good mechanics? Would that more of our young men would turn their attention to getting trades.

The Bethel church hold a festival on the 3d of January, the proceeds to be used for refitting their edifice.

#### OUR NEW HAVEN LETTER.

NEW HAVEN, Jan. 2, 1860.

DEAR ANGLO:—The Masonic festivities passed off gloriously last Tuesday evening, the 27th ult. At 7½ P. M. the members of Oriental Lodge No. 2, with their Masonic guests from abroad, formed a procession from their Hall, No. 13½ Broadway, and marched to Brewster's Hall, accompanied by Mitchell's (colored) Band, of Hartford. At a quarter to 8, the procession entered the hall, and took the stations that had been reserved for the members of the Order.

On the platform I noticed the M. W. Constant Hestra, Grand Master of the Philanthropic Grand Lodge of America, assisted by the R. W. John Porter, Deputy Grand Master of the United Grand Lodge of the State of New York. To the right of the Grand Master sat the Rev. J. Sella Martin and the Rev. J. Theodore Holly, the poet and orator of the occasion. Besides these dignitaries, there were also seated on the platform the M. W. Moore Walker, P. G. M.; the M. E. and Rev. Richard Robinson, of Philadelphia, P. G.

High Priest; the R. W. Randall D. Kenney, P. G. S.; several Royal Arch Masons, and the officers of Oriental Lodge. The rest of the rank and file of the Order, occupied seats in front of the platform.

Mitchell's Band occupied another platform to the right of that occupied by the grand officers, and a celebrated organist presided at an instrument of tremendous power and compass, to the left of the same.

The exercises commenced by a brilliant voluntary on the organ, continuing for fifteen minutes, displaying the master skill of the player over the keys of that instrument.

In the absence of Rev. J. M. Williams, prayer was offered by Rev. Richard Robinson, after which the brethren sang a splendid opening ode to the tune of Mendon.

The Rev. J. T. Holly, the orator of the evening, was then introduced, and proceeded to deliver an address an hour in length, defining the aims and objects of Free Masonry, giving a historical account of its rise and progress, and concluded by stating the origin of the order among the colored people of the United States. The address was considered a creditable and satisfactory effort by all who heard it.

At the conclusion of this address the band discoursed some soul-inspiring music, to the tune of Bruce's Address, after which the Rev. J. Sella Martin, the poet of the evening, was introduced. The announcement of the name of this distinguished man was the signal for a shout of deafening applause, and throughout the delivery of his Masonic poem he was constantly interrupted by similar demonstrations of approval, which this brilliant production spontaneously elicited. His subject was, "The Mason and the Man," and was treated with a master's hand. It had the ring of the true poetic steel, and contained

"Thoughts that breathe and words that burn."

The delivery of this poem occupied about forty minutes, and was very appropriately followed by the Marsellaise Hymn, played by the band.

A closing ode was then sung, by the brethren, the benediction pronounced by the Rev. Jno. Taylor, of New Rochelle, and a procession of the brethren formed to march to Union Hall, where supper was served up.

The whole affair was a splendid success, and reflects the highest credit upon the members of Oriental Lodge. An audience of about five hundred persons, white and colored, were present in Brewster's Hall, and about four hundred were present and partook of supper in Union Hall. The supper is said to have been the best ever served up in that hall. Among the distinguished auditors from abroad in Brewster's Hall were J. Holland Townsend, Esq., Rev. Amos G. Beman, and the Rev. Saml. M. Giles.

The fair of the Juvenile Missionary Society took place on the Feast of the Holy Innocents, Dec. 28th, as I intimated in my last; but, in consequence of being so close upon the Masonic festivities it did not command that public patronage that the cause so richly deserves. I hope they will succeed better next time.

Miss Anderson, the accomplished female teacher in the school of Prof. Reason, of our city, is spending the holidays with her friends in the "City of Elms."

OBSEQUIES.

#### OUR TROY LETTER.

Troy, Dec. 30, 1859.

MR. EDITOR:—The Free Masons connected with Mount Calvary Lodge No. 12 of this city, gave their first annual festival Tuesday evening, the 28th inst.; as the affair had been talked about for some time past, and as every one had expressed to be their intention of attending, we, of course, likewise went, expecting something more than is ordinarily met with in our city, and thanks to Messrs. Stokely, Baker, Chew and others, our expectations were more than realized. The Masons, marching from their Rooms to Harmony Hall, where the festivities were to be held, in their full regalia, were addressed by Sir Knight Jeremiah Thomas, of New York City, in a very excellent manner, and was followed by Bro. A. M. Bland, who made some very fine remarks upon the benefits arising from Free Masonry.

After the addresses the Masons marched and the capacious hall room several and their really fine appearance attracted the attention of all, particularly of Rt. W. G. M. Paul Dayton, and S. John L. Hudson, of your city, whose splendid regalia and martial appearance quite a sensation among the assembled guests. During the intervals some fine music was discoursed by the Cornet Band. After the exercises concluded dancing commenced, and continued until supper was announced, when all marched down to the supper room and partook of a plain but substantial supper: toasts were offered and drank, various attempts were made to respond, they proved ineffectual, owing to the excessive mirth and happiness which was manifest, and more and more apparent among the guests. After supper dancing was resumed with increased vigor, and kept up

until the moon  
From black to red began to turn."  
Quite a large number of persons were present, about 200 I should suppose. Everything, as I said before, passed off re-

markably well; and great praise is due to the managers, for the skillful manner in which everything was performed and arranged. The elite of Troy and Albany were present, and appeared to enjoy themselves very much. Among the Trojans we noticed Mr. W. R. —, Mr. P. B. — and lady, and Miss L. — of Moreau; Mr. J. S. —, lady and niece; Mr. C. H. — and lady, the two Mr. B. —s, and Miss B. —; Miss N. —; Mr. D. C. —, lady and daughter; Mr. M. — and lady, of Hamilton, C. W.; Mrs. H. —, late of California, and sister; Mr. C. F. D. —; Mr. A. M. B. —, and many others. Among the Albanians were Mr. G. L. — and lady; Mr. B. —; Mr. V. —; Mr. B. — and a few others. The managers have reason to feel proud of their festival, for it was quite a triumph, and we heartily wish that as such brilliant success has crowned their efforts now, it will be an inducement for them to repeat it next year.

On Wednesday evening a Union meeting was held here, and was very largely attended. All that has been usually done at these meetings was done here; a letter was read from Erasmus Brooks; speeches were made by H. J. Raymond and others; cannon were fired, bonfires were burning furiously, bands were playing. John Brown and his followers were denounced and abused to the entire satisfaction of his most inveterate enemies; and, in short, everything that extreme doughfacedness prompted them to do, was done. The meeting broke up about 10 o'clock, and all present retired with the firm conviction that the Union was safe, for that night at least.

YOUNG PHYSIC.

#### LETTER FROM NEWARK.

Newark, N. J., Jan. 4, 1860.

DEAR ANGLO:—Ten days more and you will have passed your first half year; and how gratifying to both publisher and readers to see what a fine looking as well as influential sheet your darling "Anglo" has rapidly grown to, showing its cheerful and ever welcome columns in both mansion and cottage regularly every Saturday; and as we "Anglos" have been noted as being no great lovers of reading, together with many other prominent defects of character, it is to be hoped that our dear weekly may be humbly instrumental in leading and guiding our people to a greater love and desire for mental improvements in every form; and especially may it, through its columns, stir up the colored people of this State to their duty in agitating the subject of their mortifying disfranchised position—for why should the whites give or return to them their just political rights here, when we see the lamentable spectacle exhibited of the shrewdest, most talented and actively engaged business colored men in this State manifesting in most cases a stolid indifference to this vitally important subject. Arouse, brother Jerseymen, arouse, and gird your armor on. I must now leave the matter in abler hands, of which many are to be found, no doubt, right ready and willing.

The fairs and festivals during the past week have been quite well attended, the ladies admirably succeeding in drawing the dimes right out of their beaux' pockets, and most carefully guarded pockets, and transferring them for the benefit of the church.

#### LETTER FROM BRIDGEPORT.

Bridgeport, Conn., Dec. 28, 1859.

MR. EDITOR:—Rev. A. G. Beman lectured in this city last Wednesday at the A. M. E. Church, on the "Elevation of our People." He was listened to with marked attention. At the conclusion of the lecture Rev. G. H. Washington, who presided, made a few remarks.

The young men here have a debating society, and are prepared to discuss any question that may be suggested. The ladies, too, are interested in literary matters and will, no doubt, soon organize a society also.

The John Brown affair seems to have given an impetus to the efforts of our people here for improvement, and the progress they have made recently is great.

W. H. C.

#### FUGITIVE SLAVE EXCITEMENT IN NEBRASKA.

From the Dakota City Herald, Dec. 17.

Our usually quiet city was thrown into a state of intense excitement on Wednesday evening last. A Mr. Peter Durand, hailing from Alabama, made his appearance in this place about ten o'clock in the forenoon of that day, and took rooms at the Bates House. During the afternoon he walked down towards the river, and returned back again about five o'clock, having in charge William Phillips, a colored man, otherwise known as Nigger Bill, and who, it is contended, has resided at Sergeant's Bluffs—a town directly opposite here on the low side of the river—for nearly three years past. Durand claimed that the negro was his property, having escaped from him little better than a year ago; and, having the proper papers, obtained the assistance of Deputy Marshal Crookwell in effecting the arrest. The negro, at the time he was taken, was on a sangbar in the river, in company with Captain Hollman, engaged in procuring a load of drift-wood. The Marshal brought the negro to the Bates House, and was strenuously urged by Durand to proceed directly to Omaha. To this the Marshal would not assent, nor would the citizens allow the negro to go one step further until an examination into the matter was had. The negro obtained the services of Judge Lockwood, an able and eminent lawyer, but,

unfortunately, slightly tainted with negro-phobia. Some others who were more earnest and enthusiastic than discreet, were running here and there drumming up the "friends of liberty," and abjuring them by all they held sacred to resist any attempt to remove the negro, even to the bitter end. But the citizens of this place love law and order as well as liberty, and promptly frowned down all demonstrations of mob violence. Quiet apparently was restored to the place, when an armed Abolition mob from Sergeant's Bluffs entered the town and surrounded the hotel. This was about eight o'clock in the evening, and the first intimation our citizens had of their presence was a formal demand for the negro. We are happy to state that the demand was promptly checked by a few who were more conservative and shrewd than the rest. After consulting together a few moments, they announced themselves willing to abide the result of an examination, and to "let the law have its course," but insisted that the trial should take place immediately. Durand felt so confident of establishing his claim to the negro, and believing they would offer no serious obstructions to a fair investigation, consented to the arrangement. When all things were ready, the Marshal, in whose charge the negro remained, started with Bill for the Commissioner's office. He had hardly reached the open air when he was ruthlessly seized by a number of stalwart Abolitionists, and the negro torn from his grasp by brute force, and was then started for the river through the darkness on a keen run.

The scene that ensued baffles description. Such jeers, such howlings, such opprobrious epithets and sanguinary threats as now followed it never was our lot to witness before. The place was little better than a pandemonium for an hour. "Slave hounds," "fanatics," "tyrants," "traitors," "servile tools," "law-breakers," were the salutations passed and reciprocated, while "bring him out," "put him under the sod," "lynch him," "tar and feather him," "you'll hang like Brown," were resounding on all sides. These, with a horrible mingling of blasphemous oaths and imprecations, made the night hideous, and every sound grated violently on the ear. Several of our citizens who endeavored to restore order were knocked down, but none were seriously injured.

#### MUSEMENTS.

VOORHEES' RE-UNION.—Mr. T. B. Voorhees, the celebrated dancing master, gave his annual re-union at the Metropolitan Assembly Rooms on Wednesday evening Dec. 28.

Owing to the intense coldness of the weather, the company was not as large as was expected; though what was lacking in quantity was amply made up in quality, for a more agreeable and interesting company we have scarcely ever seen in our festive gatherings. *Moire antiques* and satin slippers elicited much admiration from occupants of broadcloth, as they moved together through the *Lancers*.

The orchestra was led by Prof. Robt. Brown, upon whom seems to have fallen the mantle of the lamented Jackson. Supper was served at about 2 o'clock, when the company sat down to a sumptuous and most delicious repast. Everything was arranged with a judgment and taste highly creditable to the reputation of the Prof. After supper, during which the air was made vocal with the belching forth of the expiring breath of Champagne bottles, the company returned to the ball room.

"Where gracefully moved they along in the dance, 'Till the wee hours of morning appeared."

We understand that a repetition of this re-union will take place next Wednesday evening, in the shape of an invitation ball.

THE GRAND TABLEAU, as advertised for the 30th, came off that evening at the Metropolitan Assembly Rooms, Prince St., under the management of Mr. T. S. Boston. The exercises were something new in this region, and in point of genius and original enterprize, showed much capacity on the part of the manager, as a shrewd and ingenious projector of "Yankee notions" to suit the times. The experiment was a complete success; the hall was crowded to such an extent that many were obliged to remain standing during the entire evening, esteeming it a piece of good fortune to be allowed even this privilege.

The performances were quite varied, and consisted of exhibitions, *a la pantomime*, singing and declamation. The young gentlemen of the Club distinguished themselves in the different parts they sustained, prospecting a brilliant "coming out" in the avenues of improvement and usefulness. The ladies, too, were especially attractive in the performances, and were justly the objects of admiration during the evening. The whole affair was planned and arranged with excellent judgment, and shows Mr. Boston to be in an eminent degree a progressive.

THE ORATORIO OF JOSEPH was repeated on Thursday evening, Dec. 29, for the benefit of St. Philip's Church. The storm which had sprung up some hours before had its effect upon the audience, there being, in consequence, but 200 or 250 present. The same musicians performed as on the previous occasion and with equal acceptability. We hope that this effort with its attending success will encourage the cultivation of those classical performances, which must have the effect to generally refine the taste of the public, which has already shown its high appreciation of this highly intellectual exercise.

MATERIAL AID FOR MRS. BROWN.—The sum of one hundred dollars was placed in Mrs. Brown's hands while in Philadelphia, the contributions of the colored citizens of said city.

Robert Harlan, now in Paris, owner of the race horse Jack Rossiter, has charged two American sportsmen, named Bevins and Tieton, with entering into a conspiracy to deprive him of said horse. The matter is to come up before a French Court, and be thoroughly investigated.

Rev. Mr. Troy, of Windsor, C. W., addressed a large meeting in London on the evening of the 15th ult., on the condition of the fugitives in Canada. He stated that the number now there had reached 45,000, and had increased since the passage of the fugitive slave law at the rate of 1100 or 1200 each year. Mr. Troy remarked that he had been stationed four years at Windsor, the terminus of the Great Western Railway, at which point it was found most slaves arrived in their flight from the Southern States. His circuit included eight or ten different stations, with a population of 16,000 escaped slaves, and he was now seeking for pecuniary aid to complete a commodious chapel and school-room, which had already been commenced. On the motion of the Rev. Dr. McKerron, seconded by Rev. A. Thompson, a resolution expressing sympathy with the object and confidence in Mr. Troy was carried by acclamation. Mr. George Thompson afterwards addressed the meeting, and a collection was made in furtherance of Mr. Troy's project.

Miss Elizabeth Johnstone writes us from Edinburgh, Scotland, for one hundred and fifty copies of Dr. Cheever's "God Against Slavery," and states that arrangements are being made by a house there to re-publish it.

George Woodhouse, a free colored man, died at Norfolk, Va., on Saturday morning, aged 120 years. He was born in Princess Anne county, Va., in 1739, and had reached the average age of man when the Revolutionary war broke out.

#### A PROPOSITION TO ENSLAVE THE FREE COLORED PEOPLE OF MARYLAND.

The following memorial to the Legislature is in circulation:

TO THE HONORABLE, THE GENERAL ASSEMBLY OF MARYLAND:—

We, the undersigned citizens of this State, beg leave respectfully to present to your honorable body, that the State of Maryland, in all her varied interests, social and industrial, essentially demands firm and decisive legislation on the subject of our slave and free negro population, (now amounting to 30,000 or more), who are the main of idle and depraved habits; that they congregate in the cities and villages, and subsist by theft and the performance of such jobs of work by the day or hour, and that they will take no permanent employment; that we have a large number of poor but worthy white citizens, who are of right entitled to such work, but are superseded by such free negroes, to the great injustice of such needy whites.

It is also known that in the country those free negroes will not hire by the year, (with but few exceptions), as laborers to our farmers, but live mostly by dishonesty and by the aid of slaves, whom they corrupt and prefer to marry. That a few of them, compared to the mass, rent farms, and thereby force our poor white renters to leave the State for the west and other sections. It is also known that some of said free negroes enter into trades and mechanics of various kinds, to the great injury of our worthy white mechanics. These constitute only a fraction of our vast number of free negroes, but the effect upon the poor white laborer, renter and mechanic is disastrous as it is unjust. Charity should begin at home first, and we should be just to our white citizen population before we are so generous to the free negro. Even if the free negro performed such work as well as the whites, (which we deny) still that would furnish no justifying plea as against the necessities and interests of the poor white man.

Such a plea is insulting to our citizens, for it would base the justification on the ground of equality between the free negro and citizen. That rule would be sound as between all citizens, but extremely unjust as between our citizens and free negroes. This government was instituted for the benefit of the white man, and as he has to sustain its burdens by taxation and defend its safety by his own life, it is his legitimate and exclusive right to have all the benefits it affords.

To allow the free negro to compete with our white citizens, in the industrial pursuits of life, is gross injustice on the part of the State. It is a contingency never contemplated by the framers of the federal constitution, or by the framers of the constitution of this State.

But the vast bulk of our free negroes are foreign to all habits of industry, and live by stealing the fruits of the white man's sweat and toil, when he is quietly asleep. They drift about from place to place, vitating the slaves, and often act as agents of abolitionists to aid in the escape of slaves, for which they are paid by emissaries from the North. They are a burden upon us, filling our county jails, taxing us heavily for court charges, and finally are sent to the penitentiary, where we have to vote their large supplies of money for their support.

It is useless to disguise the fact that slavery and free negroism cannot much longer exist side by side in this State. One or the other must give way. Many slave-holders in this State are anxiously awaiting the action of your body, and if nothing is done to secure their property, they will take it further South and leave Maryland a free negro State. The abolition of free negroism is essential to the security of slave property, as well as the rights of our laboring white population.

No more parleying, no more timid and compromising legislation will meet the issue of this question. If the State would preserve her integrity as a loyal ally of the South—if she would remove the horrors of house burnings, poisoning and servile strife

#### Personal.

in her own bosom—she will abolish free negroism throughout her borders at the earliest possible period.

We therefore pray your honorable body to pass laws enslaving our free negroes for life to our own citizens, to be accompanied by an exemption from sale under execution from debt.

We also pray that a strong military police for each election district in the State may be appointed to execute and enforce all laws upon this subject and the slave laws of this State; also that a universal pass system may be adopted. Various other essential provisions germane to this subject will naturally suggest themselves to the wisdom of your body.

For all of which your petitioners, as in duty bound, will ever pray, &c.

THE ANGLO-AMERICAN MAGAZINE FOR ALL OUR PUBLIC LIBRARIES—WHO WILL AID?

An unknown friend writes as follows: "Believing that the publication of your invaluable magazine is doing more to do away with the wicked prejudice existing against the black man, and to elevate him socially and politically, than by any other effort being made; and feeling that great good would result from placing it within the reach of the masses, I will give ten dollars towards creating a fund for placing a copy in every public library in this country."

How does this proposition strike the true friends of the black man? Will they respond liberally and promptly?

The following is a list of pledges and monies received for said purpose:

"A friend of the black man"	\$10 00
Hon. Gerrit Smith	10 00
S. W. Brewster	2 50
Benjamin Costes	10 00
Joseph N. Tuttle	1 00
J. C. Garthwaite	1 00
Theo. P. Howell	1 00
David A. Hays	1 00
Jacob Van Arsdale	2 00
Amos Townsend	4 00
Wm. T. Mercer	1 00
E. O. Haven	5 00
J. H. Congdon	1 00
James Baker	1 00
Cash	1 00
Edgar Ketchum	1 00
Cash	1 00
Cash	1 00
Total	\$53 50

#### MARRIED.

ANDERSON—GIBNEY.—In this city, Dec. 25, by Rev. Dr. Dorell, Mr. Wm. Anderson and Miss Nancy Gibney, both of this city.

#### ADVERTISEMENTS.

##### HAND BOOKS FOR HOME IMPROVEMENT.

HOW TO WRITE.

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25-4.

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25-4.

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25-4.

#### MISCELLANEOUS.

##### PROSPECTUS OF "FREDERICK DOUGLASS' PAPER."

FOR 1860.

Thirteen years ago, the proprietor of this paper sent its first number forth to the world as an advocate of the freedom of his race.—It was established as a mouthpiece for the manacled millions who are dumb under the cruelties of the dark prison horrors of American oppression. It has done its best to give voice to their wrongs, and the shadow of its cloud of ignorance still rested upon him. His school-room had been the slave quarters of a Maryland plantation; his text books had been a score of old papers and scraps picked up by the way side; his writing table, a board fence; his pen a stray piece of chalk. But the paper went forth, laden down with this burden of disadvantages, and has continued to scatter the seeds of facts, arguments, and principles on both willing and unwilling minds; until now, this first number of the XIII Volume comes to you with a renewed statement of its aims, principles and prospects, and to ask for your aid in extending its circulation and increasing its usefulness.

1. Its leading purpose is to advocate the abolition of American Slavery. The principles of our religion, our sense of justice, and the feelings of common humanity, as well as the ties of blood and affinity with the hated and outraged race, prompt us to him at nothing less than the complete emancipation of our people; and never can we relax our efforts to promote this glorious end, until not a slave breathes American air, or groans on American soil. We regard Slavery as the crime of crimes, the source of all sinning and religion, contemptuous of all law, human or divine, and the murdering robber and pirate, fit only to be hunted to its death by every weapon within our reach.

2. We shall continue to advocate political action as a means for the overthrow of this monster crime, and urge our fellow to use the ballot to break the fetters from the limbs of our people.

3. We hold that the Constitution of the United States is an Anti-Slavery Constitution, and that when the people shall elect rulers who will administer the Government according to its spirit and its letter, such rulers will wield all their powers "to secure the blessings of liberty to ourselves and our posterity."

4. We hold to the right of the slave to secure his freedom at all hazards, "peaceably if he can, and forcibly if he must," and that all just law, human and divine, will stand by him in the struggle for his rights, although he may smite his oppressor or to the death in escaping from his chains.

5. We shall devote much earnest effort to the elevation of the free colored people of this country, by advocating for them the right of suffrage, by seeking to secure to them higher educational privileges, and by urging them to cultivate industry, manliness, and every private and patriotic virtue.

6. Our paper does not claim to be peculiarly religious in its character, but we believe in Christianity as a guide to faith and practice, and base our hopes for the redemption and salvation of the world upon the spread and practice of the principles of the Gospel of Christ. We shall, therefore, make large and constant drafts upon the Bible and the teachings of Jesus, for motives and incentives to the cultivation of justice, mercy, truth, and fraternity among men.

7. We propose to pay more attention than heretofore to the department of general literature, and to make our paper a source of practical information on all subjects of importance to our readers, and to give it the character of a general family paper, as well as an advocate of freedom and reform in the Church and State.

8. A marked and attractive feature of this paper for the year to come, will consist in the publication of a regular series of letters from its editor, Frederick Douglass, who is now on a lecture tour through England, Scotland and Ireland. These letters will commence immediately, and those who would have the full benefit of this most attractive feature in our columns for the year to come, should subscribe at once.

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PREMIUMS:

As an incentive to our friends, we propose to send any one of the popular books named below, to any person sending to the names of FIVE new subscribers. The names must be accompanied with the cash.

My Bondage and My Freedom, by Frederick Douglass.

The Lifting of the Veil, by H. R. Helper.

The Debate between Farnsworth Brown and Rev. Abram Payne.

The Life of Rev. J. W. Loguen.

In the absence of the Proprietor, all communications, whether on business or for publication, should be addressed to

LEWIS H. DOUGLASS,

ROCHESTER, N. Y.

25-4.

#### DEBATE.

There will be a debate upon the question, "Which has received the greatest amount of injustice from the hands of the American people, the Anglo-African or the Indian?" at Grand Hall, Myrtle avenue, Brooklyn, on Thursday, 12th inst., commencing at 8 o'clock P. M., precisely, by Messrs. John P. Sampson, W. B. Ellis, M. D., Thos M. Cardozo, Prof. Robert Hamilton, and others.

Prof. W. M. Wilson is expected to preside. A collection will be taken up to defray the expense of the occasion.

25-4.

#### THE EVERETT HOUSE ASSOCIATED

CLUB will give their first

GRAND COMPLIMENTARY BALL

in honor of the opening of the Everett House, on

TUESDAY EVENING, Jan. 17, 1860,

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METROPOLITAN ASSEMBLY ROOMS,

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B. L. LAYTON, Secretary.

EDWARD B. HUTCHISON



# The Weekly Anglo-African

VOL. I.—NO. 26.

NEW YORK, JANUARY 14, 1860.

PRICE FOUR CENTS.

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## THE TEACHING OF DEATH.

I saw my darling in calm slumber lying,  
His still, pale face so beautiful in death;  
So like sweet sleep, that, hushed from tears and  
sighing,  
I looked and listened to his gentle breath.  
His little hands, so white and thin, were folded,  
Clasping the purest flowers that love could  
bring;  
Never was marble in such beauty moulded—  
God and Death only make so fair a thing.  
I felt, in awe, that God and Death were present;  
I felt the presence of the world unseen;  
This life so poor, so vain, so evanescent,  
And that so grand, so holy and serene.  
I thought how God rejoiceth in His creatures,  
How He must love the beauty He hath made!  
Why should He suffer death to touch these  
features?  
Why let such graces in the dust be laid?  
Nay, but what influence of power creating  
Must be the Maker's on His kindly thought;  
What consciousness of right, thus calmly waiting  
For His own time to let His ways be known!  
Yea, all the ills which in this life we suffer,  
Yea, all the clouds which our sad hearts do  
raise  
In those calm moments, only seemed to offer  
Fresh reason for our confidence and praise.  
Because He seemed so high, so wise, so holy,  
And we so ignorant of our own needs,  
Mistaking good for evil; I thanked Him solely,  
That so above us were His ways and deeds!  
And in that room of death my soul drew nearer  
To the great presence of the things unseen;  
The deep, dark mystery of life grew clearer,  
Until all life and death I looked serene.  
And looked serene upon that lovely sleeper;  
Kissed the pale face, which silently had taught  
That death and sorrow bring us knowledge deeper.  
And deeper joy than this dear life had brought.  
So I gave up my babe's sweet, warm caresses,  
And laid him from my breast beneath the sod;  
My arms are empty, but my soul he blesses,  
And when I long for him I trust in God.

## Deferred Correspondence.

### COLORED ELDERS SEEKING WHITE PASTORS FOR COLORED CONGREGATIONS.

NUMBER TWO.

It is to be understood, in treating upon  
this subject, that we are not opposing the  
piety, usefulness, or sincerity of white pas-  
tors. Such is not our intention. There  
are many excellent men among them—  
men who are friends of our people, and  
men who would do all in their power for  
our civil and religious liberties. There is  
not a single Presbyterian or Congrega-  
tional minister among us but know this, and  
would most cheerfully acknowledge the  
fact; and so far as observation extends,  
as a general thing, their services in behalf  
of our people are acknowledged and ap-  
preciated. I make the statement that these  
traitors found in our churches, and particu-  
larly in the latitude from which I write  
these articles, may have no means by  
which they can injure our people or barter  
away by falsehood and misrepresentation  
our dearest interests.

We also call the attention of all who  
may read these lines to the fact that we  
are not so much as proscriptive in our ob-  
ject, in the caption which we have chosen  
as a text. We are not warring against  
white pastors, but we do make war upon  
colored elders in our churches who are  
guilty of the attempt to foist upon colored  
congregations white pastors. We protest  
against them and their abettors, whether  
white or black, either at the North or  
South; and whilst we do most emphatic-  
ally say to every white minister, however  
friendly he may be to us, "Sir, we don't  
intend that you shall be pastor over our  
churches; nevertheless we respect and re-  
gard you as a friend, and will willingly co-  
operate with you in every good work and  
word, and when our pulpits are vacant for  
the want of colored pastors our people will  
be happy to have you preach to them the  
Gospel of Jesus at such stated times as our  
elders or deacons may invite you."

These remarks have resulted from a ve-  
ry recent attempt made by the elders of a  
church to put (insidiously, too) a white  
pastor over a colored congregation in a  
Presbyterian church not ten miles from the

capitol at Washington, D. C. With the  
particulars of the attempt we are perfect-  
ly conversant, but purpose to withhold the  
names of the parties unless some further  
attempt be made by them, when we shall  
consider it a religious duty to expose them.  
The church itself is among the largest,  
most intelligent, and respectable, being  
comprised of families in the city of Wash-  
ington of standing and acknowledged re-  
spectability. For years it has been the  
settled conviction of the community, and  
in fact in other places, that the congrega-  
tion would never be contented until they  
obtained a white pastor. This is a mis-  
take. The fact is, a few people in it de-  
sire to have it so, and, to use the language  
of one of the members when speaking up  
on this subject, "their aspirations are after  
white men." Unfortunately for the peo-  
ple, out of the four elders there are with  
the few clamorous members to have a white  
man over them. Hence the current re-  
port.

We make this statement to defend that  
body of people from so grave a charge, as  
they are not guilty of the crime. We  
know whereof we affirm, for it is now  
known from a recent meeting by the elders  
for the purpose of insidiously foisting a  
white man upon them that these three col-  
ored traitors received such a rebuke from  
the congregation that, did they possess the  
sense of a green Irishman, they would re-  
sign their offices and go connect themselves  
with some congregation of white people, to  
be allowed a place in the gallery by them-  
selves, like so many lepers.

In our next we shall proceed to give  
some reasons why we should, as a class,  
religiously see to it that we retain a col-  
ored ministry, and hurl from every church  
any among us holding office who seek the  
destruction of a colored ministry.

WASHINGTON, D. C., Jan. 2, 1860.

## FORM COMMERCIAL ASSOCIATIONS.

MR. EDITOR:—The present condition and  
future prospects of our people have called  
forth the best talents of all men of enlar-  
ged views in this country. That we are an  
improving and growing class cannot be de-  
nied with truth; that we are not what we  
will be, nor what we ought to be, will be  
conceded also. We have met in conven-  
tions, we have discussed our rights, and  
talked of our wrongs. Having therefore  
consulted the symptoms of our disease, let  
us go on to apply some of the remedies.  
Why wait for our friends to do for us what  
none but ourselves can do? We are fill-  
ing some situations of profit in this coun-  
try; but there is one branch of industries  
enterprise that we have hitherto much ne-  
glected, and without which, in my view, no  
nation or class of men ever have become  
honored, wealthy, or respectable. That is  
commerce. In New York and Philadel-  
phia alone there is sufficient capital in the  
hands of our people to commence a suc-  
cessful commercial business, that would, in  
a short time, repay the adventure, and raise  
us as a class at least fifty per cent in the  
estimation of the community. The waves  
of the broad ocean are as favorable to us  
as to our white brethren. The islands  
where an exchange of commodities can be  
had are almost within speaking distance  
from us. Why, then, do we not form com-  
mercial clubs in the cities, charter or pur-  
chase vessels, man them, and enter into a  
competition for a trade that awaits us, and  
from which we would derive so much pecu-  
niary benefit.

JOHN BROWN.

MR. EDITOR:—Various opinions have  
been expressed upon the character of John  
Brown. Some call him felon, traitor, and  
murderer, and say that hanging was too  
good for him—that he ought to have been  
twice hanged. Others, though they dis-  
approve his mode of operation, and "by no  
means justify his conduct," attribute to him  
good motives, and admire his heroic de-  
portment—especially from the period of  
his capture to his death on the gallows.

In this latter opinion I concur, and by  
putting the most charitable construction on  
his motives, think I can trace in him some  
resemblance to an individual mentioned in  
scripture. The case referred to was that of  
our Savior, illegitimately to the question,  
"Who is my neighbor?" And, in order  
to draw the parallel, permit me to give the  
whole quotation: "A certain man went  
down from Jerusalem to Jericho, and fell  
among thieves, who stripped him of his  
raiment, and wounded him, and departed  
leaving him half dead. And by chance  
there came down a certain priest that way,  
and when he saw him he passed by on the  
other side. And likewise a Levite when  
he was at the place came and looked upon  
him, and passed by on the other side. But  
a certain Samaritan, as he journeyed, came  
where he was; and when he saw him he

had compassion on him, and went to him  
and bound up his wounds, pouring in oil  
and wine, and set him on his own beast,  
and brought him to an inn, and took care  
of him. And on the morrow, when he de-  
parted, he took out two pence and gave  
them to the host, and said unto him, Take  
care of him, and whatsoever thou spendest  
more, when I come again I will repay  
thee."

Now, let us look, without prejudice, at  
John Brown. As he journeyed through  
life, he came to a place where he saw, with  
his mental vision, four million of his fel-  
low beings, who, as he thought, had fallen  
among thieves, who had stripped them of  
their raiment of human rights, and wound-  
ed them, leaving them more than half dead,  
for he was told they had "no rights that  
white men were bound to respect." And,  
as he beheld them in this condition, he had  
compassion on them, and set them on his  
own beast, called the Declaration of Inde-  
pendence, which he believed was a sturdy  
beast, and able to carry the whole human  
family. So, being thus wounded, he en-  
deavored to bring them to an inn, where  
they might be taken care of; but instead  
of giving the host two pence, he gave his  
two sons, and then cheerfully gave up his  
own life for his colored "neighbors."

## OUR TRENTON LETTER.

TRENTON, Jan. 7, 1860.

MR. EDITOR:—Our city was visited about  
the 11th ult. by a man calling himself J.  
B. Baker, who represented himself as an  
exhorter in the A. M. E. Church. He preached  
in the evening, and afterward gave notice  
of his intention to open a singing school  
the next evening. Agreeable to notice,  
some sixty or seventy persons convened,  
and upwards of thirty of them gave him  
the price of a month's teaching, three shil-  
lings each, in advance. He also borrowed  
a carpet bag and shawl from the family  
with whom he boarded. The next morn-  
ing he started for Elizabeth, as he said,  
for the purpose of opening a school there,  
promising to return the next week and  
give them two lessons. The gentleman  
has not been seen or heard of since.

The ladies of Mount Zion A. M. E.  
Church held a fair during four days of the  
holiday week, and I have been told that  
they realized a handsome amount. Ordin-  
arily the people of Trenton are as highly  
taxed for voluntary contributions for be-  
nevolent purposes, as a community can  
be, and I think respond about as hand-  
somerly.

The Trenton Debating Association held  
their monthly lecture last Monday evening  
at the public school house, Belvidere St.  
It was well attended, and many expressed  
themselves highly delighted with the exer-  
cises of the evening. The question,  
"Which is the best calculated to advance  
our interests, Wealth or Education," was  
discussed with much spirit on both  
sides, and a decision given in favor of the  
party advocating education.

Our local press is still canvassing the  
acts of the Southern States for the suppres-  
sion of free speech and even free opinion,  
as far as they are able to ascertain it.  
The most recent acts spoken of are the ex-  
pulsion of the Rev. G. Fee, and a part of  
his congregation, from Kentucky, the Gov-  
ernor having refused protection to them;  
and the flogging, tarring and feathering of  
a Mr. Power in one of the Carolinas, he  
being a true Democrat from Philadelphia,  
for daring to meddle with the institution  
and with his masters (the leaders of the  
Democratic party) business, by saying that  
negroes should not be allowed the white  
slave's privilege of working as a mechanic.  
He forgot that there is a European principle  
extant in the Southern States, that labor  
is disgraceful and only fit for serfs and  
other chattel, and that so long as he labors  
as a mechanic or otherwise, he is on a level  
with slaves.

Mrs. PARTINGTON BETS.—"Where did you  
get so much money, Isaac?" said Mrs. Par-  
tington, as she shook a handful of copper  
coin before her, grinning all the while like  
a toad as he is. "Have you found the  
cornucopia, or has anybody given you a  
request?" "I got it from Bets," said he, chucking  
the coin into the air, and allowing half to  
clatter and rattle on the floor.  
"Get them from Bets, did you?" replied  
the old lady. "And who is Bets, that she  
should give you money? She must be  
some low creature, or you would not speak  
of her so disrespectfully. I hope you will  
not get led away by any desolate compan-  
ions, Isaac, and become an unworthy mem-  
ber of society."

"It is undeniable," says Prentice,  
"that in America it takes three to make a  
pair—he, she, and a hired girl. Had Adam  
been a modern there would have been a  
hired girl in Paradise to look after little  
Abel and 'raise Cain.'"

## A LITTLE WHILE.

Beyond the smiling and the weeping,  
I shall be soon;  
Beyond the waking and the sleeping,  
I shall be soon;  
Love, rest, and home,  
Sweet home!  
Lord, tarry not, but come.

Beyond the blooming and the fading,  
I shall be soon;  
Beyond the shining and the shading,  
Beyond the hoping and the dreading,  
I shall be soon;  
Love, rest, and home,  
Sweet home!  
Lord, tarry not, but come.

Beyond the rising and the setting,  
I shall be soon;  
Beyond the calming and the fretting,  
Beyond remembering and forgetting,  
I shall be soon;  
Love, rest, and home,  
Sweet home!  
Lord, tarry not, but come.

Beyond the parting and the meeting,  
I shall be soon;  
Beyond the farewell and the greeting,  
Beyond the pulse's fever-beating,  
I shall be soon;  
Love, rest, and home,  
Sweet home!  
Lord, tarry not, but come!

## JUSTICE CATRON ON THE QUESTION OF ENSLAVING FREE NEGROES.

A bill is pending before the Tennessee  
Legislature, aimed against free negroes,  
designing to either drive them from the  
State, or enslave them. Justice Catron,  
of the Supreme Court of the United States,  
has written to the Nashville "Union and  
American" the following letter, protesting  
against the passage of this infamous bill:

TO THE EDITOR OF THE UNION AND AMERICAN:  
DEAR SIR:—I have for several weeks  
past been anxiously waiting to hear what  
the views of your leading journal were on  
the bill pending before our Legislature,  
proposing to enslave, or drive from the  
State, the free colored population now  
amongst us. It provides that these per-  
sons shall be seized and sold, if found here  
after the first day of May next, if they are  
adults—and that the children shall be  
bound out, &c.; the adults are allowed to  
emigrate to Africa, in which case some  
slight aid is to be furnished by the State,  
to assist in their transportation; or, second-  
ly, they may seek a master and go into  
slavery.

Now, who are these people? There is  
not one in one hundred of them, to say the  
least, that has ever been a slave. Usually,  
their mothers, grandmothers, or great-  
grandmothers, were slaves, who were  
emancipated by masters for meritorious  
services, or from benevolent motives, by  
the courts of justice, and according to law.  
They all have a vested right to freedom by  
the judgments and decrees of courts. Un-  
der our Constitution of 1796, the free col-  
ored men voted at the polls. That the old  
Constitution extended to them, and pro-  
tected their rights to a certain extent, is  
free from doubt. But I pass by this ques-  
tion.

My objection to the bill is, that it pro-  
poses to commit an outrage, to perpetrate  
an oppression and cruelty. This is the  
plain truth, and it is idle to mince words  
to soften the fact. Let us look the propo-  
sition boldly in the face. This depressed  
and helpless portion of our population is  
designed to be driven out, or to be enslaved  
for life, and their property forfeited, as no  
slave can hold property. The mothers are  
to be sold, or driven away from their chil-  
dren, many of them infants. The children  
are to be bound out until they are twenty-  
one years of age, and then to leave the  
State or be sold; which means, that they  
are to be made slaves for life, in fact.  
Now, of these women and children, there  
is hardly one in ten that is of unmixed  
negro blood. Some are half white; many  
have half-white mothers, and white fathers,  
making a cast of 87½-100ths of white blood;  
many have a third cross, in whom the negro  
blood is almost extinct; such is the unfor-  
tunate truth. This description of people  
who were born free, and lived as free per-  
sons, are to be introduced as slaves into  
our families, or into our negro quarters,  
there to be under an overseer, or they are  
to be sold to the negro-trader and sent  
South, there to be whipped by overseers—  
and to preach rebellion in the negro quar-  
ters—as they will preach rebellion every-  
where that they may be driven to by this  
unjust law, whether it be amongst us here  
in Tennessee, or south of us on the cotton  
and sugar plantations, or in the Abolition  
meetings in the free States. Nor will the  
women be the least effective in preaching  
a crusade, when begging money in the  
North to relieve their children, left behind  
in this State, in bondage.

We are told that this "free-negro bill"  
is a politic, popular measure. Where is  
it popular? In what nook or corner of  
the State are the principles of humanity so  
deplorably deficient, that a majority of the  
whole inhabitants would commit an out-  
rage not committed in a Christian country  
of which history gives any account? In  
what country is it, this side of Africa, that  
the majority have enslaved the minority,  
sold the weak to the strong, and applied  
the proceeds of the sale to educate the  
children of the stronger side, as this bill  
proposes? It is an open assertion that  
"might makes right." It is re-opening the  
ancient slave trade, in fact. In that trade  
the strong carried off the weak, and sold them;  
and so it will be here, if this policy is car-  
ried out.

The people of the North ought to know  
that conduct, such as this, on the part of  
their representatives, pours so much con-  
tempt and odium on the American name,  
that, before long, no white statesman will  
be able to travel in Europe without ex-  
posing himself to the perpetual humiliation  
of being branded as a slave-driver. If  
sympathy for the negro will not in-  
duce the people of the North to over-  
throw the iniquitous government at Wash-  
ington, surely some regard for their own  
self-respect, and for the reputation of their  
country in the eyes of other nations, will  
induce them to require a change of rulers,  
and also a change of policy. The people  
of England do not and cannot understand  
the odious prejudice against color, and I  
believe nothing could more tend to dimi-  
nish those friendly feelings, which Heaven  
grant! they may always entertain towards  
your country, than the manifestation of  
such a detestable prejudice in their midst  
by those who are, or should be, appointed  
to protect Americans of every color and  
race.

If you have received these facts from  
any other source, you will, of course, make  
no use of this letter.  
Believe me to remain, very truly yours,  
F. W. CHESNON.

THE DECLARATION OF INDEPEN-  
DENCE.  
The greatest announcement affecting the  
interests of man ever made since the ad-  
vent of the Redeemer, was the synopsis of  
the rights of man, made by the immortal  
signers of the Declaration of Independence,  
on the 4th day of July, 1776.  
The announcement was antagonistic to  
the opinions of all former ages, and the  
then existing powers of this world. Rus-  
sel, Sidney, Milton, Cromwell, and Locke,  
were permitted to record the mount of dis-  
covery, and behold, as by prophetic sight,  
in the land of the setting sun, beyond the  
vast Atlantic, a people asserting what  
these philosophers believed; that all men  
were created free and equal, and possessed  
of certain inalienable rights, amongst  
which were life, liberty, and the pursuit of  
happiness. What they hoped for man, we  
have seen and heard. When this sublime  
declaration was made on the 4th of July,  
1776, it was high treason, and political  
atheism, in every other government on  
earth.  
To all other governments with birth-  
born kings, birth-born legislators, birth-  
born judges; this declaration of the Amer-  
ican revolutions was a thousand times more  
formidable, than war or revolution itself.  
This was a great fundamental proposition,  
placing all men on a level, and as equals,  
in the start of the journey of existence;  
stating the value, the riches of their ele-  
mental capital, which no insolvency could  
divest, no bankruptcy carry away. Slav-  
ery, or the inheritable dominion of man  
over man, with its complicated train of  
travelling dependencies, artificial distinc-  
tion, the iron-railing of caste, were in one  
day, by the great proposition of the 4th of  
July, struck down as false in principle.  
This was the sentiment of a New World,  
and the signers of the great human being  
postulatum, spoke for themselves, and the  
unborn nations of this great continent, re-  
presenting this great Americanism of the  
new hemisphere. The glorious sound  
went careering through the world, that  
all men were created free and equal. The  
Massachusetts slave heard its music, and  
joined in the chorus, and his freedom was  
confessed. The slaves of New York and  
Pennsylvania listened to the joyful acclaim;  
the man-chattel of New Hampshire caught  
the still-smaller voice, and joined in thanks  
to Heaven, that all were free. Congress  
caught the sound, and said, the African  
slave trade should cease on our part for-  
ever, and that no slave should tread the  
States of Ohio, Illinois, Indiana, Michigan,  
and the territories of Wisconsin and Iowa.  
The angel of deliverance flew with the  
mighty scroll in her right hand over valley  
and mountain to the vast lands of Mexico,  
and proclaimed from the summit of her  
smoking volcanoes, that all men were born  
free and equal; and in one day, 60,000  
black slaves, and two millions of enslaved  
Indians, in their reparations, in the  
mountains, in the mines, in the workshops,  
and on the roads, in their chains, heard the  
glorious decree, and they all in chorus  
joined, and sung, "that all men are created  
free and equal," and in that instant they  
stood up free. The angel cried again in  
Guatemala and Peru, from the depth of the  
blue heavens, "that all men were created  
free." The black and red slave heard his  
voice, from the mountain and the mine, the  
hill and the hollow, that all men were cre-  
ated free and equal, and their fetters fell  
from their delivered hands as they lifted  
them to Heaven; and then they sung, "all  
men are created free and equal," for they  
were free.

Along upon the mighty Andes the angel  
flew, and from Chimborazo's icy top, she  
cried again so loud and long, that the tens  
of thousands of poor bondsmen of Chili  
heard, some in those unvisited regions,  
subterranean, damp, dreary, digging gold  
ore and veins of silver, far under the floor  
of the roaring Pacific, who never saw light;  
while others were delving in the depths and  
bowels of the Andes, to satisfy the accursed  
thirst of gold; others in smelting-houses  
loaded with chains; others driving, as serfs,  
their master's flocks of goats and sheep on  
the mountain's side, and the loaded mule  
along; others with loads upon their heads,  
in the rounds of common life, who were  
out their being for thankless masters; oth-  
ers to galleys chained; others bound to  
posts, whose backs were being scourged;  
others in a deferential form were listening  
to the raging words of graceless masters.  
All heard the long and loud trumpet sound,  
"that all men were created free and equal."

## AMERICA DISGRACED ABROAD.

LONDON, Dec. 16, 1859.

MY DEAR SIR:—The English news-  
papers—and especially the "Morning Star"  
—will have made you acquainted with the  
infamous treatment to which several ladies  
and gentlemen of color have recently been  
subjected by the American Embassy. In  
Miss Remond's case, you will find that the  
gentlemanly Secretary of the Legation not  
only refused to grant her a passport, but  
threatened to have her put out of the door,  
because she indignantly protested against  
the injustice with which she was visited.  
My object in writing is not to make you  
acquainted with facts which you must  
already be familiar, but to state some cir-  
cumstances that occurred after Miss Re-  
mond's visit. An American gentleman,  
well known to yourself, but who does not  
wish to have his name published, called at  
the Embassy with a view to obtain a pas-  
port for a lady and a gentleman of color,  
the latter being desirous of traveling on the  
continent for the benefit of his health,  
which is in a very precarious state. Our  
American friend stated that his object was  
of a twofold character. In the first place,  
he wished to be of service to persons who  
had substantial claims upon his sympathy  
and assistance; and then, again, he was  
anxious, if possible, to save his country  
from contumely and disgrace. Influenced  
by these laudable motives, he applied to  
the Secretary of the Legation for a pas-  
port, assuring him, in reply to inquiries  
which he made, that the persons for whom  
he wanted were American citizens. He,  
of course, contended that, as they were citi-  
zens of Massachusetts, they were also citi-  
zens of the United States, and were en-  
titled to all the courtesies and privileges of  
such a position, the Dred Scott decision  
(as it appears to be improperly designated)  
notwithstanding. But the diplomatic mind  
could not or was afraid to perceive the  
force of this logic, most probably the lat-  
ter, because the Secretary confessed that  
he was acting upon instructions received  
from his own government. Our friend then  
endeavored to induce him to write to the  
French Consul-General, stating the difficul-  
ty in which his instructions placed him,  
and asking that functionary to grant  
the passports. This suggestion he re-  
fused to consider; but, of course, he did  
not act upon it. In the meanwhile, our  
friend first wrote, and then went himself  
to the French Consul, who, when the cir-  
cumstances were explained, most cheer-  
fully granted a passport, and said, more-  
over, that he had written or should write to  
his own government, asking for power to  
deal with this special class of cases. Thus,  
from French Imperialism the colored man  
obtains those rights which are indignantly  
denied to him by Republican America.

All around the whips and fetters fell, and  
in one joyful hour, in time, up went the  
glorious chorus of response from men who  
were slaves no more, who said and sung,  
"all men are created free and equal." The  
joyful proclamation, by the angel made,  
and the sublime chorals, and humanity's  
reply, rolled over the great mountain, and  
down its eastern slant, and the slaves of  
Guayquil, Columbia, Venezuela, and Bo-  
livia, learnt to sing the holy notes, "that  
all men are created free and equal;" and  
in one day deliverance came to all these  
sons of sorrow and of toil. The angel then  
to the West Indies flew, and the men of  
Hayti said, throughout that island, all men  
are free, and one million stood up unen-  
chained; the anthem of deliverance was sung  
in each British Isle on the 1st of August,  
1838, and 800,000 slaves in one moment  
became 800,000 British Freemen. The  
angel flew to the Cape of Good Hope, and  
sang her celestial song, and in one day,  
100,000 bondmen cried from the Cape in-  
land 600 miles East and West, from sea  
to sea, "we are all free." The angel bal-  
anced on his pinions, flew and cried in the  
ears of the Bey of Tunis, and in the Egyp-  
tian Ali Pasha's, "that all men are created  
free and equal." These sons of Malomet  
heard, and the Heaven-made decree obeyed,  
and in those lands of darkness and of  
death, in one day each slave cried out, "I  
am free!" On the 1st of April, 1844, the  
angel of peace and good will towards men,  
blew a loud and longer blast than he ever  
dred millions of the East Indies, saying,  
"all men were created free and equal." In  
a moment the hereditary serf, the caste-  
marked millions, and slaves by descent,  
for ages, in all 12,000,000 told, started in-  
to life and joy, amidst rattling chains and  
broken fetters falling from them, their eyes  
streaming with tears, grateful to Heaven  
as they flowed, and they all joined in the  
glorious song which they now sing, "that  
all men are created free," and "that they  
were slaves no more."—Alvan Stewart.

## MY LABOR-SAVING HUSBAND.

Some husbands are more plagues than  
profit, and make vastly more work than  
they do; but mine is one to brag about.  
When I was married—to my shame be it  
spoken, I had never made a loaf of bread  
or a pie. I had no idea of saving time or  
saving work. But I had a husband who  
had love enough to bear with my simplic-  
ity, and not scold when the bread was burn-  
ed and the pie not fit to eat. Going into  
the kitchen one morning, he saw me bak-  
ing buckwheat cakes and greasing the  
griddle with a piece of pork, and the end of  
a fork. He said nothing, but went into  
the wood-house, and soon returned with a  
smoothly-whittled stick, about six inches  
long, through the split end of which he had  
passed a folded strip of white cloth, and  
then wound it round the stick. I had a con-  
trivance which could be dipped in melted  
grease, and put it smoothly over the grid-  
dle.

One day he saw me scouring knives  
with a piece of cloth. "Dear me," said he,  
"you will surely cut your fingers." So he  
contrived a machine by nailing a broad  
piece of cork to a spoon for a handle, sink-  
ing the nail into the cork so far that it  
should not touch the knife. This lifts the  
hand from the knife, and does not cramp  
the fingers.

I used to call him occasionally to thrack  
over the heavy mattress and straw bed for  
me. "What a nuisance!" he exclaimed,  
and so replaced them by a spring mattress.  
Of all the nice things for beds, this is the  
best. It is always in place, requires no  
shaking up, and it requires only three  
minutes to replace the bedclothes, and the  
bed is made. It always looks round, and  
inviting, and gently yields to the weight  
of the sleeper.

He saw the dish-towels hanging helter-  
skelter: around the kitchen stove, and  
forthwith made the most convenient hang-  
ing-frame, over the wood-box, where it can  
take up no room, and is near the stove.  
Here the towels hang smoothly, and are  
always in place.

I fretted because my refrigerator had no  
shelves, and I could not make room for all  
the meat, butter, and milk. So he made  
two racks, and fitted ventilating shelves  
from one to the other. The shelves are  
ventilated by being thickly bored with gun  
holes, and can be removed for scrub-  
bing.

He is troubled to see me sew, sew, and  
stitch, and makes sewing-machines the con-  
stant topic of conversation. He reads to  
me every advertisement and every letter  
from women who praise them in the pa-  
pers. If he could make one, I should be  
in possession of one immediately; but as  
he cannot, I must wait till "the ship comes  
in."

These are some of the ways by which  
he lightens the labor of the house. Would  
that more husbands were like him. Per-  
haps another time I shall tell you how he  
contrives his own garden tools, and saves  
time and money by his ingenuity.—Ohio  
Farmer.

A NEW MACHINE.—"I've got a new ma-  
chine," said a Yankee pedler, "for picking  
bones out of fishes. Now, I tell you, it's a  
little the darndest thing you ever did see.  
All you have to do is to set it on the table  
and turn a crank, and the fish flies right  
down your throat, and the bones right up  
under the grate." Well, there was a country  
"green-horn" got hold of it the other day,  
and he turned the crank the wrong way,  
and I tell you, the way the bones flew  
down his throat was awful; why, it stuck  
that fellow so full of bones that he couldn't  
get his shirt off for a whole week."

Advertisements for this paper must be accompanied by the cash.  
Copies of this paper can be purchased of the news-dealers everywhere.

## HOWLS OF THE SERVILE PRESS.

Nothing can exceed the writhings and contortions, the yells and howls of the Northern servile press, since the great movement of the American liberator, John Brown. The New York "Herald," the leader of the whole pack, sends up a continuous combination of savage growlings and lamentable groanings, that now and then extend into howls which are truly terrible. These extremes occur when it is hard pressed or cornered by its contemporaries, or angered by disappointment; and its calculations are so often either carelessly or loosely made up, and so frequently made upon everything and upon every bad side of everything, that it is often—we may safely say almost invariably—destined to disappointment.

The negro question, in its varied phases, just now, is the great bone over which it is snarling, while all the little servile curs yelping to the same tune through the country, like so many demi-devils on their way to perdition. Negro insurrections, negro slaves, negro freemen, negro inferiority, negro content, negro discontent, underground railroads, Canada, England, Virginia, the South, Congress, irrepressible conflict—these are its daily sustenance. Without these it could not exist a moment. One day it belches forth an account of all the negro insurrections that have taken place in America from the commencement to the present day. In its anxiety and its torture, this satanic press may have forgotten that these so-called insurrections are but the throbbings of a long outraged people after a liberty that they will have some day, despite of men or devils, and that, by these continual reminders, they will be wrought upon the more speedily to execute their work and effect their purpose.

Then, again, we have served up a long and deplorable diatribe on the underground railroad, suffering fugitives in Canada, &c. In this last howl it tells most woeful stories (the old ones, of course, rehearsed and always on hand) about the idleness and thriftlessness, poverty, starvation, and wretchedness of the blacks in Canada. In its anxiety to make out a case, it leaves no stone unturned, and rakes in every nook and corner of an indigent but struggling people whose better portion of life and sweat and toil has been spent among and for a gang of white thieves, rascals, and tyrants in the Southern States of this Union.

And yet what does this satanic press make out? Simply nothing. It is enabled to present a few isolated cases of want—want in mid winter, away in the dreary regions of Canada, among a class of men who, leaving all their long years of labor behind, stripped and naked, without a penny, have fled for liberty's sake from their accursed oppression. What devilish spirit is it that would hunt down such men, thus loving liberty, because they are black men who dare so much for liberty's sake? Who but the veriest of knaves or the vilest of fools that God has permitted to live and breathe, would marvel at the greatest conceivable amount of want in these poor fleeing fugitives' homes at such a time as this; and yet such is not the case. These self-liberated men, we have the highest authority for saying, arrive in Canada at the rate of one hundred per month.

"Every attempt," says this servile journal, "to steal the blacks away from their Southern masters and place them in Canada, and make them equal to the refined Caucasian, is futile and wicked." Refined Caucasian! We read in the city journals of authority that over four thousand white paupers applied for and received aid in one day, and this too on the same day that the "Herald" puts forth its famous tissue of garbled statements and huge lies about a few suffering fugitives, who are as a drop in the bucket when compared to the thousands of thrifty self-emancipated colored men this day in Canada.

What will this satanic majesty of the servile press do with this one fact among a thousand that can be mentioned, of one single day's want, starvation, and suffering among what it is pleased to term the refined and superior Caucasian race, and this, too, in enlightened New York?

There is theft, too, among the fugitives in Canada, says this servile journal. Would it not be well, for the sake of further comparison, for this satanic press to look now and then into and serve up to the public the statistics of theft in Caucasian New York? And while we are at it, there is murder, too; but we believe there is nothing said about murder among the negroes in Canada. But still we insist that these maligners of the black man in Canada shall look in at the city Tombs, and count the white-throats there, fattening at the public expense for the gallows, and while they are at it pursue their examination as far as our State prisons, and ascertain in addition the number who have escaped there, but who, notwithstanding, are entitled to the same fate.

But then, says the "Herald," in the conclusion of its diatribe, "gentlemen of high standing and position in Canada refuse to say that these negroes make bad citizens, and they are guarded in all they say in reference to them" (the negroes). Gentle men of high standing and position in Canada, we opine, are in no haste to stultify themselves and do an injury to an unoffending but loyal and struggling class of their citizens for the frowns or favors of the whole satanic press of this Union. Let them croak on. It will avail them but little in the direction of Canada.

## THE "IRREPRESSIBLE CONFLICT."

Whether William H. Seward shall reach the Presidency *de jure* or not, he stands forth already as one—nay, as the king of the hour—more discussed, more hated, more feared, more loved, than any other living man among the American people. From the political throne on which he sits by right of his astute and sagacious intellect, he issues edicts which are listened to and obeyed as implicitly as if he was a crowned king, backed by hereditary authority and an immense standing army. Nay, his sayings go forth with an authority which kings seldom exercise, and which belongs rather to the category of the oracles of old, which were so potent, especially in Greece. Looking back to the sayings of our great political masters, Jefferson, the Adamses, Jackson, Webster, and Calhoun, we find no short, terse sayings of theirs which have arrested the public attention and passed at once into common language in like manner as the "Higher Law" and "Irrepressible Conflict" of Mr. Seward. And the reason seems to be that while the sayings of others are either partisan or, at most, but part of the truth, the utterances of Mr. Seward are beyond the limits and the aspirations of party, and embrace the whole truth firmly spoken. For an acknowledged aspirant for the Presidency, while the canvass had scarcely begun, to announce the two sayings we have quoted, was an act as daring as the seizure of Harper's Ferry; and as these phrases pass from lip to lip and ear to ear throughout the land, there passes along with them all the excitement and not a little of the admiration which men involuntarily render to heroic daring.

The "irrepressible conflict" is going on, not only in high places but in the by-ways, in the North as well as in the South. And earnestly as mere politicians, in their short-sightedness, may endeavor to isolate John Brown from Wm. H. Seward, the endeavor is as vain as would be the attempt to separate lightning from the thunder-bolt. The "irrepressible conflict" is producing strange contraries in legislation. In Massachusetts Gov. Banks has just vetoed a bill to organize a black regiment in that State, while in Virginia the Legislature is about to introduce a bill to organize a regiment of free blacks to protect the State against Abolition emissaries. These free blacks are to have the privilege of testifying in courts of law against such *whites* as they may accuse of Abolitionism. Virginia evidently knows where to find her best men. We earnestly hope the law will pass. We regard it as of infinitely greater importance that there shall be a well-drilled and efficient black regiment in Virginia than in Massachusetts, and we would add, "Well done, John Brown!" if we did not fear such exclamation would prevent the passage of the bill.

The "irrepressible conflict" has reached even the remote district of the United States called Long Island, hitherto distinguished mostly for the production of Carthaginian brethren denominated "rooty." We are indebted for the following (except the swearing part) to the distinguished pastor of Shiloh Church, in this city: A member of that church, a native of North Carolina, having missed the cars at Jamaica, started thence on foot for Brooklyn. On his way he was obligingly taken up by an Irishman, who was driving a large empty wagon. In the wagon was another man, who proved to be an American. The Irishman sat in the middle, and the others at either side of him. The road was heavy with mud. As in every other case where three men have been thrown together "promiscuously," John Brown became the subject of conversation, which was nearly as follows:

*Irishman*—"Sure, and I think John Brown was right. He was a noble and glorious old man to risk his life and his sons' lives to give liberty to the slaves; he suffered martyrdom like an old hero as he was."

*White American*—"I think so too; and it was an act of cowardly fear on the part of Virginia to take the life of one of the best and purest patriots, after Washington, that America has ever produced."

*Black American*—"Well, gentlemen, I must differ from you both. I know that slavery is a great evil, but law is law, and I don't think that John Brown had any right to go down with arms and violate the law."

The sentence was suddenly interrupted by a severe blow on the side of the speaker's head, who, as he felt himself in mid-air and then floundering in the mud, heard the following:

"Take that, ye d—d nigger, if ye dare spake disrespectfully of a man who has shed his blood for your race!"

The colored brother, who was really a warm and grateful admirer of John, and had disguised his sentiments in order to draw out his companions, soon gathered himself up, and ran after the wagon "to explain." As he touched the tail-board to leap in, the Irishman drew a revolver and threatened instant death.

The last instance of the "irrepressible conflict" which we shall relate occurred in a marble palace in Broadway—no less a place than S—t's immense dry-goods establishment. The "Herald" announced the other day that the principal of that establishment had recently been obliged to discharge fifty clerks in consequence of the great falling off in his Southern trade. The "Tribune" suggested that these clerks were probably in the city retail department, which had fallen off in consequence of the active part which Mr. S—t had taken in the recent Union meeting. The "Post" announced that so far from the Southern trade falling off in that house it had been obliged to add some forty clerks (doubtless all sound on the goose) to the Southern department, in consequence of increased orders from that section. Here is just such a dust and contradiction as would spring up from an "irrepressible conflict." We, being anxious to get at the exact truth on the subject, sent our reporter, who brought back the following statement, which may be relied on:

Mr. S—t, the principal of the house, is, like Charles O'Connor, John Mitchell, and Thomas F. Meagher, a Celt—and read-headed at that. Their real affinity with the slaveholders lies not in their greed for gold, but in the servile blood which courses through their veins. Unlike the nobler men of their race, the Burkes, O'Connells, and Curran, they cannot rise to the atmosphere of universal emancipation. So Mr. S—t's establishment has been for years a plantation on Broadway. He carries his driver's whip on the end of his tongue, stinging with his coarse vituperation as deeply into the souls as the negro driver would into the bodies of his servants. In the upholstering department was a worthy, upright, and excellent clerk, who had held his situation some six years. He had borne Mr. S—t as he might until a week or two ago, when, probably, he had been reading the Gospel according to John Brown; and when, in one of his driver moods, Mr. S—t lighted on him with language so abusive and insulting that the clerk, in a moment of frenzy, clenched his fist, drew it suddenly away from the side of Mr. S—t's head, and the merchant millionaire lay sprawling on his own marble floor. The forty odd clerks of the department who witnessed this scene did not seize hold of their audacious brother and lynch him. Far from it—some even went the length of an "irrepressible snicker." Next pay-day they were all dismissed. Their "treason" was promptly punished.

Fearing that Mr. S—t's modesty will prevent him from publishing this glorious Union meeting in the South, we hope it will "go the rounds," that his distinguished merits may be duly appreciated and rewarded. Who knows but that he may yet have the honor of a monument at Harper's Ferry, with an inscription written by Gov. Wise. Virginia, the dear old mammy, nursing mother, who recently welcomed her withered paps the darling babies who screamed so at their "teething" in Philadelphia, can surely afford to adopt Mr. A. T. S—t as a worthy son.

## A NEW DIVISION OF THE STATES.

Hitherto the American people have been content with the simple division of the States into slave and free. Although we have through our columns more than once proclaimed the fact that the free Northern States were fast becoming slave, with this difference, that the slaves were white and the slavery voluntary, and hence the more degrading, little did we suppose that the same fact would be so soon announced from the American Senate. Senator Mason, of Virginia, an undoubted leader among American statesmen from the Southern side, rose in his seat in the Senate the other day and deliberately—and we think not inappropriately—applied to the free States the appellation, "the servile States." "If," said he, "the Southern States are to be known by the name of slave States, and we of the South, since we own our laborers, do not object to it, I know of no reason why the North should object to the appellation 'servile States' to their section, since they have a servile white class there, which I and gentlemen present well know."

Senator Mason significantly and boldly pointed his finger at this class of white men in the North—and we regret to say that it seems to be increasing—who do all the dirty work and wallow in the lowest filth at the bidding of these same Southern Senators. We think, however, the taunt is ungrateful. But no matter; the superior has no right to be grateful to the inferior, and Senator Mason and his coadjutors had nothing to lose by this bold announcement. These plant tools will pull on in the harness of their degradation just the same.

We do not care how low the poor wretches bow their necks to their voluntary burdens, nor how sharp such men as Senator Mason crack the political whip over their heads. What we object to is that they shall ever obtain sufficient numerical strength, or this State at least ever become so morally enfeebled, as to be dragged down to complete servility to the oppressive and insolent South. That is all. Meanwhile, let Senator Mason and his coadjutors go on with their work of mapping out the servile States, and let the work be fairly done, that the world may know them and become more thoroughly acquainted with the political geography of our Republic.

## DECLINE OF THE REPUBLIC.

We are not disposed to make merry over either the trials or troubles, or the weaknesses or even the ultimate fate of our slave-holding, man-oppressing, and almost already God-forsaken Republic. We would, were it in our power, rather help her out of her difficulties, though knowing full well that all of them center in and grow out of her deep, continued injury and wrong to us. Not a difficulty existing in the bosom of this nation to-day, but has its direct root in the injustice to the black man; and not a single one of these difficulties can ever be thoroughly overcome by any process that man can devise, until full justice is done to the injured black man—the same justice and equity that is dealt out to every other man in the Republic, be he who he may.

This equity and this justice is the basis of the Republic, to depart from which is to wholly undermine it, and let it down to worse than chaos. Let the nation remember this. Let it look well to it. If there be a government now existing on earth that is proving to the world its incapacity for self-government or for anything else but great iniquity and failure, it is this, our vain boasted Republic. Turn whatsoever way you will, and you find but the signs of failure and the seeds of disorganization and dissolution. In the councils of the State or the nation; in the judicial halls or the sacred sanctuary; in the counting-room or at the work-bench, the signs of disorganization and dissolution, and final failure, stare you in the face. On the factors' loom and in the merchant's ledger is being more and more palpably written the sentence, "The Republic is a failure." And all this has come to pass because of the iniquity of slavery and the increasing barbarity of the American people, consequent from slavery.

Let the nation dispose itself to wade deeper and deeper into this sink of oppression and wrong; let it bind tighter and tighter its chains of wrong upon the black man; let it rule him out of all his rights and title to citizenship, to manhood; let it drag him down to a condition below that of the brute if it dare or can, and when it shall have succeeded, our word for it, the nation itself must go down with him. There is no power in heaven or among men that can save it. That day, when the black man, tortured and ground down, is thus sunken, no matter when, then is the requiem of this Republic sung. Push on gentlemen; oppressors, disorganizers, demagogues and cheats; as you do so, remember that every step you force the black man down, you and all that is dear to you, must go down with him. You cannot destroy him and preserve yourselves. Impossible!

## THE FAIR IN HARTFORD.

The "Daily Courant" of the 6th inst. says: "The fair in aid of the Pearl Street Methodist Church closed last evening. It had been managed in an unexceptionable manner, the hall trimmed with evergreen, and the tables covered with fancy articles of service or fancy. Last evening, an exhibition of dialogues, recitations, and song, was interspersed among the commercial business of the fair. During the short visit we were enabled to make, Mr. J. C. Cooper recited a soliloquy from Hamlet. Psalm of Life, by Chas. Cross; The Righteous Child, by Julia Johnson; Irish Courtship, a dialogue well rendered and well received, by Thomas Griffin and Thomas Davis; The Seminole's Reply, by H. H. Griffin; Napoleon, spoken very well indeed, by a blind boy, James Ross; Memory and the Stranger, a dialogue in verse, which was given in good style by Misses Eliza Jackson and Grace Paul; and the Burial of the Indian Girl, by Adelaide Ross. The fair succeeded well and cleared \$106 above expenses."

THE INSURRECTION IN BOLIVAR, MO.—The Bolivar "Pilot" of the 31st ult. contains a short paragraph giving the particulars of the brickbat insurrection at that place, which was announced with so much flourish by the telegraph from Warsaw. The affair was extremely trivial, hardly amounting to a respectable Christmas frolic. The negroes, being rather too much inspired by their Christmas potations, became a little obstreperous, and came in conflict with a party of whites. The collision resulted in an exchange of several shots. No one was harmed, and the affair was easily settled.

A ROYAL VISITOR.—His Royal Highness Prince of Coburg, cousin to Prince Albert, attended divine worship at Shiloh Presbyterian Church on last Sabbath evening. He was accompanied by a colored servant in splendid livery, and several other attendants. The royal stranger paid careful attention to all the services, and especially to an eloquent discourse by Mr. John B. Reeve, a member of the Union Theological Seminary, of this city.

AN ABOLITION SOLDIER IN VIRGINIA.—A man named Hall, living in Virginia, about fifteen miles from Newtown, Md., and who was lately elected Captain of a militia company, has been accused of abolition affinities. Letters were found in his possession with John Brown's signature attached, thereby affording proof of the charge. It is said he forged Gov. Wise's name in order to obtain arms.

## THE OTTAWA RESCUERS.

In the early part of last Fall, James Gray ran away from his master, in Missouri, and succeeded in reaching Sandoval, Marion County, Ill., where he was seized by three men, who attempted to kidnap him, not knowing that he was a fugitive slave. An old man named Roots became acquainted with the circumstances, and obliged the kidnappers to commit their captive to the Union County jail, whence he was subsequently taken, on a writ of *habeas corpus*. As he was about to be remanded on a writ which had been obtained to meet this emergency, the crowd which had thronged the Court-house determined to take the law into their own hands, and passed him into Canada by the Underground Railroad. It was alleged that Joseph Stout blocked up the way; that Hossack was found near the carriage; that Smith and Campbell drove the carriage, and that Chamberlain was at a meeting of the rescuers the night before.

Three of those persons, John Hossack, Dr. Joseph Stout and James Stout, who had been indicted for having been concerned in this rescue, were on Monday taken to Chicago by United States Marshal Hosmer. The "Journal" says the Marshal made the arrest of James Stout by notifying him that he had a writ for him. He then deputized the entire Democratic population of Ottawa to act as United States Marshals, with power to arrest. After accomplishing this act of universal bravery, he notified Dr. James Stout at 2 o'clock that he had a writ for him, in no instance serving it in person. He then sent word to Mr. Hossack at his office that he had a writ for him, and wanted him to come up to the Geiger House. Hossack sent word that if he wanted him he must bring a carriage and get him. The valiant Deputy, the two rescuers, Stout, and a cloud of newly-appointed deputies, accordingly went down in an omnibus to Mr. Hossack's office. The Federal functionary remained in the omnibus, with his hand on his revolver, while some of his deputies went in and got Mr. H. The omnibus then moved off to Mr. King's residence, another of the "rescuers," but Mr. K. was not at home, and the valiant Marshal concluded it wasn't best to wait for him, or to call for the other three rescuers, and accordingly hurried to the depot. Arrived at the depot they were met by an immense course of citizens. Speeches were made by Senator B. C. Cook, Rev. George W. Bassett, Bronson Murray, and others, expressing sympathy with them, denouncing the Fugitive Slave law and the officers who executed it. The procession to the cars was formed and headed by Deputy United States Marshal Hosmer, Dr. Stout, John Hossack and James Stout. After calling them out upon the platform, the citizens gave them three rousing cheers each. They got aboard and the train moved on. They arrived here without anything of moment occurring. After getting to the depot, they remained there until Hosmer had provided them with a carriage, assuring him that they wouldn't run away. They were then escorted to the jail, where they now are, awaiting trial, for they invincibly refuse to give bail, as they consider they committed no crime. They are all fine-looking men, and rank among the wealthiest and best citizens of Ottawa. They have been very kindly cared for by the Sheriff, and inform us that they have found hosts of friends already. The best legal advice has been offered them, and everything done to conduce to their comfort. In reference to a statement that Marshal Hosmer was obliged to draw his pistol to defend himself, they wish us to state is a lie; that there was no violence threatened, but if he had drawn his pistol, that he would have been shaken out of his boots.

FRED DOUGLASS AND THE HARPER'S FERRY INSURRECTION.—The Rev. R. L. Carpenter, of Halifax, at which town Frederick Douglass is at present staying, states that the latter was concerned in the recent insurrection in the following way only:

He is charged by Capt. Cook with having abetted the Harper's Ferry insurrection, and then deserting it. As he has informed the American public by letter, which has appeared in many of their papers, Capt. Cook is wholly unknown to him, and his accusation is untrue. Unless Capt. Cook was a person who once called on him with Capt. Brown, he does not even know who he is.

With Capt. Brown Mr. Douglass has long been very intimate, and he entirely approved of his plan of helping the slaves to escape to the mountains, and secure their freedom. He was cognizant with Harper's Ferry plan, but did his utmost to dissuade him from it. In his anxiety to avert what he deemed an impracticable scheme, he went about a month before the event, to visit Capt. Brown at Chambersburg, about twenty-eight miles from Harper's Ferry. His arguments were, however, unavailing; and his visits would not doubt be taken as an evidence that he was a party to the plan. He is in no way, therefore, mixed up with the insurrection, except in so far that he did not betray his knowledge of it, and he is not in any way chargeable of deserting Capt. Brown, since Capt. Brown well knew that he was opposed to it.

AN INDIGNANT MEETING in regard to O'Connor's union meeting speech will be held next Thursday evening, the 19th inst., at the Assembly Rooms, 178 Prince street. Rev. H. H. Garnet will preside, and the meeting will be addressed by several distinguished speakers.

## Home Correspondence.

## OUR PHILADELPHIA LETTER.

PHILADELPHIA, Jan. 9, 1860.

MR. EDITOR.—Mr. Redman Faucet was to have lectured before the Banneker Institute on Tuesday evening last, but was prevented from doing so by the freezing of the water in the gas-meter of the hall. The gas would not burn, and the persons who assembled to hear the lecture went away disappointed.

On the same evening, Rev. J. B. Smith, M. D., of New Bedford, Mass., lectured to a packed audience in the basement of Bethel Church, on "African Civilization," touching upon several kindred subjects, for the lecturer attempted to discuss the whole question of slavery before he reached the main topic. The regular exercises were commenced by singing the hymn, "From Greenland's icy mountains," which was followed by a lengthy prayer by the lecturer, in which much ardor was manifested. He prayed for "those who differ from us in opinion, that they may be changed, and that our little bickerings may cease," &c. The lecture was delivered in a pleasing style, though not very graceful manner. The arguments were precisely the same as those used by colonizationists, only they were rather sparsely distributed—meted out in small portions to suit the occasion. I will not give the points in the argument, for none of them were new to me. I will say, however, that the lecturer laid much stress upon the growing of cotton in Africa, and exhibited a specimen of the raw material, which he said was raised there, and also a piece of cotton fabric, manufactured (he said) in Massachusetts, from the same cotton. He also stated that "we (the A. C. S.) have met strong objections—that is, the outsiders—but I have not yet heard an argument strong enough to convince me that the raising of cotton in Africa will ever materially effect slavery in the United States. Be it remembered, however, that no considerable argument was attempted on this occasion to prove that point. When the lecturer had concluded, he gave notice that he was prepared to receive any questions that might be put to him. Mr. George W. Gaines requested him to read a letter which he (Mr. G.) had received from Robt. Campbell, now in Africa. Mr. Smith read the letter amid much merriment, for it did not run parallel with the lecture. The letter was dated at Abeokuta, Nov. 3, 1859, and reads as follows:

PROF. CAMPBELL'S LETTER.

"I am sorry that I have been unable to write you before this time. It is not through forgetfulness, but because when the mail is about closing here I have so many business letters to write which must be written, that I have no time for anything else. My arrival at Lagos was on the 21st of July, so that I have now been here nearly three months and a half. One month of this time was spent at Lagos, and the remainder where I am at present—Abeokuta.

You are anxious to know what I think of the place, of course. Of Lagos or any other place on the coast I think very poorly. I would never advise any person who was not prepared for great suffering to attempt to make any such place their home. I have seen Bathurst, on the Gambia, Sierra Leone, Cape Palmas, Cape Coast, Castle Acre, and Lagos. All these places are very unhealthy, and I myself would never live in one of them, much less with my family. Nevertheless, if any one is prepared to suffer and would run the risk of dying, much money can be made in any one of them by trading, provided the party has sufficient capital. After some time one might even enjoy good health in them. But the case is far different in the interior. You have, first, a better class of natives with which to deal; living is cheaper—far cheaper (I speak now of Abeokuta); the place is healthy—as healthy as any new country has ever been found to be; the prospect for making a living—indeed, a fortune, to a hard-working, enterprising, and good-natured man is brilliant. Traders make a large per centage on the sale of their goods, but their risks are great, and they have to contend with the jealousy of the natives, who are sharp traders themselves. But in farming a *man of means* can easily make a fortune. The soil produces excellent tobacco, which, in a particular form, (roll tobacco, from Brazil,) the natives consume largely, and pay a great price for. With a little practice, any person who understands the tobacco culture can successfully imitate it. But it is in the cotton culture that one might be most successfully engaged. The traders here are ready to purchase on the spot and in the seed any amount that might be produced. The profit is greater, of course, if it is sold to them after it is ginned. Those who are able to purchase a press and send cotton directly to England can do still better, of course. Labor costs here about ten strings of cowries per day, (about eight cents, according to the present worth of the shells.) Land can be procured in any quantity at present, without cash, except a small present to the chief, who lives in the neighborhood. It would be necessary to bring on agricultural implements, however, and a man who understands their use. Such a person might be engaged for a limited time, as the natives would soon be able to use the instruments.

The authorities hail with joy the advent of such people. It would do you good to hear them talk and bless us for coming to their country with such intentions. The means of communication with the sea are good for two-thirds of the year. In a short time it will be good for all the year, as there will be small steamers placed on the River Ogu, which is between this place and Lagos. At present, during two months of the year, there is great risk in landing goods at Lagos, principally for want of proper vessels to take out the goods to the shipping; but a Mr. Nali, a very successful Indian merchant at Abeokuta, has just arranged for a steam-boat to do this work, which will remove all the difficulty. Besides, such a steamboat can tow in and out the bay small vessels, which at present are obliged to remain in the roads in consequence of the nature of the bar. When this is done, the price of freight and risks will be greatly reduced, to the great profit of those shipping or receiving goods, either at Abeokuta or Lagos. My own intention is to accomplish my work here as soon as possible, and proceed home to make preparations to return.

Any man not a mechanic and without capital—in short, any man who is merely able to roll barrels—should never attempt to come here, except he is prepared to labor for eight or ten cents per day, and find himself. But with this, mind you, he can live better than with fifty or seventy-five cents in Philadelphia, where his expenses are so great. When I speak of capital, I mean from two hundred dollars upwards. There are three or four Liberians here who prefer the place immeasurably to Monrovia. One is now in the house with me. He has been here four years saving for the missionaries. He is just returning to Monrovia to settle some business and return here again. It costs \$10 from Cape Palmas to Lagos. He says that he knows of many who will return with him from that place.

If any man is coming here and has capital, it would be better, perhaps, to come independently of any society. The authorities here would leave us perfectly free to regulate our own affairs, make our own laws, appoint our own rulers, and in fact have nothing whatever to do with us, except as friends and neighbors. When you hear of kings and chiefs you must not conceive them to be the same kind of persons you have always heard of in European and Asiatic countries. The king here, or Alake, as he is called; is a good-natured old gentleman, with whom I frequently sit down and play a native game. Nevertheless, they are men to be respected, and they expect respect from those who approach them.

O! I could talk to you a week about Africa, but I must forego the pleasure, as I have other things to do. Adieu. Short this to all who expect to hear from me. I will write Dr. Hias next mail.

Your friend, ROBT. CAMPBELL.

Mr. Smith had said in his lecture that cotton grows in Abeokuta spontaneously, and as he held it up to the colored people as a good field of enterprise, Mr. Gaines asked him "what was the use of persons going there under the auspices of the American Colonization Society, when Mr. Campbell says do not come under the auspices of any society?" To which Mr. Smith replied, "Mr. Campbell has his opinion, and I have mine." A modest assumption, truly, when Mr. Campbell speaks from experience, and Mr. Smith only from theory. From what I have seen and heard of the African Civilization movement, it presents itself in a very questionable shape, and for one I shall hold it under my suspicion until I shall hear something to satisfy me in regard to it. The civilization and evangelization of Africa are truly laudable undertakings, and every one who loves his race should desire their consummation; but all are not convinced that this society will accomplish either, or affect much, if anything, toward it. If individuals seeing a vast field open for their labors will form a society or societies, and send out an agent or agents, with a joint capital, to be invested and each share the profits accruing from such investment, it would show a spirit of enterprise, and many would not doubt enlist in it who are now standing aloof wondering how the thing is to be accomplished as at present proposed. Dr. Smith is advertised to deliver his farewell address previous to going to Africa this evening, and I shall endeavor to be present and hear what he has to say, a report of which I will give next week.

The ladies of St. Thomas Episcopal Church held a fair during the holidays, for the sale of useful and fancy articles, in the basement of the church, which was well attended throughout its continuance. It was for the benefit of the church, and I am happy to state that they realized considerable from it. It ended on Thursday evening last, and on Friday evening they wound up the whole with a *soiree*. The ladies were very energetic in getting up the fair, and they deserve applause.

The ladies of the Israel Methodist Church also held a fair during the holidays, for the benefit of that church, at the Masonic Hall, and notwithstanding their expenses being heavy, they netted a nice little sum. So much for the untiring exertions of the ladies in the cause of religion. Several other fairs were held at the same time, but I am unable to say how they have succeeded, not having attended them.

The number of deaths reported to the





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## THE FIRST SNOW FALL.

The following beautiful lines are by James Russell Lowell, though not included in the latest edition of his works:

The snow had begun in the gloaming,  
And hushly all the night  
Had been heaping field and highway  
With a silence deep and white.

Every pine, and fur, and hemlock,  
Wore ermine too dear for an earl,  
And the poorest twig on the elm tree  
Was fringed inch deep with pearl.

From sheds now roofed with Carrara  
Came Chanticleer's muffled crow,  
The stiff ruffs were softened to swan's down,  
And still fluttered down the snow.

I stood and watched by the window  
The noiseless work of the sky,  
And the sudden flurries of snow-birds,  
Like brown leaves whirling by.

I thought of a mound in sweet Auburn,  
Where a little head-stone stood,  
How the flakes were falling gently,  
As did robins the babes in the wood.

Up spoke our own little Mabel,  
Saying, "Father, who makes it snow?"  
And I told her of the good Allfather,  
Who cares for us here below.

And again I looked at the snow-fall,  
And thought of the leaden sky  
That arched o'er our first great sorrow,  
When the mound was heaped so high.

I remember the gradual patience  
That fell from the cloud like snow,  
Flake by flake, healing and hiding  
The scar of that deep-stabbed woe.

And again to the child I whispered,  
"The snow that husheth all  
Darling, the Merciful Father  
Alone can make it fall."

Then, with eyes that saw not, I kissed her,  
And she, kissing back, did not know  
That my kiss was given to her sister,  
Folded close under deepening snow.

## Deferred Correspondence.

### RELIGION MADE THE CLOAK OF SIN

MR. EDITOR:—In almost every stage of

Christian history we find men perverting

and subsidizing the principles of religion

to effect their base designs. Looking

through the gloomy and painful record of

the past, we see the terrible agents of the

doctrines of heresy, fagot and torch, tor-

tures, excommunications, and the inquisi-

tion, reddening the earth with blood, and

permeating it with a livid terrorism. These

engines of intolerance and fanaticism have

been consigned, through the influence of

Bible evangelization, to history; but they

stand forth in all their revolting hideous-

ness as monuments of folly and violence,

draped with the vestments of religion.

But while the world witnesses the spread

of gospel truth and the destruction of many

devilish systems and crimes, the religionist

has to mourn that the hydra-headed

monsters, error and sin, still live and

stalk abroad in the land. He has to mourn

that after eighteen hundred and sixty years

of warfare with the Stygian foe, complete

victory has not perched upon the banners

of the faithful. He has to mourn that, in-

stead of love and peace reigning amongst

men, oppression, hate, and strife prevail.

"Whatsoever you would that men should

do unto you, do ye even so unto them," has

become a scoff and jest. No wrong seems

to be too deep-dyed to receive the counte-

nance of the so-called Christian. Through-

out the entire church thousands of Baalites

and Iscariots may be found unblushingly

"Colonization," the offspring and month-

piece of American prejudice and hatred,

is using every effort, aided by deluded

or avaricious and designing colored men,

to propagate emigration to that enervating

region, thus blighting the prospects of the

sterling and aspiring free negro on Ameri-

can soil. Not content with the stratagems

that sophistry and meanness suggest to ef-

fected their accursed designs, they have com-

menced the work of compulsory emigra-

tion. State after State has either re-en-

slaved or banished our brethren from its

territories. They seem determined that

the negro shall remain in the country only

in the condition of a slave. Take notice,

disfranchised Americans! the favorers of

this scheme are preparing two dreadful al-

ternatives for you—hopeless bondage in

this land, or suffering and death on the

arid shores of Africa. And, mark it well!

colored men in high places are lending

their influence and are urging the motion

of the infamous measure. e. n. s.

## A CARD.

MR. EDITOR:—Having a charge against

me in your "Philadelphia Letter" of the

19th inst., I hope you will give this a place

in your valuable paper.

Your correspondent "Banneker" says

that "the Rev. Jonathan C. Gibbs was to

have delivered an eulogy upon the charac-

ter of the Harper's Ferry heroes on Friday

evening, but Dr. Jonathan Davis, the

janitor (agent) of the hall, refused to open

it unless the committee would assure him

that no report should go out from the meet-

ing, fearful that the hall would be burned."

This I deny, most emphatically. I asked

for no such assurance from the committee,

or any one. I supposed that the doors

were open, until Mr. Johnson, a member

of the Institute, called at my place of busi-

ness and inquired if the hall was to be

opened. I was getting ready at the time

to attend the meeting, and within five min-

utes thereafter I was in the janitor's room,

where I met several of the trustees, who

objected to the meeting on account of in-

formation received that some of the mem-

bers of the Banneker Institute, the nature

of which was, that some of the rowdies had

threatened to burn the hall should the

meeting be held. It was not long thereaf-

ter before Mr. Parker T. Smith, and others

of the Banneker Institute, entered.

Mr. Davis Turner, who engaged the hall,

and paid one dollar on account, did tell me

some two days before the meeting was to

have been held, that there would be no

publishing more than what had been, which

was a reading of a notice in four churches;

also that the members of the Institute had

taken into consideration the propriety of

publishing, and that they had studiously

avoided it. This was simply mentioned

by me while in the janitor's room, when

the President of the Institute, Mr. P. T.

Smith, declared that he (Mr. Turner) had

no right to say any such thing, and as the

## ROOM ENOUGH FOR ALL.

What need of all this fuss and strife,

Each warring with his brother?

Why should we, in the crowd of life,

Keep trampling down each other?

Is there no goal that can be won,

Without a squeeze to gain it—

No other way of getting on

But scrambling to obtain it?

Oh! fellow-men, hear wisdom, then,

In friendly warning call—

"Your claims divide, the world is wide,

There's room enough for all."

What if the swartly peasant find

No field for honest labor,

He need not idly stop behind

To thrust aside his neighbor.

There is a land with sunny skies,

Which gold for toil is giving,

Where every brawny hand that tries

Its strength can grasp a living.

Oh! fellow-men, remember then,

Whatever chance befall,

The world is wide—where those abide,

There's room enough for all.

From poisoned air ye breathe in courts

And typhus-tainted alleys,

Go forth and dwell where health resorts,

In fertile hills and valleys;

Where every man that clears a bough

Finds plenty in attendance;

Up, leave your loathsome cities, now,

And toil for independence.

Oh! hasten, then, from fevered den,

And lodging cramp and small;

The world is wide, in land beside,

There's room enough for all.

For the Weekly Anglo-African.

## THE PRAYING SLAVE.

BY ASA FRANCIS, JR.

On a plantation in the county of —,

in the State of Georgia, there lived an old

grey-headed man, aged 70 years, the pro-

perty of Deacon —. This old man was

a true Christian and faithful slave, never

receiving a blow in his life. When he

went into his secret place to pray you

could find it out by the force of his unbound-

ed vocalization. During the revulsion in

the monetary world in 1837, the South

felt the effects to a great extent, thereby

causing many to dispose of their man-prop-

erty, and it became the lot of this old man

to go to the auction-block to be sold. Here

stood the old man in the midst of a band

of his fellow unfortunate mortals, held as

chattels, and doomed to eternal slavery

with tears slowly trickling, drop by drop,

down his furrowed cheek, his eyes uplift-

ed to heaven, his hands partly clasped, and

from his wrist hanging the cruel chains.

As the old man stood there in that po-

sition, praying to God incessantly but in-

audibly for the day when he should be re-

leased from bondage and from his cruel

task-master, and saying, "but, Lord, please,

if I am to be sold, give me a kind massa,"

the hammer of the auctioneer descends, the

multitude begins to sway to and fro, the

hum of many voices is heard, above which

riseth that of the auctioneer in loud and

sonorous notes, and the sale of human be-

ings commences.

The auctioneer was a heavy-built, whis-

kered man, his beard concealing his vis-

age, except his proboscis, which had on its

end for an ornament something similar

in color and size to a cherry or crab-apple.

The fied had sold one after another until

he at last reached the old man, when there

was a pause in the auctioneer's voice.

"Gentlemen," says he, "here's a trust-

worthy old boy—never was struck a blow

in his life; but I must tell you, he has one

fault—he will pray."

The bidding then commenced at a very

low figure—\$120. They did not want a

praying slave. At last a rough slave-driv-

er bid \$200, when the auctioneer cried:

"Going at two hundred—two hundred—who

bids higher? Going, go—gone! Your

name, sir. But what will you do with

his prayers?"

"I'll whip all that out of him in a short

time," was the response.

The old slave was taken further down

South with a drove, and put upon the

plantation. The next evening, after sun-

down, the slave-driver heard the old man

praying as usual. He said nothing to him

at this time, not having forbidden it on

the premises. The next evening, however,

about the same time, he heard him at it

again, when he went up to him roughly,

joined him with his knees, slapped him in

the face, and said:

"Did I not tell you I would not allow

that? Get up, sir. Don't let me catch

you praying again."

"Oh! massa, I'll do any ting you want,

massa; but I will—I must pray to my

heavenly massa."

"What do you say, sir?" said the mas-

ter. "Do you dare to rebel, and say you

will to me? The next time you disobey

on my plantation I will whip you within

an inch of your life."

The slave-driver then left the old man,

but ere he had got out of sight the poor

slave again commenced to pray. The

master overhearing him, rushed upon him

with cowhide in hand, and with the ven-

geance of a demon belabored the old man's

naked body until it was a mass of quiver-

ing flesh. Then, still holding the whip

over his victim, he exclaimed:

"Will you obey now?"

"Yes, massa," he replied, through his

pain and tears; "I'll obey. Be kind, mas-

sa; I'll do any ting for yer, but I—I—

must pray to my heavenly massa if I

die!"

That was enough—the demon, with in-

creased rage, whipped that Christian mar-

tyr until he lay as one dead. The would-

be murderer then left his victim, and wend-

ed his way towards home, reflecting upon

what he had done, and what it was for.

Conscience at length began to trouble him,

and preyed upon his mind to such a degree

that it threw him into a settled fever—he

went to his room that night a sick man.

His wife had witnessed the whole whip-

ping transaction from the window, and no-

ticing the strange manner he presented, she

went quietly to his room, and asked him

why he had whipped poor Tom so severe-

ly, for it was only that very morning she

had heard him praying to God to bless his

"new massa and missus and de family."

This inquiry affected the master—tears

gushed from his eyes, and with his hands

he motioned her away.

About a week he lay there in agony,

the greater part of the time refusing food

or water, when one night his distress was

consisting of his wife and several married children, with their wives and husbands, and quite a number of slaves or servants, migrated from Carolina, bound for the country now comprised in Western Tennessee. It appears that the party took the Tennessee river some distance above what is known as the "Cumberland Shoals." While descending, their boats grounded in passing over the shoals, and they were attacked by a party of the Indians at that time infesting the neighborhood. All the whites of the company were killed, and those of the blacks who did not share the same fate were borne off by the Indians. Among those in the latter class were Grady Wilson and her boy Buck. Their captivity was of such length that the boy grew to the full stature of manhood. They were traded from tribe to tribe, and appear to have reached a point many hundred miles west of the Mississippi.

The woman's heart was never at rest; continually she longed to return to the regions of the whites. As the boy grew up she filled his mind with accounts of her former life, which appeared very desirable to her as compared with Indian servitude, gradually preparing him for the day which she firmly believed must come. And come it did. He had been of man's stature for some years, when she learned that they were then living about forty miles from the Mississippi, in a direction nearly west of the present site of Memphis. There was then a French fort on the western side of the river, on the eastern side, a few miles below, an American station, which had been recently established. Buck had need of but little urging to attempt to escape from the Indians. With his mother, at night, he started. They struck the river a short distance below the French garrison, when the old woman hid herself near the bank, and Buck made a circuit round the bank, and reached the river above the fort. He hid himself unobserved. He took to the water, floated down close along the shore, and succeeded in cutting loose, from almost under the eyes of the sentinels patrolling up and down, a canoe. He drew this 90 or 100 yards before he was discovered. Being fired at, he sprang into it and pulled for dear life, steering for the eastern bank at a point about a mile above the station of the American garrison. He was vigorously pursued, but succeeded in reaching the shore some distance ahead of his pursuers. Leaving out, he sank the canoe, and hid himself. They searched for some time, but rowed back. When they were all off, he raised the canoe, and proceeded down to the American fort. To this he gained admission, and from it he went for his mother, and was successful in bringing her over. They were now again with the whites. Shortly afterwards a treaty was formed with the Indians, in accordance with the provisions of which the old woman and her boy were sold. For a period of twenty-five or thirty years succeeding, her life appears to have been that of the generality of slave women in old age—her master's home being in Memphis.

Buck, "the boy," seems to have been employed considerably as a river hand. He was in service on a boat which was lying at New Orleans about the time of the famous battle at that city in the last war with Great Britain, and was sent by his master or owner to serve on that eventful occasion, and yet bears marks of the wounds he received in the conflict. Later, he was in demand in Memphis and other places as an interpreter—having acquired knowledge of many dialects during his life with the Indians. He also often had occasion to act as guide to parties exploring or hunting in the country west of the Mississippi. He gained his freedom about the year 1830 or 1831. Having built a cabin on the Arkansas side of the river, nearly opposite Memphis, the owner of his mother gave her to him, and he took her home. She was then something over ninety years of age, and he had also become what might be called an old man. Uncle Buck was, at this time, as he had been for some years, quite an important personage in and around Memphis. His personal presence was such as to command respect and even awe from all the younger blacks, and his services as guide and interpreter, combined with his well known spirit, gave him a standing with the whites not usually accorded to persons of his race. Grady Wilson was almost universally known, and was an especial favorite with the river men. During the years of her residence with her "boy" on the Arkansas side, it was her custom to be often taken across the river, that she might sit on the wharf and receive the notice and small charities of the steamboat captains and others. Uncle Buck's cabin was not far from a lake much resorted to for fishing purposes; and many were the people who called to pay their respects to the old woman, then reputed to be about a hundred years old. In 1839 this home was left, and Uncle Buck came to this city. In the latter part of 1840 or early in 1841, old Grady followed.

Her life here is well known, and has not been marked by many incidents. One of these will bear relating. Some years ago, the wife of one of our wealthiest citizens, while on a visit to Kaskaskia, fell in with a little, old, shriveled negro man, who, on learning that she was from this city, made inquiry if an old negro woman was living here. Some conversation ensued, and on the lady's return Grady Wilson was questioned about the matter. She asked many questions about the "boy," as she called him, and finally broke out with the earnest ejaculation that she must go and see him—she couldn't wait—she must go at once. In further conversation it came to light that "the boy" was in reality her boy so far as gift and adoption could make him. He was one of the negro boys who fell in to the hands of the Indians during her captivity, and wounded in the arm. Because of this they determined to kill him. He fled to her for protection. She taunted his captors with their cruelty; and understanding them so well, by reason of her residence with them, succeeded in turning their purpose, so that they finally told her she might have him if she would take care of him. This she did, till she lost sight of him on her escape.

Since coming here the old negro has lived with Uncle Buck and his family, and has received no small degree of consideration at the hands of a number of our citizens. She was baptized and united with the African Church of this city, some fifteen or sixteen years ago. She has never known much sickness; and died at length of old age—going out to the unknown land as quietly as the day fades away into night.

## The Weekly Anglo-African.

NEW YORK, JANUARY 21, 1860.

Advertisements for this paper must be accompanied by the cash.  
Copies of this paper can be purchased of the news-dealers everywhere.

### A WORD ABOUT THOSE INSURRECTIONS.

If there be any two things beyond all others that men should value and preserve, they are life and liberty; and if there be a question as to which shall be sacrificed, we unhesitatingly say life, and the civilized world echoes back the answer, life—sacred life, and let liberty live. Without liberty, of what value to the possessor is life?

The Anglo-African insurrections that have occurred in this country within the last two hundred years, as raked up and spread, with so much circumstantial minuteness on their worst side, before the public, by the New York "Herald," are but the uprisings of a people keenly sensible of their oppression, and willing to sacrifice life in their endeavor to throw it off and substitute liberty therefor. This satanic press, to which we are indebted for many things, (just as we are to that old individual having hoofs and horns for a safe distance from purgatory,) states much that it may be well to consider. Let us descend a little more to particulars.

In its insurrection papers, one of the leading propositions laid down by this satanic press is, that the negro method of warfare, as exhibited in these outbreaks, is barbarous, brutal, and bloody. "He sets fire to his master's house, and uses on his master's person the red-hot tongs with fiendish delight," says this journal, in proof of its assertion. Now, may not the tongs or the pinchers mentioned be merely some old branding-iron formerly used on these same negroes when they were helpless in the master's power, and learned from him the use of the instrument; and, moreover, may he not be ineffectual in said operation? But, be this as it may, did it never occur to the "Herald" and those who think with it that oppressed men resolving to liberate themselves make use, and are justified in that use, of the best means in their power to that end?

Warfare as carried on by equally equipped foes is no part of a chained man's calculation; but disenfranchisement from an unjust yoke and heavy chains is his aim. Who ever heard of an unarmed man detained by a band of thieves and pirates to be plundered of his substance, who would not throttle, burn, or sink the whole den of iniquity when opportunity presented to liberate himself? What regard or concern would he have for their laws? Precisely so the slave has no arms, no implements of warfare of any kind. He is a slave—a perpetual slave—and yet having resolved to be free, wisely makes use of the best means in his power to that end. He resorts, and justifiably resorts, therefore, to the fender-box, the match, and the torch. These are the only weapons of warfare left him. He has no choice, no election, and therefore is not to be blamed. Give him something better, something more in keeping with the science of war, and the art of using it, and he will not be backward in accepting even such terms. But until this is done he cannot afford to attend to niceties of scientific warfare. The contest is too unequal, and the stake too heavy. Oppression, with all its accursed concomitants, is on the one side, and liberty and manhood, with all their joys and glories, on the other.

We wonder what white men would do under the same circumstances; and yet we are among those who think that one set of men who have chained and hopped another, and debauched their women, and stole their children, are rather bad judges of what niceties their victims should use in their endeavors to release themselves from such a hellish thralldom. Will the satanic press, to whom we are indebted for so much, give us its impressions on this point?

With regard to the negro's ferocity and bloody brutality, so loudly proclaimed by the "Herald," we have only to say that it is a little too highly colored—the picture is spoiled by it. Truth prompts us to say that some of the most remarkable instances of kindness and generosity to be found on the pages of history are recorded of these deeply injured and long outraged men towards many of the whites during these outbreaks, and no amount of historical perversion and newspaper lying can make out to the contrary. The fact is, what is so laboriously put forth by the satanic press to show the brutality of the blacks in these instances of uprising, are but the full settlements with the white fiends who had treated these poor unfortunate throughout their whole former life with the most shocking cruelties and horrid brutalities, which were not forgotten on these days of reckoning. It was the Bennetts, and the O'Connors, and the Bennetts, and the Irish Mitchells of St. Domingo, and those who used or ordered the use of the bloody lash and thumb-screw and vice in those days, who fell at last victims to their own wretched cruelties; while, on the other hand, the Garrisons, the Sumners, the Phillipses, the Cheevers, the Sewards, and the Greeleys of that day were spared, and kindly and generously treated.

### A NEW WAY TO PAY OLD DEBTS.

Let no one suppose from the caption of this article that we are about to write a criticism upon that old and, to many, favorite play. On the contrary, we intend merely to call attention to a new play—a play modern in invention and novel in plot.

The scene is laid in the "Sunny South," and may be described in a few words. An Irishman, fresh from the "ould country," and big with the spirit of servility for which the Celt is noted, goes South, where he seeks and finds employment suited to his tastes. He plies himself to his task, and for a time all goes on merrily enough, and if not loudly and continually hurrahing for oppression for the peculiar institution, as is the wont of his race, certain it is no word, breath, or suspicion of opposition ever passed his lips, and the patriarchal institution, for all the young Celt, might have remained in perfect security to the end of time.

There came a period, however, when our young Celtic friend and his Southern employers were compelled to have a reckoning, and the South-side being found in arrears, refused to pay up. Why should they? Why should those who never pay their black laborers pay their white ones? Now the play enlivens. The Celt talks of law. South-side laughs in his face. Celt rages and flies indignantly to the halls of justice. They half gravely and half merrily look up, and inquire his business there. "My rights!" cries Celt, in a rage, fiercer than ever. "You have no rights that South-side is bound to respect," slowly sang Halls of Justice. "I want my money," says Celt. "From whom?" petulently enquires Halls of Justice. "From South-side," says Celt. "Impossible!" says Halls of Justice, with a grim frown that causes Celt to stare.

Celt, however, nothing daunted, perseveres. The ministers of Halls of Justice continually foil him, and the emissaries of South-side continually pursue him; yet, notwithstanding, he finally succeeds in getting judgment to the full amount claimed. Celt, delighted with his success and flushed with victory, grandiloquently steps over to the domains of South-side to look after the wherewith to satisfy the demands of circuitous justice. South-side protests with great vehemence and indignation, and vociferously cries out, "Abolitionism! Abolitionism!" Celt looks aghast, for never a drop of that blood had entered his veins, nor an atom of its substance within his composition. But no matter for that—the cry is out, and poor Celt has nothing other for it than immediate arrest and imprisonment, and threatening with hanging, a narrow escape from the same, and finally a purchase out of prison by his attorney, for a sum sufficient to pay the expenses of arrest, trial, and imprisonment.

Such, in a few brief sentences, is an outline of a live play just enacted down South, the principle stars being Mr. Crangale, an Irishman, and Messrs. Gray & Turley, merchants, of Georgia, who, when Mr. Crangale attempted to collect a debt due him for services, caused the cry of Abolitionism to be raised against him, and carried him through the dramatic scene we have but faintly described, compelling him to flee to New York for his life, leaving debts, dangerous Halls of Justice, South-side, and all behind.

Nor is this all. We are creditably informed that others—Northern Merchants and their agents—who shall hereafter attempt to collect dues of honorable Southern gentlemen which are not convenient to pay, are to share the same fate as Mr. Crangale. This truly is a new way to pay old debts. It is relieved from all sham; it is a reality—an actual fact.

Sincerely do we hope that our Northern men, especially our Union-saving, cotton-stuffed, irrepressible merchants, who shall occasionally be thus compelled to play a part in this new comedy, will not wince or make wry faces. What right have they—what right has the North, to expect honest dealings from a set of cheats, thieves, and villains, who have for centuries robbed the poor oppressed laborers in their midst, and lived off the fruits of their toil. The man who will rob one man when convenience requires it will rob any other man. It is idle to think otherwise, and those who have either applauded or winked at the robbing of the poor, oppressed bondman may now step up and take their turn, or cut the company of honorable Southern gentlemen hereafter. Meanwhile, let the play be brought on the boards of our Northern theatres. It will, if fairly put on, realize a fortune for some of them. Let it take the place of the "Octoroon" at Winter Garden, but let the proprietor of that concern by all means admit Anglo-Africans to witness it.

St. PAUL'S CHURCH, BROOKLYN.—We understand that there is quite an interesting state of things in St. Paul's Church, Brooklyn, Rev. Geo. W. Leever, pastor. Rev. Jacob A. Prince is to preach there Sunday afternoon, and Rev. Amos G. Beman in the evening. Friends of the elevation and prosperity of the colored people are invited to attend.

Views at HARPER'S FERRY.—It gives us pleasure to inform our readers that the enterprising and talented lecture, Prof. Wm. F. Johnson, will be prepared to exhibit in this city and Brooklyn, about the 1st of February, illustrations of the outbreak in Virginia. These exhibitions will, no doubt, be witnessed by large audiences.

### A DEBATE.

Grenada Hall, Brooklyn, was the scene of a lively and interesting time on Thursday evening, the 12th inst., the young men of that quiet city having chosen to ventilate their ideas *pro bono publico* on the question, "Which has sustained the most injustice at the hands of the American people, the American Indian or the Anglo-African?"

The meeting was organized by the appointment of Prof. Wm. J. Wilson Chairman, and Jas. R. W. Leonard Secretary. The gentlemen combatants having arrayed themselves on either side, agreed to entrust the diadem of victory to the hands of the President, who opened the debate with the introduction of Mr. Thos. M. Cardozo. This gentleman said he was aware that the audience must be a little prejudiced in favor of the Anglo-African, but hoped it might be subdued, in order that an impartial view might be taken of the insufferable wrongs done the poor Indian. He referred to the massacre of the Indians in the Southern and New England States, where men, women, and children were butchered like chickens—roasted, and subjected to all manner of tortures too horrible to contemplate. Mr. Cardozo contended that these and like persecutions had made them nearly extinct. In looking over the audience, the speaker thought the absence of the Indian, the rightful owner of the soil, and the presence of the numerous gathering of Anglo-Africans, must settle the question.

Mr. Hunter followed in reply, taking the ground that the decision of the Supreme Court, the slave traffic with its attendant horrors, the reduction of the Anglo-African to the level of the brute creation, were as great wrongs as could be done to a people, and to these wrongs, he contended, the Indian had not been subjected, particularly the genius and spirit of the first, which he said comprised the whole. On the contrary, this government makes for the Indian appropriations, and even now the Dakotahs are knocking at the door of the Union for admission, representation, and a voice in the councils of the nation. The gentleman argued that the persecution of the Indian was owing to his resistance to civilization. From his wild nature and habits of living, hunting and warfare, he was less approachable than the African, who lived more upon vegetable matter, which springs up spontaneously around him, rendering him consequently more docile and teachable.

Mr. John P. Sampson was glad that the people were getting interested upon subjects of this character, and could sit, listen, and, for the time being, "conquer their prejudices" sufficiently to enable them to render an unbiased decision. He spoke of the severe sufferings of the Indians from 1492—before slavery was known in this country—and declared it impossible to pull down an old house or make an excavation without the earth spewing up the mutilated bones of the red man. He held that their extinction had been the prevailing object of the whites in their hostilities against the Indians, pronouncing it a twofold wrong—a violation of the rights of man and of the laws of God, who had placed them here to multiply the earth.

The President next introduced Dr. Wm. B. Ellis, who spoke with much power and force, setting forth the advantages which the Indian has ever enjoyed over the Anglo-African. From the landing of the Pilgrims, said he, they have had arms placed in their hands wherewith to defend themselves, and had courted the hostility of which the opposition complained. They have retreated voluntarily before the march of civilization, and are by no means to be compared in point of moral and social susceptibility to the Anglo-African.

Mr. Samuel Wright, a young gentleman not "advertised in the programme," receiving inspiration from the burning eloquence of the last speaker, sallied out upon the floor to do battle for his people—the Anglo-Africans. However, the thermometer fell from "fever heat" to somewhere below "moderate" as he faced the expectant audience, who breathlessly awaited his coming thunder. Mr. Wright warned the audience of a chronic disposition to embarrassment, and hoped he might be indulged should he exhibit a little on this occasion. He started out with a very fair prospect, to show the great difference between man-stealing and man-fighting, when it became suddenly evident that Mr. Wright's ideas were getting "off the track," which he observed, begged of the audience to be excused, as he felt embarrassment coming on, and took his seat amid much merriment, in which he himself heartily joined.

Mr. Morel, though not having expected to take part in the debate, made some telling remarks, reviewing the horrors of the middle passage, and of American slavery. He referred to the Supreme Court decision, which foreigners escaping from alleged tyranny in other countries are vied to the prejudice of the Anglo-African, whose name is written in letters of blood on the pages of this country's history. Mr. Morel alluded to "Pat O'Connor's" ridiculous speech, and said that he should not honor that apostate Irishman with a waste of his breath. He would not go down from his manhood to touch the dirty creature with a ten-foot pole.

At this juncture the indefatigable Wright again turned up trumps. He came forward to explain the cause of his embarrassment. He had, upon taking the floor,

caught the gaze of two ladies, than whom he would have braved the presence of half a dozen reporters and three times the audience there assembled.

Great merriment followed this gallant announcement, placing the gentleman in a no-man point in the estimation of at least one portion of the audience.

Some little cross-firing here occurred between Messrs. Cardozo, Ellis, Geers, Sampson, and Morel, the latter gentleman having lectured the contestants pretty severely on parliamentary rules.

Mr. Jones, quite a youthful young gentleman, begged permission to say a word, which was granted. He advised gentlemen of the opposition and all others who had any doubts upon the subject to visit the Dismal Swamp, and then propound the question under discussion. He thought the very bones would cry out, "The Anglo-African." [Great applause.]

This unexpected bomb-shell rather damaged the prospects of the opposition. Time being up, the President reviewed the points presented on either side, and decided in favor of the Anglo-African.

The audience was quite large, and manifested much interest in the debate.

### ASTRANGER INSULTED IN A CHRISTIAN CHURCH IN NEW YORK.

On Sunday morning, the 8th inst., a noble and distinguished stranger, and a representative of an European Court, attempted to worship God in the Church of the Puritans, of which the beloved Dr. Cheever is the pastor. His party consisted of his lady, four female servants, and a colored footman, in a bright livery of blue and buff. As soon as the party had been seated, one young man, said to be a beardless youth, hastened to the sexton, and ordered him to remove the colored man from the broad aisle to the gallery. The sexton told him he would do no such thing; if he wanted it done he must do it himself. The officious young man then went to an older member of the church, and requested him to cause the sexton to do his bidding. The elderly gentleman told the sexton to do his duty; but he would not move in the matter, whereupon the venerable personage took the law into his own hands, and "faced the music" by telling the colored man he must get up and go to the gallery. The noble stranger, indignant at the treatment of his servant in the house of God, arose, and asked to be shown the door through which the colored people could go out, and suiting the action to the words, he led his company to the street, ascended his carriage, and returned to his apartments at the Metropolitan Hotel, and with feelings deeply wounded, said that "consistency was a jewel not so easily found in New York as he anticipated." In the evening the nobleman and his suit attended service at Shiloh Presbyterian Church, of which Rev. Henry Highland Garnet is pastor. It is gratifying to know that in colored congregations, saints and sinners, black and white, plebeian and upper-tendons, are all treated alike.

It is unnecessary to say that the whole affair is disapproved of, and opposed by Dr. Cheever and the great majority of his church. The thing was done solely at the instigation of a fast young man and a fossilized old one. On last Sunday evening, the 15th inst., Dr. Cheever spoke as follows in reference to the occurrence:

"It is very proper to note this occurrence, and to rebuke, on such an occasion, the cruel prejudice against the colored race everywhere, and in the churches, and their exclusion, as a caste, on account of their color, even from the prayer-meetings and the sanctuaries of God. In the Puritan street prayer-meeting, I am informed, the colored and controverted subject is excluded by law, and we have had accounts of the removal of the black man from the midst of the congregation to a quiet upper room nearer Heaven. If colored men are excluded from the cars and omnibuses on account of their color, the same community that maintains such an exclusion will also object them from their lecture-rooms and churches. I have preached, and labored, and prayed, and written against this wickedness in every possible way. The prejudice against the colored race is one of bitter fruits of slavery; it is maintained and increased by slavery. In proportion as the slaves at the South have multiplied, and the system of slavery has been strengthened, till at length it has been enshrined in the Supreme Tribunal of our National Government, in that degree the prejudice against the colored race has spread and deepened at the North till the respect of our National Justice that black men have no rights that white men are bound to respect, is defended as an article of political and social piety."

Now, it is well known that we, as a church, have set ourselves against this iniquity. We oppose both the slavery and the prejudice against color that grows out of it. But in doing this, it is also well known that we have had enemies and experienced opponents both within and without. We have had a battle to fight, with the great disadvantage of opposition among our own selves. Even yet all do not see eye to eye. The occurrence that took place last Sabbath was without the knowledge, consent or approbation of the church. It took place before the services had commenced, and the pastor knew nothing at all of it. In the name of Christ and of the Church, we disavow and condemn such a respect to persons, and affirm the duty of the churches and the ministry of every denomination to set themselves against the cruel prejudices that are crushing the colored race among us, and against the slavery that is the foundation of such cruelty. We affirm the duty of ministers to preach against it, and of the church to apply against it the exterminating and excommunicating power given to her from God.

in the Gospel for the abolition of all such wickedness.

The occurrence was one that might have happened in any church where there is a division of opinion or of feeling on the subject. It is perhaps matter of congratulation that it has taken place just now in our church, since it is sure to be widely noticed on that account, and the prejudice against color will itself be rebuked in some quarters for the sake of a reproach against us. Poor colored men are often seated in our church, and up to this time I am not aware that there has ever been any disturbance on that account. We are glad that now the fully and wickedness of this prejudice have been illustrated in the case, as the description says, of a European gentleman high in rank and titles, and connected with the English service. It being his servant who was requested to take another seat, the occurrence will not excite a notice that would not have been given to the same event anywhere else, or in connection with any poor, obscure colored persons. We are glad the folly has at length come out in connection with respectability and standing. The treatment of the colored race in this country is worse than it ever was in any country on the face of the earth. It is a cruelty in glaring opposition to God's word and to all dictates of humanity. We rejoice in every opportunity of bearing our testimony in the name and for the sake of Christ against it."

### CENTENARIANS.

The following is a list of the names of persons of one hundred years and upwards who have died in the United States during the year 1859:

Date.	Name.	State.	Age.
Feb. 5.	Phillip Jesse	Va.	129
8.	Cesar, (colored)	La.	138
10.	Aunt Kandar	N. J.	103
18.	Zelphy Schenck	N. J.	119
18.	Nancy (a slave)	Ala.	100
22.	Sarah Mallory (colored)	Va.	120
22.	Hannah Phillips	N. J.	118
27.	Thomas Sweeney	Penn.	122
Mar. 14.	Mary Shaugnessy	Mass.	112
17.	Elizabeth Carter	S. C.	101
20.	Phebe Christian (col.)	Ohio	118
April 25.	Polly Boston (col.)	MD.	125
25.	John Dickson	Ohio	110
June 22.	Virginia Ford (col.)	Wash.	120
July 14.	Anna Pope	Mass.	105
16.	Sarah W. Hughes	Miss.	113
Aug. 17.	Susanna Harvey	R.	100
20.	James Keen	Penn.	105
25.	William Owens	Va.	100
Sept. 24.	William Sims	N. Y.	102
28.	Elizabeth Gamuel	Tenn.	115
Oct. 12.	John Uhlinger	Maine	103
Nov. 1.	John Wilson	Mass.	100
17.	Phillis (a slave)	Colo.	100
Dec. 17.	Geo. Woodhouse, (col.)	Va.	120
25.	Mrs. Greenly	Penn.	119

### THE ARKANSAS REFUGEES.

A correspondent at Cincinnati writes as follows in relation to the colored exiles of Arkansas, who were driven out by the infamous laws of that State: "The reception of the Arkansas exiles was an informal affair. A meeting of the colored people of our city was in session a few evenings before their arrival, when it was proposed to invite public attention to them by a 'reception,' to the end that those entertaining friendly sentiments might come forward and offer them homes and employment. A committee of ten was then appointed. We met them in the parlor of the Dumas House, where they were assured that they would find friends and support, if they were sober and industrious. Our object was more than accomplished, for in less than twenty-four hours there were more homes and chances of employment offered them by the whites than were required."

### Home Correspondence.

#### OUR PHILADELPHIA LETTER.

PHILADELPHIA, Jan. 16, 1860.

MR. EDITOR:—On Monday evening, the 9th inst., the Rev. J. B. Smith, M. D., of New Bedford, Mass., according to advertisement, lectured at the Masonic Hall, to a very slim audience, only twenty-three persons, all told. Previous to commencing the Rev. James Underdue made a very fervent prayer, after which the lecturer proceeded to review the Boston Convention, which assembled on the first of last August. About one half the evening was spent in reviewing the proceedings of that Convention. The lecturer said conventions are as old as society itself; they may be regarded as the people's highest appeal, and no people need them so much as the colored people; yet they may be made the engines of mischief. The Boston Convention received the fulsome adulations of the press, but those who convened it did not carry out the objects for which it was called (he then read the call). He spoke of the fifteen delegates from New Bedford who boasted, he said, that they would pay fifteen dollars each toward defraying the expenses of the convention, but who did not pay a single dollar. Conventions should only be called for great purposes—this Convention made a useless expenditure of money, for it affected no permanent good. The lecturer spoke of the controversy between George T. Downing, Esq., and Rev. H. H. Garnet, in which he said the former came off second best. He related last Sabbath was without the knowledge, consent or approbation of the church. It took place before the services had commenced, and the pastor knew nothing at all of it. In the name of Christ and of the Church, we disavow and condemn such a respect to persons, and affirm the duty of the churches and the ministry of every denomination to set themselves against the cruel prejudices that are crushing the colored race among us, and against the slavery that is the foundation of such cruelty. We affirm the duty of ministers to preach against it, and of the church to apply against it the exterminating and excommunicating power given to her from God.

He read a long list of professions, including among which were lawyers, doctors, printers, editors, newspapers and magazines; none of these, he said, were sustained by colored people alone, and nothing but truth could extort from him such a confession. Returning to the convention, he said not one practical measure was submitted to it; he sought the good of his race, and neither man nor devil should fright him from his purpose. At this juncture the lecturer discussed the slave question under three heads, the last of which was the sources of slavery—this was the cotton argument. It consisted of statistics of cotton imported from this country since 1793 down to 1858. He said King Cotton dreads a rival, and the explorations of Africa have not been failures, but the growing of cotton there will yet be our deliverer, though it has been the enslaver of our race in this country. Near the close of his remarks he said, "I feel to-night as I am not in the habit of feeling, for I am in the line of my duty, and if God does not care for fifty millions of people, he does not care for any one."

When he had taken his seat the meeting was organized into a business meeting at the suggestion of Mr. Alfred M. Green, by the appointment of Mr. Morris Hall as Chairman. The Rev. J. P. Campbell moved "that the African civilization movement meets the approval of the colored people." The motion was discussed by Messrs. Robert M. Turner, Parker T. Smith and Jeremiah Buck, in the negative, and the Revs. Jabez P. Campbell and J. B. Smith, in the affirmative. The opposition was mainly questions put to the lecturer, backed up by arguments, to which the lecturer replied with seeming good will, but with much vigor. He contended that "seven-eighths of the support of slavery rests upon cotton exported to Europe, and if we can supply the demand by raising cotton in Africa slavery cannot long exist here." The Rev. J. P. Campbell would like to see feathered birds flying to Africa, for he was in favor of the movement, but he was an unfathered bird, Mr. R. M. Turner remarked that there were but few feathered birds in Philadelphia, such as the Rev. Stephen Smith, and if the African enterprise is to be confined to them, very few will go there. The lecturer would go to Africa although all others should stay away; for I have been preaching the gospel for twenty-five years, and (pointing to the slim audience) this is the kind of reception I have been in the habit of meeting. The slim attendance was caused by a want of circulation to the notice of the meeting.

On Tuesday evening Mr. Wm. H. Johnson lectured before the Philadelphia Literary Company, at Central Hall, on the politics of the country. The lecture was historical and argumentative, and went to show the pro-slavery character of the Constitution of the United States. When the lecture was concluded Messrs. I. C. Wears, J. C. Bowers, and D. B. Bowser discussed the question: "Would the success of the Republican party in the present canvass be advantageous to our cause?" Nothing new was elicited, but the same arguments were used as on a previous occasion, when the same question was discussed.

In the last issue of "The Weekly Anglo-African" a writer who adopts the signature of that prince of fabulists, Esop, imitates in a measure his style, without, however, possessing the merit of being as entertaining or having as good a moral for his fable as did his prototype. There is about as much truth in the original as in the Philadelphia "Esop," and if the latter did not profess to assert facts, I would let him pass unnoticed so far as I am concerned; but his statements are not strictly true. It is not true that the phrase "I can't see it?" is characteristic of the Philadelphia ladies, for I have never heard a lady here make use of the phrase. It is not true that the police smuggled the body of Capt. Brown into the streets at railroad speed. It is not true that the "good thinking" or "more intelligent" portion of Philadelphia sympathize and think with the committee. It is not true that "O. P. Q." was patent to the opposition which I made to the miserable, cringing petition of the committee. It is impious to assert that a prayer to a "mean" man cannot be too humble. A prayer to the Deity should be all that sincerity and deep humility could make it, but a simple petition to a creeping worm calls for no solemn devotion from me, however much it may from "Esop" & Co. Why boast of unanimity of sentiment among the more intelligent portion of the thinking people here, when there is no evidence of the fact? The committee have never been discharged from their labors, and perhaps never will. If the persons assembled at the little Wesley Church on the evening of the 16th ult. were not intelligent and good thinking, why not call them (the good thinking) together and have the committee discharged? The committee, when the foreman wrote the prayer, disagreed among themselves as to the construction of the language in it; and when they came to the meeting they disagreed among themselves still. One said, "We did not wish to cater to the prejudices of Gov. Wise;" (Mr. A. H. Green) another said, "You can catch more flies with molasses than you can with vinegar;" (J. B. Campbell) while a third spoke at random, and said, among other things, "I never knew before that a prayer could be too humble;" (J. Asher). As I understand the English language,

the application of such terms as noble, generous, humane and magnanimous to a thief, a robber, a man who has been all his life cheating men out of their just dues, simply because for political effect he grants the bodies of two men whom he did every thing in his power to kill for no crime whatever save for magnanimity of soul, is too great a stretch of our fancy, is too great a tax upon our understanding. Words are the exponents of ideas, and I have not heard a single individual outside the committee place such a construction upon the words used as they have. Instead of "Bancker" having "the wool drawn over his eyes," "Esop" has endeavored to convert the English language into something else, in order to defend a position illogically assumed. Why not call Capt. Kidd, Joseph Thompson, Hare, and other pirates, and highwaymen, humane, generous, magnanimous, &c. for they have all exhibited signs of being human beings, and many of them have been more entitled to such a character than Gov. Wise. No truly noble, generous or magnanimous man requires to have those traits of character paraded before the world in order to induce them to exemplify the truthfulness of the statement; but vain and arrogant coxcombs are sometimes induced to imitate the deeds of generous and noble hearted men, by having their passions appealed to and not their better judgments aroused. Admitting, for the sake of a case, that the language of the petition will bear the construction placed upon it by "Esop," yet is it not a little out of the ordinary course of procedure in such cases for committees to publish to the world the result of their deliberations before they make report to the body which created them? It seems so to me, whatever "Esop" & Co. may think of the matter; but for them to think otherwise, contrary to the opinions of Jefferson, Southey and Mathias, is no greater presumption than that of their mouthpiece, in impugning my motives with regard to a matter upon which I have given no opinion favoring such an idea, i. e., the propriety of asking for the bodies of Copeland and Green. I have from the first been in favor of Brown sympathizing meetings, and of asking for the bodies, and while I would observe a courteous and gentlemanly bearing toward Gov. Wise, yet I would not go down upon my knees to him, nor, like the subjects of a despotic power, be made to kiss the law-sting which strangles me to death. The case does not demand it. In conclusion, I will say that I fully concur in the opinions expressed by "Louise"; they are correct in my opinion, and I have not heard a dissenting voice to them since they first made their appearance.

The number of deaths reported to the Board of Health last week was 216, 15 of which were colored.

#### LETTER FROM PITTSBURG.

PITTSBURG, Jan. 13, 1860.

Mr. Editor:—On Christmas day a portion of the members of the A. M. E. Church of Wylie street held a festival at Connolly's Hall—the proceeds were paid for the renovation of said church. The Bethel and Wesleyan Churches of Allegheny City also held fairs during the holidays.

We have had the Rev. M. M. Clark in our city for the last month, and we listened to a fine sermon delivered by him at the Methodist Church on last Sabbath week. His text was the last clause of the last verse of the last psalm, which reads as follows: "Praise ye the Lord." After the sermon there was a collection taken up to aid him in his travels, as it is his intention to leave the States for Africa in the spring, in the capacity of a missionary. We would say, God speed him on his way, and hope that he will be successful in enlightening the benighted sons of Africa.

We have also been favored with the presence of our worthy friend, T. Morris Chester, who delivered an interesting lecture on the Republic of Liberia.

We have a number of societies here. Among the number is the Pittsburg Benevolent Association, composed of ladies. They have been the means of relieving the wants of many in destitute circumstances. We believe it is their intention to hold a festival on the anniversary of the society, which takes place some time in February. We wish them much success, and hope they will continue in the laudable cause in which they are engaged, and in due season they will reap their reward.

We have also an excellent singing association, under the direction of Mr. George DeWare. It is called the Pittsburg Philharmonic Association. The scholars have made rapid progress within the last year. We think it would be impossible for them not to improve after being under the instruction of so gentlemanly and competent a teacher.

We have had two weddings in the city during the last month. The first was the Rev. Mr. Weaver, of Indianapolis, to Miss Mary C. Miller, of Winchester, Va., but recently of Pittsburg. The ceremony was performed at the A. M. E. Church, creating a little excitement, the church being crowded to excess; her attending maids were Miss Henrietta Jordan, of Baltimore, and Miss Fannie Strange, of Pittsburg. The groomsmen were Mr. Archy Billings and Mr. Jeremiah Turpin. The bride was tastefully arrayed in white, and her maids in lilac, and they made a very fine appearance. The second was the Rev. Mr. Turpin, pastor of the A. M. E.

Church, to Miss Amanda Sneed, of Allegheny City. Both parties have our sincere congratulations, and hope that they may be spared to enjoy each other's society for a number of years to come. LENA.

#### OUR ALBANY LETTER.

ALBANY, Dec 14, 1860.

DEAR ANGLO:—A festival was given last Wednesday evening at the Bethel A. M. E. Church, for the benefit of Mr. Ten Eyck, who has been blind for some time. It was well attended, notwithstanding the night was dark and stormy. That of the ladies of the Hamilton street Baptist Church has been postponed until the 19th.

Our State Legislature convened and organized on the 3d inst., by re-electing Hon. D. C. Littlejohn Speaker of the Assembly, Lieut. Governor Campbell presiding in the Senate. No useless waste of time was shown, but, unlike our National Legislature, they proceeded immediately to organize, and that without fear of dissolving the Union or breaking bonds of sympathy with Virginia. Business has of course revived, and while we were pleading in common with our brethren throughout the States, last week, for the divine interposition of God in behalf of His people in their suffering, and for a revival of the work of salvation among men, our hotel-keepers, barbers, waiters, &c., were smiling and rejoicing that their "revival" had come. May the prayers of the people of God be fruitful, that like success may attend their efforts.

Members have their pockets loaded with petitions in both Houses, prominent among which are those for a "Personal Liberty Law" and "A Law to Prevent Slave-Hunting in the Empire State," which have been referred to a special committee of five, who it is believed will do justice to the sacred cause committed to their trust. Though scarcely two weeks in session, any amount of gas has been discharged from the Democratic side, particularly on the Governor's message, the offensive part being that in which the devotion of New York to the Union is spoken of, they thinking there was too much sympathy for John Brown, too much respect paid to Wendell Phillips, too much love exhibited for Gerrit Smith, for her to have any devotion to the Union. But one good act she has done, which will hand her down to posterity. The Union-savers, in their anxiety to save the Union, got out their bills, advertisements, &c., for their great meeting at the capital, designing to have the Assembly chamber, but forgetting that this was a Republican Legislature; consequently, when the representative from this city arose to present a resolution to that end, objection was raised, and it was laid over until the day previous to the meeting, when it was called up, and after some excellent remarks from the Republican side expressing sympathy for John Brown and his cause—though not in way of operation—the House, by a decisive vote, refused to allow them the chamber. The reason for refusing, as stated by a member, was simply that, as the only disunionists were at the South, and as the fidelity of New York is not questioned, there and not here is the place to hold these meetings. They placed at their disposal, however, with great liberality, the outer hall and steps of the capital. This had a chilling effect upon the fiery savers, who thought from the legislative chamber to sound forth their demagogic sentiments. A preparatory meeting was held Wednesday evening, and the great "saver" came off the next night. The hall was crowded to its utmost capacity by a promiscuous crowd, who had an opportunity of saving the Union and cooling their heads at the same time. The speakers, Hon. Henry J. Raymond, editor of the New York Times, Hon. Horatio Seymour, and many others, occupied the landing at the head of the stairs. They traced the present excitement on the slavery question to the anti-slavery agitation at the North, in "counting every slaveholder outside the pale of humanity and Christianity." Would to God they had only been counted so years ago, and liberty to-day might sway her sceptre of justice through the land, for it is principle that makes the man. No man who has any moral principle would hold his fellow man in bondage; and to talk of a slaveholder being a Christian and a representative of Christ is one of the most absurd and fearful assertions a man dare make.

The speeches received any amount of applause, in which the vast number of boys present were not at all backward. A series of resolutions was adopted showing their love for the Union, and a letter was read from Ex-President Van Buren, giving his views on the times.

And thus ended the affair; and now, all hail, for the Union is safe. The Union, which has been up at auction since the 16th of October, 1859, and for which such successful bids have been put forth by Philadelphia, Bangor, Boston, and Brooklyn, and the wonderfully high bid of New York in her Charles O'Connor, is saved, having been knocked down to Albany, she reserving her bid till the last. It is to be hoped, since New York, the great Empire State, has spoken from the steps of the capital, that the Southern disunionists will sleep, and let Congress be organized, for New York (her minority) has repudiated John Brown and his act, and the Union is saved.

Rev. J. W. Loguen will open the ball in the series of lectures to be delivered before the "Irrepressible Conflict Society" on

Monday evening, the 23d. He will spend a week here lecturing in the different churches, and informing the people from experience what slavery in reality is, and so to impress our law-makers as to urge the passage of the bill forbidding the bloodhounds of the South to pollute the soil of this State in their unholy traffic.

Wendell Phillips, Esq., delivers his great lecture on Toussaint L'Ouverture before the Young Men's Association, next week. It will be a rich treat, and, despite his peculiar notions, will be heard by as large an audience as can get within the doors, both of friends and opponents. If his services can be obtained, he will, while here, speak before the "Irrepressible Conflict Society," when everybody will have a chance to hear his eloquence.

I omitted to state above that the concurrent resolutions of last year to amend the Constitution so as to abolish the property qualification and give to colored men the right of suffrage, have again been introduced in the Assembly; and although they will give rise to a great deal of debate, it is believed they will pass this second Legislature, and then go forth for ratification by the people.

Hon. Mr. Reynolds, of this city, who has been spending a week or two at home, has returned, though reluctantly, to Washington. He reports that Congress is about the worst place he ever was in—that the members all go armed, and that there is everything else but what ought to be seen in the National Legislature of this "free and glorious Republic." He need not have returned had he chosen to stay; but that "eight dollars per day"—ah! "that's the point where the shoe pinches," as the proverb says.

P. S.—A bill was noticed in the Assembly yesterday "to induce the emigration of colored persons from the State." I shall endeavor to keep our friends posted on the course of events.

#### OUR TRENTON LETTER.

TRENTON, Jan. 14, 1860.

Mr. Editor:—On Tuesday last our Legislature convened and organized. It was, of course, a great disappointment to the Republicans to find that the straight-out Americans and Democrats had formed a coalition, and were able to secure to themselves the control of the Assembly as well as the Senate. We, though sympathizing with those whom we believe to be our friends, do not wonder to find them falling short, when their leaders, in the U. S. Senate and House of Representatives, are repudiating the first principles of Christianity and also of humanity, by saying that there is no natural equality with men, if they happen to differ in complexion, thereby cancelling the universal belief that God is the author of being, and that we are all the descendants of Adam. If our friends are driven to the wall by the subtlety of their opponents, why not shelter themselves under Banks' shield? When asked, in the House of Representatives of the United States, if he considered the black man equal to the white man, he answered, "As to equality I will not say, that remains to be proved—I would give him the same chance as others, and then let him prove his equality."

Now, sir, my firm belief is that such answers go farther to assist our cause, than all the arguments that can be uttered to prove our equality, because under existing circumstances it is impossible for us to demonstrate an equality—they, from causes beyond our control, holding a superior and an inferior position in society. Again, if I understand the principles for which we contend, they are neither an intellectual nor physical equality. We contend only for an equal chance to develop these natural gifts; for the same opportunity to employ all the faculties that God has given us, whether great or small, weak or strong, to our own benefit, that they accord to others, and then if we are found equal to those who, like the Jews, claim to be the favored of the Almighty, let us stand or fall.

#### LETTER FROM HARTFORD.

HARTFORD, Jan. 14, 1860.

Mr. Editor:—Knowing that the interests of the Redeemer's Kingdom everywhere are dear to the heart of every Christian, I venture to obtrude on your notice some of our affairs. The cause of religion does not flourish here as we wish it did. We do not grow in grace; we do not increase in numbers, and our zeal is in some measure cold. There is, however, some effort, and in our stated periods of worship we often receive blessings from God and help from the spirit, "inditing our petitions for us" and kindling new flames of love in our hearts. Some of our young people, too, have united themselves in an association for their religious and social benefit. They held a fair and exhibition last week, which was every way creditable and successful. The movement is not, however, as general as is desired, many denying themselves the benefits which would accrue from a union with the association.

I see from your number for Jan. 14 that J. B. Baker, whom we advertised some time since has again shown himself in Trenton. He was discharged some time last August from our State Prison in Wethersfield. I conversed recently with one of the officers of that institution in reference

to him, and he said then that when he was discharged he had hoped better things of him. I earnestly hope that people will be on their guard, and not be deceived by him. D.

#### LETTER FROM JAMAICA. I

JAMAICA, L. I., Jan. 13, 1860.

Mr. Editor:—I take pleasure in announcing the fact that the little town of Jamaica has once more awakened out of a sound sleep. By the combined efforts of Mr. Robert Henson and Joseph Henson, of the Henson Base Ball Club, a grand festival was given at Edward's Hall, on Thursday evening, 12th inst. The affair was quite a brilliant one, the hall being decorated with a great deal of taste by the members of the club. In the centre of the room, immediately beneath the three gas-burners, were suspended three beautifully decorated bats; also, suspended from the ceiling and encircled by a wreath of Christmas greens, was that beautiful prize ball won and carried off in triumph by the Henson Base Ball Club, of Jamaica, in their late match with the "Unknown," of Weeksville, L. I., and for which they deserve a great deal of credit, the club being but lately organized. Upon each of the bats was hung a neat little velvet cap of blue, with a white peak, emblematic of those worn by the members. Upon the front side of the wall was a long flag, or pennant, festooned in several places. It was the intention of the club to give a ball, but the prejudice is so strong here at present against the colored people that they were denied the use of the hall for that purpose; but after obtaining it, some two or three young Anglo-Africans, bent upon having some fun for their money, commenced whistling the "Tiger Polka," and availing themselves of the music, some of the gentlemen took partners, and danced till the music ceased for want of an extra pair of bellows to keep it going.

The evening passed off very pleasantly indeed, and the company, after having discussed the merits of the edibles so bountifully provided by the club, tendered Captain Henson their sincere thanks, he having spared no pains to make everything comfortable and agreeable.

LITTLE SHAVER.

#### LETTER FROM ELIZABETHTOWN.

ELIZABETHTOWN, N. J., Jan. 12, 1860.

Mr. Editor:—Having, by invitation of the pastor of the colored Presbyterian Church in this place spent a few days with him and his interesting people, it will encourage the friends of progress to know that much good is being done here among our people. They have a neat and comfortable place of worship; with an excellent choir, under the efficient chorister, Mr. John M. Wells. The Sabbath School consists of seventy-five scholars and fifteen teachers—Mr. J. B. Breed Superintendent. It is one of the best schools I have ever visited. The teachers are intelligent, devoted, and faithful. Looking over this school, my heart was filled with gratitude, for here I saw the right means employed for the elevation of our people, so many of whom are scattered over this State, and of many of whom it may be said "No man careth for my soul."

I visited a number of the families in company with my friend, the pastor, Rev. Daniel Van Devere, through whose instrumentality, nobly assisted by his good lady and many of the kind friends, so much good has been accomplished, and before whom I trust a long career of usefulness yet remains.

A. G. B.

#### A CARD.

Mr. Editor:—Having been present at the meeting assembled in Grenada Hall, Brooklyn, to discuss the question, "Who has suffered the most injustice, the Indian or the Anglo-African," I was requested by a friend who was one of the party concerned, to express my views on the subject. Though wholly unprepared, I acquiesced in this request, notwithstanding my inexperience. Informing the audience that I was unaccustomed to public speaking, I expressed the hope that I would be excusable if I should, before I got through, evince some signs of trepidity or bashfulness. I had but clearly commenced my remarks with reference to the question, when my eye fell upon two young ladies, rather than whom, I would have met a band of reporters. I was so shocked by this discovery, that I became overwhelmed with embarrassment, and though I made a gigantic effort to maintain my ground, I was obliged to take my seat. As I sat overwhelmed with shame and confusion, I could not refrain from spouting repeatedly a quotation from Shakespeare's play of Richard III, to wit: "By the apostle Paul" women "to-night have struck more terror to the soul of" Samuel, "than could the presence" of "ten thousand" reporters, "armed in proof."

WRIGHT.

#### ADVERTISEMENTS.

**BANNEKER INSTITUTE, PHILADELPHIA.**—At a stated meeting of the BANNEKER INSTITUTE, held at their room, January 11th, 1860, the following officers were duly elected for the ensuing year:

President, JOHN W. SMITHSON.  
Vice President, WM. H. JOHNSON.  
Recording Sec'y, JACOB C. WHITE, Jr.  
Corresponding Sec'y, O. V. CATTO.  
Treasurer, JOEL SELSEY.  
Librarian, ROBERT M. TURNER.  
BANKER, E. J. JONES.  
DAYTON D. TURNER, Com. on Dns. & Lects.  
WM. H. MINTON.

Attest, J. C. WHITE, Jr., Secy.

#### MISCELLANEOUS.

**LOOK OUT FOR THEM!**—WE are informed that there are a number of would-be gentlemen to be found in certain places in this city who will do anything to get the merits of city society, claiming for themselves good positions among those whom they are pleased to denigrate "bloody," and denouncing those ladies who live at service as being beneath their notice; yet some of these fellows are found prowling around the houses of these servant girls at night, begging for something to eat. One of them called twice last week on some ladies in University Place, near Eleventh St., under pretence of finding some person, and supposing himself unknown, commenced his begging operations. Can meanness find a "lower deep" than this? 27-1t.

**NOTICE.**—TILMON'S AGENCY FOREMAN. Employment, No. 70 East 33rd street, one door east of Fourth Avenue, New York City.

WANTED, this day, at the above office, a number of first class Cooks, Chambermaids, House Workers, Landladies, Seamstresses, &c. All strangers coming to the city, and in want of situations, would do well to call.

**THE INTRODUCTORY LECTURE** to the course on Physiology and Hygiene to ladies, will be given on Thursday, 26th inst., at 8 o'clock, by Sarah M. Douglas, at the Institute for Colored Youth, 718 Lombard street, Philadelphia. Tickets for the course, 50 cents.

**THE LIFE OF JOHN BROWN** AND HELPER'S IMPENDING CRISIS, for sale by ABRAHAM ROBERTS, 120 Clinton Court, (Eighth St.) Near Sixth Avenue. 27-5t.

**WANTED.**—A GIRL TO DO HOUSEWORK in a small family. One fully competent will receive good wages, or a young girl will be instructed, if engaged for a sufficient period to give satisfaction. Apply at 33 McKibbin street, Williamsburg. 27-1t.

**THE BOOKS FOR THE TIMES.**

In press, THE LIFE OF CAPTAIN JOHN BROWN, THE LIBERATOR OF KANSAS, AND THE HERO OF HARPER'S FERRY. BY JAMES REDPATH. An elegant 12mo. volume of 400 pages, illustrated and embellished with a superb STEEL PORTRAIT of the GLORIOUS OLD MAN. This book will be ready in a few days, and will be a work of thrilling and fascinating interest. PRICE ONE DOLLAR. A liberal per centage of the PROFITS resulting from the publication will be GIVEN TO THE FAMILY OF BROWN.

**HELPER'S IMPENDING CRISIS.** A LIVE BOOK! Nearly 100,000 COPIES HAVE BEEN SOLD. NOW IS THE TIME! This is the work that is creating so much excitement IN CONGRESS. Large 12mo. volume, 420 pages, cloth. Price \$1.00. Octavo edition, paper covers, 50 cents. Single copies sent to any address, post-paid, on receipt of price. Address, THOS. HAMILTON, 48 Beekman street, New York. [P. O. Box 1212]

**ALBANY.** THE NINTH ANNIVERSARY OF COVENANT LODGE, No. 7, F. A. M. Of the City of New York, working under the jurisdiction of the R. W. Grand Lodge of the State of New York, will be celebrated on THURSDAY EVENING, FEBRUARY 9, 1860, at the METROPOLITAN ASSEMBLY ROOMS, 178 PRINCE STREET, on which occasion the following Lodges are invited to appear in full Regalia:

Widow's Son, No. 1, Brooklyn.  
Celestial, No. 2, New York.  
Meridian, No. 3, New York.  
King Solomon, No. 4, " Mount Olive.  
Widow's Son, Chap. 22.  
Mount Calvary Commandery K. T., No. 14.  
Also, the Most Ancient Order of the HEROINES OF JERICHO.

The eminent services of Prof. ROBERT BROWN'S celebrated Quadrille Band has been secured and will be in attendance. Thankful for past favors, the committee again solicit the patronage of the ever indulgent public, pledging themselves to make this edition of the night anything of the kind ever before given in this city.

TICKETS, SEACH.

To be had at the St. Charles Hotel, 72 Prince St.; Curry House, 164 Church Street; Bro. E. Fendler, 152 Church Street, and of the committee. The supper will be under the supervision of a competent caterer.

**WANTED.**—At Titus' Reform Intelligence Office, 193 Mercer street, between Bleeker and Amity, cooks, chambermaids, and waitresses. Situations ready at all times. Good recommendations required. T. S. W. TITUS, Proprietor.

**MRS. N. M. WEIR** will open a school on the 17th of January, for teaching all kinds of FANCY KNITTING, SATIN AND TAPESTRY EMBROIDERING. For further particulars call at 318 Skit street, Newark, N. J. 26-3t.

**THE FIRST VOLUME OF THE ANGLO-AFRICAN MAGAZINE, BOUND.** IS NOW READY. It contains articles from the pens of the following contributors: Bishop Payne, James McCune Smith, J. W. C. Pennington, Martin R. Delany, James Theodore Holly, George B. Vashon, Wm. J. Wilson, Martin H. Freeman, Robert Campbell, Charles L. Reason, James Fields, J. Holland Townsend, Edward W. Blyden, Robert Gordon, J. Mercer Langston, Amos Gerry Beman, Chas. B. Ray, Frances Ellen Watkins, Mary A. S. Cary, Sarah M. Douglas, and Grace A. Mapps. MUSIC, by A. J. R. Connor. EMBELLISHMENT.—Portrait of Alexander Dumas. PRICE.—In half Morocco, \$1.62; in Muslin, 1.38. Orders should be addressed to THOS. HAMILTON, 48 Beekman street, New York. [P. O. Box 1212] 25-4t.

**A. ROBERTS.** Agent for the Weekly Anglo-African and the Anglo-African Magazine, 120 CLINTON COURT, EIGHTH ST., near Sixth Avenue, New York, where orders for the above-named publications may be left or copies obtained. 12-4t.

#### MISCELLANEOUS.

**SAMUEL J. HOWARD** has his sincere thanks to his friends and the public at large for their patronage and hopes that his prompt attention to business heretofore will secure a continuation of the same. Orders will be received at the following places: Office, 97 High street, Brooklyn; Dudley & Stafford, 69 Beekman street, New York; 813 Broadway, New York. This express may be found each day at Peck Slip wharf, from an early hour until 8 o'clock A. M., and from 12 till 3 P. M. Orders received in Brooklyn at the office, 97 High street, 299 Hudson avenue, Dr. R. J. Davis', corner Clinton and Fulton streets; 214 Fulton street, 41 Hicks street. 19-26t.

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#### MISCELLANEOUS.

**PROSPECTUS OF "FREDERICK DOUGLASS' PAPER."** FOR 1860.

Thirteen years ago the proprietor of this paper sent its first number forth to the world as an advocate of the freedom of his race. It was established as a mouthpiece for the manacled millions who are dumb under the cruelties of the dark prison house of American oppression. It has done its best to give voice to their wrongs, and plead with this stony-hearted nation to do them justice. It has wielded all the strength that its Editor could command as a lever for the elevation of his race. He loved the truth into the arena of journalism, distrustful of his ability, weighed down by a sense of the disadvantages under which he labored, but inspired by the holiest cause that has moved the soul of justice, and melted the heart of pity in modern days. He had escaped from the hell of slavery, but a few years before, and the shadow of its cloud of ignorance still rested upon him. His school-room had been the slave quarters of a Maryland plantation; his text books had been scraps of old prints and papers picked up by the way sides; his writing table a board of pine, with a stray piece of chalk. But the paper went forth, laden down with the burden of disadvantages, and has continued to scatter the light of facts, arguments and principles on the willing and unwilling minds; until now the first number of the XIII Volume comes to you with a renewed statement of its aims, principles and prospects, and to ask for your aid in extending its circulation and increasing its usefulness.

1. Its leading purpose is to advocate the abolition of American Slavery. The principles of our religion, our sense of justice, and the feelings of common humanity, as well as the ties of blood and affinity with the hated and outraged race, prompt us to aim at nothing less than the complete emancipation of our people, and to use every power and effort to promote this glorious end, until not a slave breathes American air, or groans on American soil. We regard Slavery as the crime of crimes, defiant of all morality and religion, contemptuous of all laws, and a blot upon the number of the XIII Volume comes to you with a renewed statement of its aims, principles and prospects, and to ask for your aid in extending its circulation and increasing its usefulness.

2. We shall continue to advocate political action as a means for the overthrow of this monster crime, and urge our fellow-men to use the ballot-box to break the fetters from the limbs of our people.

3. We hold that the Constitution of the United States is an Anti-Slavery Constitution, and that when the people shall elect rulers who will administer the Government according to its spirit and letter, such rulers will wield all their powers "to secure the blessings of liberty to ourselves and our posterity."

4. We hold to the right of the slave to secure his freedom at all hazards, "peaceably if he can, and forcibly if he must," and that all who resist him, and stand by him in the struggle for his rights, although he may smite his oppressor to the earth in escaping from his chains.

5. We shall devote much earnest effort to the elevation of the free colored people of this country, by advocating for them the right of suffrage, by seeking to secure to them higher educational privileges, and by urging them to cultivate industry, manliness, and every private and patriotic virtue.

6. Our paper does not claim to be peculiarly religious in its character, but we believe in Christianity as a guide to faith and practice, and base our hope of the world's reformation and salvation upon the spread and practice of the principles of the Gospel of Christ. We shall, therefore, make large and constant use of the Bible, and the teachings of Jesus, for motives and incentives to the cultivation of justice, mercy, truth, and fraternity among men.

7. We propose to pay more attention than heretofore to the department of general literature, to make our paper a source of practical information on all subjects of importance to our readers, and to give it the character of a general family paper, as well as an advocate of freedom and reform in the Church and State.

8. A marked and attractive feature of this paper for the year to come, will consist in the publication of a regular series of letters from its editor, FREDERICK DOUGLASS, who is now on a lecturing tour through England, Scotland and Ireland. These letters will commence on the 1st inst., and those who would have the full benefit of this marked attraction in our columns for the year to come, should subscribe at once.

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The Impending Crisis, by H. R. Helper.  
The Debate between Garrison Brownlow and Rev. Abram Pryor.  
The Life of Rev. J. W. Loguen.

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# The Weekly Anglo-African

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48 Beckman St., New York, [P. O. Box 1212.]

(For the Weekly Anglo-African.)

## THANK GOD FOR LITTLE CHILDREN.

BY FRANCES ELLEN WATKINS.

Thank God for little children!  
Bright flowers by earth's wayside,  
The dancing, joyous life-boat  
Upon life's stormy tide!

Thank God for little children!  
When our skies are cold and gray,  
They steal as sunshine in our hearts,  
And steal our cares away.

I almost think the angels  
Who tend life's garden fair,  
Drop down the sweet wild blossoms  
That bloom around us here.

It seems a breath of heaven  
Round many a cradle lies,  
And every little baby  
Brings a message from the skies.

The humblest home with children  
Is rich in precious gems,  
That shame the wealth of monarchs,  
And pale their diadems.

Dear mothers, guard these jewels,  
As sacred offerings meet,  
A wealth of household treasures,  
To lay at Jesus' feet.

## Deferred Correspondence.

### COLORED ELDERS

SEEKING WHITE PASTORS FOR COLORED  
CONGREGATIONS.

NUMBER THREE.

According to the present constitution of

things in the political and religious world,

prosperity is the rule. If you desire the

proof, you have but to go on God's day to

God's house, where the Gospel is preached

to God's people, and there you will witness

the sad spectacle that even in the sanctu-

ary of the Most High God's children are not

permitted to sit together to worship their

common Parent. The question may be

asked, whose fault is this? The answer

may be given, it is the fault of the congre-

gation; or it may be said, it lies with those

who rule in the church. I am inclined to

the latter—those who rule—the elders, de-

acons, and ministers—and, shuffle the thing

how we please, it will turn up just there;

cry out how we may, the echo will come

back, "It is so."

I can conceive that, at the organization

of a church, did the minister and elders, or

deacons, determine that no such exclusiv-

ness should exist in the congregation, a far

different state of things would be seen than

the unchristianlike view presented by the

congregations in our churches. The

charge comes home to the rulers of the

churches. Upon their heads with crush-

ing truth falls the evil, and they will be re-

sponsible to God for the alienations, divi-

sions, and acrimony existing among those,

both white and colored, who lay claim as

worshippers and followers of the meek and

lowly Jesus.

The power for good or evil—upon the

part of our elders and deacons is very evi-

dent. Hence, I suppose, the exhortation of

Paul to Timothy to "lay hands suddenly on

no man," the plain meaning of which is,

that before any man is set apart for holy

purposes he must be known and approved

—a man whose principles more than his

profession, are understood. Now, to us, in

view of our proscription, it is of vital im-

portance that the men who are to rule in

our churches should be well understood, for

our elders and congregations to it, and  
mark me, in doing so it is not to be under-  
stood that I make any allusion to those  
who rule well. Far from it, for I am  
among those who "render double honor" to  
those elders who consider the will of their  
people as paramount, where no doctrinal  
error is feared to be inculcated or heresy  
advanced.

On the other hand, where there is an at-  
tempt made by the elders to set aside the  
will of the people by foisting into the pul-  
pit a man repugnant to them, I submit, is  
it not a stretch of power by no means to be  
tolerated? Is it not a despotism to be met  
at the threshold with a firmness and  
determination by the people not to be mis-  
taken by such traitors? The reason is ob-  
vious, as I shall further show.

## LETTER FROM MAUMEE CITY.

MAUMEE CITY, O., Jan. 14, 1860.

MR. EDITOR:—The receipt of the "An-  
glo-African" up to the close of the year  
seems to call for a line or so from this cold  
corner of Ohio, when the closing of canals,  
rivers, and lakes shuts out for a season all  
communication with the rest of the world,  
except what little we can glean from the  
few public journals that come weekly to  
the farming district around.

As I think I remarked to you once be-  
fore, Toledo (eight or ten miles from here)  
has but few colored people permanently lo-  
cated there. The few large hotels, built  
mainly with a view to accommodate travel-  
ers passing by railroad, bring quite a num-  
ber of colored men as laborers; but, with  
few exceptions, they come and go as their  
pecuniary views guide them. Hence few  
become citizens, and but quite a small  
number of those seem to take much inter-  
est in what is going on in the great world  
outside. Hence I have had but few op-  
portunities to present your publications,  
although I have frequently loaned them in  
order to induce people to subscribe.

From some cause or other, anti-slavery  
lecturers do not often present themselves  
here, although there appears to be no lack  
of interest on the part of the whites when-  
ever called upon to hear a lecture on the  
claims of the oppressed. While in Toledo  
on business during last fall, I was told by  
some of the white citizens that they had  
attended a lecture delivered by a Miss  
Watkins, and expressed themselves highly  
delighted at the eloquence and force with  
which she presented the claims of the op-  
pressed race. I presume the lecturer al-  
luded to was Miss Frances Ellen Watkins,  
whose contributions so often grace your  
magazine.

Of the Virginia tragedy—the last page  
of the blood-stained record of American  
slavery down to the close of 1859—all  
right thinking minds in this part of Ohio  
loathe more than ever the bitter fruit of  
the accursed tree of slavery, the only ex-  
ception to the rule being the sham Demo-  
cracy or "Union-savers," who, like most car-  
pet birds, scent their prey afar off. I see  
in looking over the public journals that the  
champions of freedom on the other side of  
the Atlantic are entering their indignant  
protest against the actors in the scenes of  
violence and cold-blooded murder in Vir-  
ginia, and charge our "Model Republic" as  
the guilty principle in the deeds that  
shroud our vaunted "stars and stripes" in  
everlasting infamy in the estimation of the  
civilized world.

Despite the anathemas and bitter de-  
nunciations hurled against that class of Ab-  
olitionists who are opposed to slavery be-  
cause it is the "sum of all villainies," I  
think that the slaveholders of the South  
owe them a debt of gratitude instead of  
hatred, since, but for the fervent hope of  
peaceful deliverance by the Abolitionists  
long entertained by the mass of bondmen  
in the South, that "sea of blood lying be-  
tween the slave and emancipation" (as a  
Southern M. C. said not long since) would  
have long since been crossed. Time and  
again have Abolitionists thrown themselves  
in the breach between the insolent master  
and the outraged slave, and bade the latter  
wait the issue of another, and still another,  
peaceful effort to secure liberty to the cap-  
tive. Alas! at what a fearful amount of  
human suffering has the poor slave waited  
for the promised boon! At the threshold  
of 1860, over the violated graves at the  
foot of the Virginia scaffold, and from the  
rocky tomb at North Elba, comes the ques-  
tion with startling emphasis, "Are the four  
million slaves of the South any nearer  
freedom to-day than they were in 1859?"

Teach the slave henceforth that "the gods  
help those who help themselves," and the  
mighty answer to the question, shall startle  
the despots from their slumbers over a mine  
ready to be sprung beneath their feet. Let  
slaveholders and their Northern aiders  
and abettors lay the flattering unction to  
their souls, if they will, that the slaves are

too ignorant successfully to throw off their  
chains and assert and maintain their free-  
dom. If so, past history has been written  
in vain.

## LETTER FROM WORCESTER.

WORCESTER, MASS., Jan. 13, 1860.

DEAR ANGLO:—This city has a colored  
population of about two hundred, and all  
appear to be of that intelligent and indus-  
trious character that distinguishes our peo-  
ple in most of the Western and Eastern  
towns and cities. They own considerable  
real estate, and are engaged in business as  
hair-dressers, dyers, and clothes-dressers;  
one student at law, (Young Davis, of Libe-  
ria), an upholsterer, and two draymen, (J.  
B. and R. H. Johnson). They have a  
small but neat church edifice, capable of  
seating a congregation of about three hun-  
dred. It belongs to the A. M. E. Zion  
Church, and is in charge of Rev. Peter  
Ross, who is an able pastor. In connec-  
tion with it is a good vestry room, in which  
the Lyceum meet every Tuesday evening,  
presided over by Gilbert Walker. I at-  
tended for two evenings, and found every-  
thing going on harmoniously and creditably,  
and on one of the evenings, through  
the courtesy of the members, I was in-  
vited to act as judge during the discussion  
of the question, "Is the term negro rightly  
applied to us a nation?" Both sides  
were sustained with skill and ability, and  
would have done honor to any class of citi-  
zens. The decision was given in favor of  
the affirmative.

I was told that there were two excellent  
essays, the productions of two young la-  
dies, read before I arrived.

The school privileges of the old "Bay  
State" are superior to those of most of the  
other States. They certainly mean equal-  
ity in this place. The district schools,  
academies, and the female college are open  
to all. In the latter institution there are  
three young colored ladies.

I have given two lectures to good audi-  
ences in the A. M. E. Church, and two  
others in Brinley Hall, in connection with  
festivals for the benefit of the pastor of  
Zion Church.

## TO THE MINISTERS OF ZION.

DEAR BRETHREN:—The election of Su-  
perintendent is drawing near. Are we  
prepared to meet it? The experience of  
years as a minister of Zion has strengthened  
in me the desire to put forth stronger  
efforts for the union of our once powerful  
connection. Now, I wish to address you  
as brethren, plainly and truthfully, as one  
who desires most earnestly the welfare of  
Zion.

For eight years we have been divided,  
but there seems at last to be a desire among  
the most intelligent to consolidate. Several  
still refuse to listen to a considerate pro-  
posal of union, from reasons well known  
to the connection. But I would say to  
such that we are convinced that it is  
wrong to give way to senseless prejudice,  
and altogether injurious to any connection.

We wonder why the Gospel has so little  
effect, but when we turn to ourselves it is  
not surprising that it has any effect what-  
ever? The hearts of men have been hard-  
ened against the influence of the Gospel  
by the contentions of its professed subjects.  
While we cry, "Peace! Peace!" we are di-  
vided and quarrelling among ourselves.  
Hence we may never expect to accomplish  
any good until we unite. As Christians,  
we cannot, we must not, we dare not re-  
fuse to come together. Brethren, let me  
plead with you for the sake of humanity  
and the saving of souls—let me plead with  
you for the sake of the Master's name,  
which we profess to love and trust, to take  
into consideration the importance of con-  
sultation, before the General Conference  
of 1860.

## A CONGRATULATION.

MR. EDITOR:—Six months have rapidly

glided away, and among the events record-

ed in them we find there registered the de-

bute of the "Weekly Anglo-African" in our

city. However rugged has been our task,

however often we have been abused and  
insulted for insisting in its behalf, and as  
often as we have had doors slammed in our  
faces, this fact inspires us with bright hope,  
that our list now numbers five hundred  
regular subscribers, of which seven out of  
every ten are ladies.

## FEELING SATISFIED.

Given to your noble paper, that by its con-

tinuation our numbers will greatly increase,

we usher in the new year with cheerful an-

ti-cipations, and free from all doubts. As

it is generally acknowledged that we stand

in need of an organ that will develop and

diffuse liberally our every sentiment, we

hope for a continuation of patronage, and

in conclusion would suggest that each and

every one be not backward in recommend-

ing it to the notice of their friends.

R. M. T.

PHILADELPHIA, Jan. 16, 1860.

## A NEW YEAR'S HYMN.

BY ALFRED TENNYSON.

Ring out, wild bells, to the wild sky,  
The flying clouds, the frosty light;  
The Year is dying in the night;  
Ring out, wild bells, and let him die.

Ring out the old, ring in the new;  
Ring, happy bells, across the snow;  
The Year is going, let it go;  
Ring out the false, ring in the true.

Ring out the grief that saps the mind,  
For those that here we see no more;  
Ring out the feud of rich and poor;  
Ring in redress to all mankind.

Ring out a slowly dying cause,  
And ancient forms of party strife;  
Ring in the nobler modes of life,  
With sweeter manners, purer laws.

Ring out the want, the care, the sin,  
The faithless coldness of the times;  
Ring out, ring out my mournful rhymes,  
But ring the fuller minstrel in.

Ring out false pride in place and blood,  
The civic slander and the spite;  
Ring in the love of truth and right,  
Ring in the common love of good.

Ring out old shapes of foul disease,  
Ring out the narrowing thirst of gold;  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.

Ring in the valiant man and free,  
The larger heart, the kinder hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be.

From the American Freemason Magazine.

## INFORMATION WANTED.

SENIOR, July 6, 1859.

BRO. LAWRENCE:—Some time since I  
saw one or two stray numbers of the  
"American Freemason," published by Bro.  
Brennan, and read with some interest com-  
munications under the signature of a Bro.  
Holly, S. P. R. S., upon Masonic Juris-

prudence. The singularity of the initials  
attracted my attention, and thinking I  
might get some insight into a portion of  
the "ineffable degrees" that was proper to  
be written, I was induced to pay them  
more than ordinary attention. Although I  
differ widely with the writer in some of his  
rulings, I found much to commend. But  
I have been informed by a brother that the  
writer is not to be relied upon as authority.

That there are things spoken of him which,  
if true, will create much astonishment at  
the inserting of anything from his pen in  
any masonic journal, that masonic records  
will show sufficient evidence to prove that  
the masonic community has been imposed  
upon. If these charges are false, it is due  
to Holly, as well as to Bro. Brennan, that  
they be refuted; and if true, we should be  
protected from further imposition.

As yours is the only masonic publication  
accessible to me, and you being in ex-  
change with the various journals of the  
country, is it asking too much of you if  
you know Mr. J. T. Holly is, to let  
your readers know, through the "Signet  
and Journal"? I think this is due to all  
parties. No one should set up for a "teacher  
in Israel" unless he has the necessary  
qualifications; and no false accusations  
should be made against any one, particu-  
larly when the interests and character of a  
masonic journal are affected by them.

Fraternally yours,  
Geo. L. Barry.

BRO. BARRY well knows that we are al-  
ways ready to furnish our readers with all  
the lawful information we can, but we  
sometimes are in the dark ourselves. In  
regard to what he now seeks, we have no  
light beyond the extract before, from the  
"Ancient Landmark," published a few  
years since at St. Clements, Mich., by our  
very worthy and intelligent brother, A. C.  
Smith. The number of the "Landmark"  
the extract is taken from is that of Feb-  
ruary, 1854. The name seems to be the  
same. What sort of a rite in Masonry the  
"Eclectic" is or was, we do not know; and  
as we do not trouble ourselves much about  
rites in Masonry, we do not care to know.

The extending the area of freedom to us,  
we must confess, a new object in Masonry,  
which forbids in its Constitutions the intro-  
duction to its mysteries of any but the  
"free born." Some brother may be able  
to give us more light on the subject. In  
the meantime, Mr. L. W. Bro. Barry must  
content himself with this, which is all we  
have. We cannot think Bro. Brennan  
would knowingly set up, as a "teacher in  
Israel," the most humble servant of his  
Sable Majesty that was, the Emperor Faust-  
in I, of Hayti.

An Edition of the 33d and Last—  
While in attendance on the late session of  
the Grand Lodge, we were furnished a pam-  
phlet of 36 pages, with the following title-  
page: "Ahiman Rezon, or a Book of Con-  
stitutions of the reformed Rite of the Ec-  
lectic System of the Ancient and Honorable  
Fraternity of Speculative Freemasons—Win-  
doso, C. W. Detroit."

J. THEODORE HOLLY, G. G. M.  
WM. MONROE, G. G. D.  
WM. LAMBERT, G. G. S.

"Dedication.  
"To His Imperial Majesty, Faustina I,  
by the Grace of God, and the constitution-  
al law of his country, Emperor of Hayti,  
Founder of the Imperial and Military Or-  
ders of St. Faustina and the Legion of Hon-  
or, Chevalier Rose Croix, and Imperial  
Grand Protector of the Ancient and Hon-  
orable Fraternity of Freemasons through  
his dominions, this Book of Constitutions  
is respectfully dedicated, as a token of ap-  
probation and esteem of his distinguished  
qualities as an illustrious Dignitary of the  
world; and an eminent Mason in behalf of

the Reformed Rite of Eclectic Masons in  
the United States.

By His Majesty's most humble servant,  
J. THEODORE HOLLY, G. G. M.

In the abridgement of the Ancient Con-  
stitutions, so called, chap. 1, sec. 2, we find  
the following:

"That he is to be peaceable and obedient  
to the civil powers, which yield him pro-  
tection, so far as they do not infringe the  
limited powers of religion and reason."

Section 4 reads as follows: "A Free-  
mason must be a free man, of mature age,"  
etc.

In the journal of the Convention which  
organized and adopted this great Eclectic  
system, on page 33 we find the following:  
"A Convention of Free and Accepted  
Masons, favorable to reforms and human  
progress, was held in the city of Detroit,  
Michigan, from October 5th to 11th, A. L.  
5852, A. D. 1852, to take into considera-  
tion what service the masonic institution  
can be made to perform in the cause of hu-  
man elevation and the emancipation of men  
from chattel bondage on the American con-  
tinent."

Will Bro. King, of the "Union," inform  
us whether this is an offshoot from At-  
wood's or Herring's Masonry? It evidently  
entertains a high regard for the "higher  
law," as well as for His Majesty Faustina I.

The G. G. M. J. Theodore Holly, is  
said to be a colored gentleman of Detroit.  
Copious extracts are made from the  
"Union" and the "Review," and the edi-  
tors are styled "Brothers." We very much  
dislike being behind the age in our own  
jurisdiction. Will our brothers please give  
us "more light!"—*Ancient Landmark*,  
July, 1854.

## REMARKS BY BRO. J. F. BRENNAN.

The foregoing correspondence appeared  
in the August number of the Georgia "Sig-  
net and Journal." As we did not for some  
reason receive our exchange for that month,  
but had our attention attracted to the ar-  
ticle by seeing it copied into the "Ashlar,"  
we take the earliest opportunity of answer-  
ing the questions of Bro. Barry, and re-  
sponding to the remarks of the "Signet and  
Journal."

In June, 1858, J. Theo. Holly, under  
date of New Haven, Conn., wrote us that  
he had prepared a series of papers which  
he would be pleased to have published in  
the pages of this magazine. We respond-  
ed by saying we should be happy to have  
an opportunity of judging whether or not  
the papers were suitable for publication,  
and if found so, they would certainly be  
published. A few days afterwards, we  
received the first chapters of what subse-  
quently appeared in this magazine in the  
consecutive numbers from July, 1858, to  
June, 1859, under the title of "A Com-  
pendium of the Fundamental Principles  
of Intermasonic Comity."

As will be seen by any one who may  
read those papers, they possess the merit  
of originality, and furnish evidence  
that their author is a scholar, and a man  
of no ordinary mind. We must confess  
that we did not at any time seek to ascer-  
tain who Mr. Holly was, whether white or  
black, bond or free. We made no inquiries  
into his antecedents, caste or color, and  
had no knowledge of him whatever, save  
what was volunteered to us some months  
subsequent to the appearance of the first  
chapter of his treatise. His MS. was well  
written, the diction better than ordinary,  
and the arguments by which he sustained  
his peculiar views forcibly, if not conclu-  
sively. This being the fact, it was a mat-  
ter of no consequence to us whether he  
was white or black, Freemason or a "pro-  
fane." As a Freemason, we do not know  
him, nor have we ever heralded or intro-  
duced him as such. We would have pub-  
lished his production, as we did, were he  
proved to be an African, not only as black  
as Alexander Dumas, the French novelist,  
but so black that charcoal would make a  
white mark upon him, so long as his ar-  
ticles did not conflict with truth, or our  
obligations to the Fraternity of Free and  
Accepted Masons. The distinction of  
knowledge—education—is the only dis-  
tinction we recognize; and for that man,  
whether he be white or black, bond or free,  
who has conquered the difficulties which  
have beset the path to knowledge, and at-  
tained the education that it is evident J.  
Theo. Holly possesses, we have but one feel-  
ing, and that is—unqualified respect.

We never met J. Theo. Holly person-  
ally in our life, although for over a year  
resided within a few miles of him. We  
published his treatise as an original contri-  
bution to masonic literature, without note  
or comment; and that it has all who may  
peruse it. In it we discover no attempt to  
elevate the black man—to "use Freemasonry"  
to extend the area of freedom—or  
claim for him a position generally denied  
to him by the people of America; nor is  
there any expression in this country of the  
general recognition of the new masonic rite,  
but one masonic rite. On the contrary, he  
views Freemasonry from a high standpoint,  
and descends upon its objects, aims and  
purposes with the freedom of one who fully  
understands his subject. So little is the  
idiosyncrasy of color apparent, that, had it  
not been for the valuable correspondence  
which precedes this article, we venture to  
affirm that no one, however acute or criti-  
cal, could have determined whether J.  
Theo. Holly was a black man or a white.

BRO. BARRY is informed that J. Theo.  
Holly is not reliable as authority—  
that "if the things" spoken of him are  
true, the masonic community has been  
imposed upon, and if false, it is due to our  
self upon the one hand, and Holly upon  
the other, that they should be corrected.  
To this rather enigmatical and complica-  
ted assertion, we answer: First, we never  
announced J. Theo. Holly as authority,  
if Bro. Barry chose to receive him as such,

that is his affair, and only proves how sen-  
sibly Holly's statements were put. Sec-  
ondly, we never attempted to impose upon  
the masonic community, by publishing  
"Fundamental Principles of Intermasonic  
Comity" as American Masonic Law. If  
the masonic community know masonic law,  
they would know that this treatise was  
merely a proposed system, which might be  
rejected or adopted by the reader as he  
pleased, be he hierophant, or neophyte,  
teacher or taught. And, third, as we have  
put neither the masonic community, Holly,  
nor ourselves, in any false position, we have  
nothing to correct or retract.

But it is evident Bro. Barry was so much  
impressed with the truth and genuineness  
of the "Fundamental Principles of Intermasonic  
Comity," that, true to his education,  
he was only dissatisfied with himself when  
he found that the author was not an em-  
pirical white man, but an educated black  
man. A Georgian Deputy Grand Master  
man. A Georgian Deputy Grand Master  
man is not represented as he should be, the  
manifestation of such a spirit. "Masonry is  
universal—that it can be found in every  
corner of the earth, and everywhere the  
same—the only unaltered thing that has  
survived the wreck of matter and the crush  
of words." Vide his address, delivered in  
1852. If this be true, we can but presume  
that J. Theo. Holly has sinned only in  
writing ideas not correspondent with this  
statement, and we have sinned only in  
printing them. Unfortunately for the pre-  
valence of the one idea principle, that day  
has not yet arrived when all men shall  
think alike.

For the edification of Bro. Barry, as well  
as that of all whom it may concern, we  
would state, we have been informed by a  
reliable brother, that J. Theo. Holly is a  
Freemason, regularly and worked under the  
jurisdiction of the Grand Lodge (Orient)  
of Hayti. That this Grand Orient is re-  
cognized by the Grand Orient of France  
was shown by the reception and recognition  
of its delegate at Paris in the Universal  
Masonic Congress of 1855. America had  
delegates there, representing Anglo-Ameri-  
can or the York Rite of the United States,  
and those delegates were both, as it hap-  
pened, from Slave States, to wit: Bro.  
Park B. Cummings, of the District of  
Columbia, and Bro. Diawidie B. Phillips,  
of Virginia. If these brethren were con-  
tent to stand in the Universal Masonic  
Congress with a delegate from Hayti, may  
we not hope that Bro. Barry can read J.  
Theo. Holly's treatise without having his  
sense of propriety alarmed upon learning  
that he has been entertained and interest-  
ed, if not instructed, by the production of  
one who possibly has worked in the same  
lodges with that Haytian delegate?

The Grand Lodges of America, both  
North and South, recognize the Grand  
Lodge of England, and, under that pro-  
vision of her Constitution, which simply  
demands that men shall be free—not free  
born—to entitle them to the benefit of ma-  
sonic initiation, the Grand Lodge of Eng-  
land recognizes, and has constituted lodges  
of Freemasons in the British West Indies  
and British Guiana, composed principally  
of native and enfranchised Creoles. We  
do not see why the recognition should stop  
here. Perhaps our Masonic Universalists  
can tell. But as it is not our business to  
reconcile differences which have so fixed a  
root in American society, we will not dis-  
cuss this branch of the subject, but dismiss  
it with but one sentence, viz: We do be-  
lieve that the same reason that prevents  
the white man freely associating



pected when it comes before the body. The really most important act, however, thus far, has been that relative to cutting ice on the Hudson River, to cause ice companies and others cutting holes in the ice to put up proper guards at a sufficient distance, so as not to endanger life. The want of such an act has caused the loss of many lives.

The case of Mrs. Mary Hartung, which has created such a furore, is not yet finally disposed of. Her case has gone now to the last resort, and if it fall there nothing will save her but executive clemency. A bill has been introduced in the Assembly to commute her punishment to imprisonment for life. The trial of Wm. Rhine, indicted with Mrs. H. for the murder of her husband, is to be commenced on Monday. It is said it will surpass in interest that of Mrs. H., and will attract many to the city.

The Abolition Convention soon to meet in this city is looked for with unusual interest, particularly at this crisis. Their Buffalo resolutions are strong, but admired by the real live friends of true freedom, irrespective of color, creed, clime, or sex.

#### LETTER FROM ORANGE.

ORANGE, N. J., Jan. 18, 1860.

MR. EDITOR:—A little business having brought me to this place, in the prosecution which I became acquainted with a number of families, I was indeed gratified to see among them the "Anglo-African Magazine" and "Weekly." Some of the above families are white and some colored, and they all feel a deep interest in your highly important enterprise, and esteem it a great step towards our improvement and elevation. Charles O'Connor, the infamous Irishman, to the contrary notwithstanding.

And allow me, through your invaluable paper, to invade the sanctity of the domestic circle by expressing my gratification and pleasure in being permitted to listen to the creditable vocal and instrumental performances of a young miss on the meadow, yesterday. She is the pupil of our quaint and ambitious friend, Mr. J. H. O'Fale, of Newark, who is cheerfully making his mark as a musician and teacher in Newark and vicinity.

I am informed that Mr. O'Fale is organist at the First Universalist Church at Newark, where he is deservedly popular, and is doing a great work, in connection with his professional engagements, towards the elevation of his race.

QUANTUM SUPP.

#### OUR PHILADELPHIA LETTER.

PHILADELPHIA, Jan. 22, 1860.

MR. EDITOR:—The Rev. James Underdune lectured before the Bannock Institute on Tuesday evening last on "The mission of woman." He commenced by drawing a picture of woman's true greatness, which predicated on the doctrine of "holy writ," affirming the doctrine that woman is a suitable auxiliary for man; that her mission is a moral and intellectual one; that the most lasting impressions of childhood are imparted by her; that man would be a ruffian without the association of woman; that she is capable of the highest intellectual attainments; that Christianity is her birthright, and that three-fourths of the Christian Church is composed of pious women. The lecture, which was very short, abounded in ideas no less sublime than pertinent to the question of woman's true mission, false ideas of which he believes to be entertained by many, and by a large portion of the gentler sex themselves. The lecture was delivered amid much well merited applause, and the only regret was that Mr. Underdune's retiring modesty made his lecture brief, for it was so interesting that it gave the audience an appetite for "more of the same sort." At the conclusion of the lecture the following question was discussed: "Should we, as a people, endorse the civilization movement?" Mr. John C. Bowers opened the question in the affirmative. He pictured the condition of the colored people of the United States, and said he was formerly opposed to emigration of the people, but now he believes it is necessary in order that we may get our rights, because our friends have even turned against us. All nations have grown great by emigration, of which this country is an example. He thought we will never get our rights in this country, and therefore it is necessary to seek them elsewhere. When we shall have grown great by the cultivation of cotton, we will then be glad that we left the country of our birth.

Mr. John W. Simpson followed in the negative. He contended that Africa has no more claims upon us than upon any other people, for he believed in the universal brotherhood of man.

Mr. Wm. H. Johnson replied to Mr. S. He believed the African Civilization movement would result in good, and thought that the Africans demand our attention particularly because they are so nearly connected with us. Another great reason why we should engage in and endorse this movement is because there is a large field of enterprise before us, and further because we have never demonstrated the fact to the white man, that we are capable of self-government. In Africa we can show that we can do the same things which the white man does. He endorsed the African Civilization movement, as he understood it, and said H. H. Garnet understood it. Cotton is one of the planks of the platform.

Mr. George E. Stephens replied to the last speaker. He said that the African Civilization movement is colonization dressed up in a new suit—both societies demand the same things. He believed Mr. Johnson to be like Rip Vanwinkle, for he knew that the Haytiens had demonstrated to the white race the fact that they are able to govern themselves, and so had the Liberrians; and when I hear gentlemen say go to countries where the people have never demonstrated the fact of their capability of self-government, I am dissuaded from complying.

Mr. John C. Bowers spoke again. He reviewed the cotton argument, and remarked that when Gabriel blows his last trumpet the negroes will still be in slavery, unless they emigrate. Several others who had spoken made remarks a second time, without eliciting anything new upon either side.

The number of deaths reported to the Board of Health last week was 163, 8 of which were colored.

#### OUR WASHINGTON LETTER.

WASHINGTON, D. C., Jan. 16, 1860.

MR. EDITOR:—The young ladies' Fair at the Presbyterian Church, which had been going on for two weeks, closed last Thursday evening with an auction. We had a lively time there, for the bidding was very spirited.

On Friday afternoon, we were called on to attend the funeral of the Rev. John Wesley Diggins, of Wesleyan Conference. The news of his death will be sad indeed to his many warm friends in the Western States, where he preached for some time before his return to Washington. He leaves a wife to mourn his sudden demise.

We received notice to-day to attend the funeral of Rev. Wm. Ballentine, of the Nineteenth street Baptist Church, who had been sick for six weeks with the consumption, and another to attend the funeral of Mrs. Sweeney, from the Union Bethel Church.

Washington just now is very sickly. For the last four weeks we never knew the weather to be more severe here. Many persons were frozen to death, and nearly all out-door business was suspended; but as all things were settled down for this cold winter weather, we were suddenly thrown, as it were, into the very lap of spring.

Our criminal court is now in session. No cases of much moment have yet been tried, except that of Dr. Boyd, for abducting slaves from this city and removing them to a free State. He has been found guilty.

The trial of Major French, U. S. A., for embezzlement of Government funds, will come off this week.

We were very glad to see in your New Haven letter that the Rev. Wm. T. Catto arrived safely in that city.

Miss Charity Newton was married to Mr. Wm. H. Marshall on Tuesday evening last.

#### LETTER FROM CAMDEN.

CAMDEN, N. J., January 14, 1860.

DEAR ANGLIO:—The Harper's Ferry case, the struggle for the speakership at Washington, &c., are the all-important topics of the day, which troubles, we contend, are signs of an "irrepressible conflict" that must inevitably result in the overthrow of American slavery. Our friends are doing much to establish justice and equality in this boasted land of freedom—they have even practically endorsed the noble sentiments of Lamartine, that

"Whether on the scaffold high  
Or on the battle van,  
The fittest death that man can die,  
Is where he dies for man."

But what are we (the colored people) doing? Are we united? Are we contributing to the support of those principles on which our social destiny is based? Dare I answer? I would forbear, but having arrived at that point beyond which forbearance ceases to be a virtue, the tale must be told, though it scorch the cheek with shame to breathe it—let it go forth to the winds that the wide world may know our wretchedness and the rudest savage turn away with disgust. We are expending annually hundreds of dollars for the purpose of holding conventions, making liberatory or death speeches, &c., which have been productive of very little else than fiery resolutions, that are never reduced to practice. Let our public speakers exhort the people to encourage trade among themselves, and thereby make situations for our young men who have fitted themselves for counting-houses, printing offices, &c.—this we may easily effect without any making a personal sacrifice. Mr. Editor, I do not know how many persons are employed in your establishment, but I think I will be safe in saying that if the people did not withhold that which is almost indispensable to the support of a paper, you, sir, would soon be compelled to apply for more help; it is an incontrovertible fact that something must be realized by advertisements to keep the press in operation. The mere income from the sale of the paper will not do it—your subscription list is and will be continually fluctuating. Then why cannot our people be induced to advertise? One thing is made to depend on another, therefore we must first make business places. Let us set about it at once; let us lay on the table the question, "What will follow the success of the Republican party," and solicit some of our lecturers

who (in the language of some of the letter writers) can hold an audience spell-bound for an hour, to exert an influence in this direction.

In the city of Philadelphia not less than twelve groceries might be supported by the colored people, making employment for at least thirty-six persons in that department alone; and what I say of Philadelphia is also true of New York. No reasonable person will pretend to deny that colored people can make respectable situations for all of the young men and young ladies who are at present prepared to fill them. Then, why delay longer on the very threshold of such a desirable position? Why spend so much time in complaining because the avenues leading to white men's counting-houses are closed against us, when we can make them for ourselves when we learn to respect ourselves? Then, and only then, we may command respect from others. I hope some one of the more talented correspondents of the "Anglo" will take up the subject, and, if possible, set our people to thinking.

WEST JERSEY.

#### LETTER FROM JAMAICA, I.

JAMAICA, I., Jan. 20, 1860.

MR. EDITOR:—A meeting was held here last evening for the purpose of discussing the question, "Which is most needed for the elevation of the free colored people of the Northern States, unity or education?" Mr. R. Henson was chosen Chairman, and Mr. E. H. Hays Secretary. Mr. Robert Jones immediately took the floor, and read off in favor of education. He remarked that it was education that built the Zion A. M. E. Church and placed it where it now stands, corner of Leonard and Church streets, New York, and that the colored people were not indebted to the unity of the brethren for the erection of that noble edifice.

Mr. Joseph Anthony, Sr., afterwards took the floor, in defense of unity, fully equipped with arguments to meet any emergency. He contended that there was not, and never had been, any true union established amongst the colored people of the North, and that with all their education, they had failed to establish that union which the free colored men required to elevate them. He also stated that the prejudice that has always and does now exist, is the cause and always will be of our degradation, and until union was brought about all the education that we can receive would be unavailing. Mr. Anthony took his seat amidst thunders of applause.

He was followed by Mr. Robert Mitchell, who also spoke in favor of unity, and made several decided hits.

The Secretary, Mr. Hays, followed. He thought if there was more union among his people it would have a tendency to both benefit and elevate them, for without union their education would not avail them much; for let a colored man be ever so well educated, he cannot obtain a situation in any of the banking or commercial houses of the principal cities, and for which he may be fully qualified, from the very fact that he is a black man; but if his people were more united, they would be able to give him the situation he desired, because they would have similar establishments, and would be able to buy education for their children. He said unity first, then education, as an after consideration.

Mr. Portland was loudly called for, and spoke in favor of unity. Mr. Atkinson was also a union man. He was followed by the eloquent Mr. J. P. Sampson, who arose to speak in favor of education, but wandered from the subject under discussion.

Previous to adjournment, the audience asked for a decision, which was given by the unanimous vote of the house in favor of unity.

LITTLE SHAVER.

#### RHODE ISLAND SCHOOL QUESTION.

DEAR ANGLIO:—Mr. John T. Waugh, a highly respectable colored citizen of this city, brought a suit against Alvah W. Godding, a teacher, for expelling his child from school without cause. The case was tried in the Court of Common Pleas before Judge Shearman. After lengthy arguments on both sides, the Judge gave the following decision:

"The revised statutes of Mass. put the schools under the control of the school committees of the towns, and therefore no suit could be maintained against a schoolmaster; because if anybody is liable it is the school committee, and whether they could be sued or not, admits of doubt. There could be a remedy independent of that, but not by a suit at law; because there has been a decision of the Supreme Court of this State, in a suit against the trustees and against the legal authorities of the town, and it was decided there could be no action; because there was no law, there could be no action law.

The voters of the corporation might proceed to remedy any wrong they had done, by an application to the Supreme Court for a writ of mandamus. A new suit can be brought. There is a full and ample remedy. The plaintiff, in order to maintain a suit, must show a right to send a child to school. Where the public act, especially in respect to the public schools in the city of Providence, which says that the public schools shall be subject to, and conducted in a manner which the proper authorities shall see fit to order, the plaintiff, in order to maintain a suit, must show his right to send a child to school under the rules and regulations of the city, which he has wholly failed to do, and to put in any such evidence from the proceedings of the City Council or any other authority. Therefore there is a proper cause for non suit, and the plaintiff must be non suited.

The decision has given general dissatisfaction. Both white and colored citizens condemn it. The "Post" of last evening remarked that it believed with Mr. Waugh that Rhode Island needed legislation for the protection of her own school children. Last night the colored citizens held a meeting in Zion Church. It was large and respectable. Sherman S. Marrs presided, and Ransom Parker acted as Secretary. A collection was made towards defraying the expenses of the suit and carrying it up to the Supreme Court, and the following resolutions were unanimously adopted.

Resolved, That the decision of the court in the case of Waugh vs. Godding, for excluding the former's child from the public school in which he belongs, is one that takes the question heretofore known as the "Colored School Question" out of this limit, and makes the issue one that directly affects every inhabitant of the State, for by the decision any such inhabitant, white or colored, may be denied even admission to any school without redress.

Resolved, That we invoke the aid of the rich and poor, the learned and the illiterate, in this case, but declare particularly to poor men of all classes, to see to it, for your being poor, are most likely to feel the force of this decision.

Resolved, That a petition be presented forthwith to the General Assembly, asking for the passage of a law protecting the rights of every inhabitant of the State, white as well as colored, in the matter of public education, as no law now exists according to the above decision.

Permit me to say, to the credit of the plaintiff's counsel, Mr. Blake, that his effort was so able and skillful as to completely silence the opposing counsel. Mr. B. is one of the leading members of the Rhode Island Bar.

WM. F. JOHNSON.

PROVIDENCE, R. I., Jan. 19, 1860.

#### REPLY TO "ÆSOP."

MR. EDITOR:—There are some remarks made by one who styles himself "Æsop," that need a reply. The gentleman says that "it is the first time in his life he heard of a prayer being too humble." Now, what sense is there in his bringing such a weak argument? Was it at all necessary that a prayer should be sent to a man? To whom are men commanded to pray? When we bow in supplication before the Almighty, we cannot be too humble; but is God wise the Almighty? Is he the Father of light and goodness? No, "Æsop," that will not do; the very idea is blasphemy! Again, when a committee is appointed by a meeting or a class of people to transact any business for them; they are expected to do so in a manner satisfactory to those by whom they were appointed; and if this is the case, and the business transacted by that committee comes before the public, of course it is regarded by the public as expressing the opinions of all or the majority of those by whom the committee were elected, and without the people make it known to the contrary, it will still continue to be thought a sentiment common to all. This is what we object to, and what we will not stand! "Æsop," whom we judge to be one of the wise members of that committee, seems to fear being thought egotistical, but if he will stop and think one moment, he will readily see that the remarks to which he refers do not give any such idea; for, is it expected that an intelligent people would appoint men whom they thought ignorant to perform duties of so much importance as those which they unfortunately entrusted to the committee? "Æsop" has taken a very easy, and, at the same time, a very contemptible plan to get rid of an assertion that he cannot and dare not deny, and at the same time respect the truth. He says: "But in the classic style of speech peculiarly characteristic of Philadelphia ladies, I can't see it."

Judging from this remark, we think "Æsop" has not yet found his way into the society of the Philadelphia ladies, or he would have found out in a very short time that they left all such cant phrases to those whose tastes they better suit. And those whose tastes they better suit. And we would advise the honorable gentleman to let his reason hold its sway, even when he is offended with one of a class, and not permit himself, through that one, to insult the whole. Indeed, the worthy friend seems to forget himself entirely, for in one place he commends the Gov. of Virginia in high terms, and a few lines below denounces him. Now, how can a man be mean and at the same time "noble," "generous" and "high-souled," when the very terms contradict each other? Again Gov. Wise is compared to a magistrate of this city. That is not to the subject, we were not speaking of the relative worth of Gov. Wise; we were speaking of that poor would-be letter that was sent to him. Every one knows well enough, without our saying it, that the manner the body of our dear friend was taken through this city did not meet our approval; and every one also knows that those who did that cowardly act, were not bound to us by the ties of blood or brethren suffering under common wrongs, or even those expressing themselves friendly to our cause. We do not understand the term "bull-rag"—therefore we will not be able to reply to that portion of the letter, though we once expressed our opinion of what sort of letter should have been sent to the Governor.

"Æsop" might as well have left out his remarks about "misguided," as he has only expressed in many more words the same sentiment he attempts to answer. We are obliged to our friend for his thanks for our interpretation of Gov. Wise's conduct, but we would advise him to wait until they are needed, as we merely said he had treated

the letter with the contempt it so richly deserved. In answer to the question the gentleman asks, we would suppose that the Governor was trying to show more plainly to the world how truly noble, generous, and high-souled he is. In short, we beg leave to inform the worthy gentleman and the public generally, that we do not retract one single word that we have said; neither do we wish or intend to waste our time in answering such make-believe arguments as those "Æsop" has advanced.

PHILADELPHIA, Jan. 17, 1860.

#### Amusements.

THE EVERETT HOUSE ASSOCIATION BALL.

MR. EDITOR:—This grand affair came off last Tuesday evening, 17th inst., at the Metropolitan Assembly Rooms, and was a complete success. The rooms were very tastefully decorated with numerous flags, while views of the Everett House decorated the walls; New York, Brooklyn and Newark must have been shown of their fairest flowers on that evening, for never was a ball-room graced with more beauty than were the Metropolitan Rooms on that night. The fair creatures were dressed in the extreme of the fashion, while gems and jewelry of great value were borne upon their persons. Nor were the gentlemen far behind the ladies in the neatness of their apparel. One would have supposed, in looking at them, that none of them were married, but that each remembering that it is leap-year, expected to be taken captive by some fairy form. The club was honored by the presence of the proprietor and ex-proprietor of the Everett House; also by a large number of the guests of said house, who, in token of their appreciation of the enjoyment which they received, made up a purse of fifty dollars and upwards on the spot, towards defraying the expenses of the affair. Prof. Robt. Brown had his full band in attendance, and by his judicious arrangement and splendid selections for the evening's enjoyment, gave general satisfaction. Prof. Hutching, engineer of the Everett House, had charge of the cuisine. His success was complete. There was nothing that appetite could crave but was to be found upon the table. Gentlemen of the Everett House Ass'n., receive our congratulations on your success. That you may continue to enjoy the confidence and approbation of your employer, while he is your employer, and that your motto may be "Excelsior," is the earnest wish of your friend and fellow laborer.

BOB IN' AROUND.

FESTIVAL OF LEAS TENT, No. 6.

On Thursday evening of last week Leas Tent, No. 6, of the J. R. Giddings and Joliffe Union of Brooklyn, E. D., gave their first mental feast for the purpose of enhancing the funds of the Association. This association is a secret anti-slavery society, composed exclusively of females. This tent now numbers 29 members, under the following named officers: Mrs. Frances Hicks, President; Miss J. A. Williams, Secretary; Mrs. Dunn, Treasurer; Mrs. A. E. Woods, Sister of Ceremonies. By the way, we are inclined to believe that the functions of the last mentioned officer is about the greatest secret in the possession of the order; however, the society made an excellent appearance, and the officers deserve great praise for the able manner in which they performed their several duties. Success to them and to the society over which they presided. Speeches were made, and recitations from different authors were delivered by Messrs. John Davis, — Brickhus, I. G. Connor, and Robert Curl. A bounteously spread table supplied the wants of the inner man and woman; marching and merry games filled up the intervals, and lastly your reporter had the honor of being kissed upon the floor for the purpose of being kissed by the handsomest young lady in the assemblage, which is owing, undoubtedly, to the great influence of the press. The company dispersed at 5 A. M., highly pleased with the entertainment. We are sorry to say that the affair was not a paying one. We bespeak a large audience for the next effort of the ladies, as their exertions in getting up this certainly deserve an overflowing house at the next.

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# The Weekly Anglo-African

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For the Weekly Anglo-African.  
**THE FAMILY.**  
—  
"E Pluribus Unum."  
—  
BY A. P. SMITH.  
—  
The father, mother, daughter son,  
A precious many all in one—  
A sacred One, of many made,  
To which should homage true be paid.  
Upon them shine the sun of peace,  
Nor o'er its holy beams cease,  
As halo-like they circle round,  
The hearth where purest joys abound.  
Their path beside may verdure spring,  
And spirey blossoms o'er them wing—  
Their hours flow as a crystal rill,  
Until their mission they fulfill.  
To him who ruthless breaks this one,  
Descending swift, be justice done;  
The reddest lightnings on him fall,  
And deepest darkness spread his pall.

## Deferred Correspondence.

### LETTER FROM REV. J. N. GLOUCESTER.

MR. EDITOR:—Aware of the deep interest you take, as the conductor of a public journal, whose chief duty is the defense of a much outraged and injured people—an interest that is ever increased on learning of the success of that people, and thus the triumph of your cause—I write you a brief notice of a very earnest portion of that people found in Reading, Pa. This city is situated some sixty miles in the interior of the State, with a very healthy location and attractive surroundings. It has a population of some thirty thousand whites and some five hundred persons of color, and is said to be the centre of considerable intellectual wealth. Some of the best minds, with some of the best schools of the State, are found here.

I learn that since it has come in direct communication with New York by railroad—New York, that proud city and mart of the New World—this city has much increased in commercial power and influence. And why should it not, for New York in this gives type and character to the world? But there appears one element in this city, as also in other portions of the State, that New York, with all her type-giving power, and all her sisters of the confederacy, have never yet been able to thoroughly efface, and that is the German element. With all Yankeeedom and the power of its civilization, Dutchy will yet stick out. They look at you Dutchy, talk Dutchy, walk Dutchy, bargain Dutchy—indeed, the very children, when they first begin to peep, seem to do it Dutchy. There is an American outside coating, with a real German interior; and, as if still further to follow out the national instincts—which a goodly number of pure Americans also follow, and among the number many persons of color—each man keeps his own piggy, and if he has not room on his own lot he is sure to find it on that of an accommodating neighbor. The nasal organs of the grand jury here are not very sensitive. Consequently, at this season of the year, in this town and in most places in the State, you are not only greeted with quite as much hospitality as at other times, but the physical man is refreshed with good buckwheat cakes, made with neat, skillful hands from their superior flour, with the meat of a fat grunter in the shape of the ever acceptable sausage, which is certainly not bad to take at this season, so often below zero. I wish that our people would more universally follow that national characteristic of the Germans of self-creating and self-sustaining, and thus herald earlier that brighter period in their fast new-coming history.

But I must stop here, lest I should burden your columns, and leave what I still have to say for another occasion.  
JAMES NEWTON GLOUCESTER.

### OUR TRENTON LETTER.

TRENTON, JAN. 27, 1860.

MR. EDITOR:—On the 17th inst., Mrs. Hammond, daughter of the Rev. C. Woodward, elder of the Mount Zion A. M. E. Church, gave a concert for the benefit of her father. I understand that she was ably assisted by Dr. J. B. Brown, phonologist, with a lecture on that science, and in the musical department by Mrs. Collins, of Philadelphia. The attendance was not very large, it being on the evening of the day on which our new Governor was inaugurated, and a great many who would have attended were too busily engaged on that account.

The young people of Trenton are rehearsing for a declamatory exhibition, to come off some time next month, in which, apparently, all the youth of Trenton from five years old up to twenty, intend to participate. This is also for the benefit of Mount Zion Church, and we are expecting something unusually interesting, as some of our young folks are considered quite intelligent.

Our debating association has a somewhat complicated question under consideration at present, and one which causes the ma-

jority of us to doubt our ability to it the justice it merits. The question is, "Are the physical differences in nature natural or accidental?" The design of the person who offered this question is to inquire whether the diversities in human nature, such as size, color, intellect, symmetry, and all other difference existing among the races of men, are born with them, or are caused by the accident of climate, condition, and the various circumstances to which human nature may be exposed.

### LETTER FROM NEWARK.

NEWARK, N. J., Jan. 24, 1860.

DEAR ANGLO:—A few ladies connected with the Academy street A. M. E. Church in this city, held a festival at Union Hall on Wednesday and Thursday evenings, the 11th and 12th ult., for the benefit of Rev. Jacob B. Trusty, pastor of said church. On the 11th the guests were addressed by Wilbur G. Strong, principal of the Plane street school. His theme was "The life and character of the martyr and hero, John Brown." The address was much appreciated.

On the 12th the guests were addressed by Rev. A. Gerry Beman. He commenced in his usual happy style, making a few witty remarks in reference to the opposition, (meaning the tables groaning under the weight of good things,) he had to contend against, as being quite detrimental to him, as a speaker, on the present occasion; he did not like such opposition, however, he would say something. He then with burning eloquence urged our people to sustain the ministers of Christ; hold up their hands by prayer and kind words, but above all add a little money to buy bread for the "little ones;" hallelujah, amen, and glory to God, would do on the other side of Jordan, but a little money would do more for the minister on this side.

He was followed by Rev. E. Payson Rogers, pastor of the Plane street Presbyterian Church, who made a few well-timed remarks on the sphere and glory of woman, asserting that woman was the stay and solace of man; that if it was not for her, and her influence, the heart of bold, courageous man would often fail; it was through her endeavors that many ministers of the gospel were sustained; that she was conquering, planning, and laboring when men were asleep; he was bound to keep on the right side of woman. He was loudly applauded.

Rev. Wm. Weir, of the Catherine street A. M. E. Church, followed Mr. Rogers in some very interesting remarks, coinciding with the views of the former.

After the addresses, the guests enjoyed themselves in promenading around the hall, and by purchasing and partaking of the refreshments prepared for the occasion. The receipts amounted to \$51.72.

METAMORA.

### LETTER FROM PATERSON.

PATERSON, N. J., Jan. 22, 1860.

MR. EDITOR:—Not having written to the "Anglo-African" for some time, I must now record some things that cannot be called news, strictly speaking. They are facts which now belong to history.

On the 2d of December last, the blackest day in the American calendar, John Brown sympathy meetings were held here in the Congregational Church, Rev. C. H. A. Bulkley pastor, both in the forenoon and evening. Prayers were offered up, appropriate extracts read, and stirring addresses made by the pastor and other gentlemen. Wm. Wright, Esq., ex-editor of the "Guardian," presided over the evening meeting. Mr. Bulkley is the most earnest, outspoken opponent of slavery belonging to the ministerial profession to be found in Paterson. He has been termed the Henry Ward Beecher of this city. On the Harper's Ferry affair, however, Mr. Beecher might learn from his less famous brother. Referring to the mean allegation of Brown's insanity, he wished all men were as insane on the subject of slavery as John Brown. The building was densely crowded at both meetings, and a spirit was manifested that leads one to hope that much good will spring from the barbarous murder of the magnanimous old hero and his noble young companions.

To come to more recent events, a temperance meeting was held in the A. M. E. Church, Godwin street, on the 7th inst. Addresses were made by Justice Doremus and others, in all of which the evils of intemperance were portrayed in an effective manner. After speaking, the pledge was presented to the audience, when eighteen new names were added, making twenty-five with the previous signers. Further efforts of the same kind will be made.

On Sunday, the 15th inst., a visit was received from the Rev. Moses Morris, of Pompton, N. J. He preached in the above

church (Mr. Manning's) in the evening, and his sermon is very favorably spoken of by those who had the pleasure of hearing him.

A small branch of the Bethel Church, I have hitherto omitted to mention, may be found in this city. For some time past its members have been without a public place of worship, but have lately engaged the room formerly occupied as the office of the deceased "Democrat." They are ministered to by brethren from abroad.

Although Paterson has suffered somewhat from the great Northern scare, no "Union-saver" has been held here during the present very alarming crisis.

A. P. S.

### THE ERRING.

BY JULIA A. FLETCHER.

Think gently of the erring—  
Ye know not of the power  
With which the dark temptation came  
In some unguarded hour.  
Ye may not know how earnestly  
They struggled, or how well,  
Until the hour of weakness came,  
And sadly thus they fell.

Think gently of the erring—  
Oh! do not thou forget  
How darkly stained by sin,  
He is thy brother yet.  
Heir of the self same heritage,  
Child of the self same God,  
He hath but stumbled in the path  
Thou hast in weakness trod.

Speak kindly to the erring.  
For is it not enough  
That innocence and peace are gone,  
Without the censures rough?  
It sure must be a weary lot  
That sin-crushed heart to bear,  
And they who share a happier fate  
Their chidings well may spare.

Speak kindly to the erring—  
Thou may'st lead them back,  
With holy words and tones of love,  
From misery's thorny track.  
Forget not thou hast often sinned,  
And sinful yet must be;  
Deal gently with the erring one,  
As God has dealt with thee!

From the Atlantic Monthly, for February.

### THE MAROONS OF JAMAICA.

The Maroons! it was a word of peril once; and terror spread along the skirts of the blue mountains of Jamaica, when some fresh foray of those unconquered guerrillas swept down upon the outlying plantations, startled the Assembly from its order, General Williamson from his billiards, and Lord Balcarras from diplomatic ease, endangering, according to the official statement, "public credit," "civil rights," and "the prosperity, if not the very existence of the country," until they were "persuaded to make peace at last." They were the Circassians of the New World; but they were black, instead of white; and as the Circassians refused to be transferred from the Sultan to the Czar, so the Maroons refused to be transferred from Spanish dominion to English, and thus their revolt began. The difference is, that, while the white mountaineers numbered four hundred thousand, and only defied Nicholas, the black mountaineers numbered less than two thousand, and defied Cromwell; and while the Circassians, after thirty years of revolt, seem now at last subdued, the Maroons, on the other hand, who rebelled in 1655, were never conquered, but only made a separate race to-day.

When Admiral Penn and Venables landed in Jamaica, in 1655, there was not a remnant left of the sixty thousand natives whom the Spaniards had found there a century and a half before. Their pitiful tale is told only by those caves, still known among the mountains, where thousands of human skeletons strew the ground. In their places dwelt two foreign races—an effeminate, ignorant, indolent white community of fifteen hundred, with a black slave population quite as large and infinitely more hardy and energetic. The Spaniards were readily subdued by the English—the negroes remained subdued; the slave-holders were banished from the island—the slaves only banished themselves to the mountains; thence the English could not dislodge them, nor the buccaneers, whom the English employed. And when Jamaica subsided into a British colony, and peace was made with Spain, and the children of Cromwell's Puritan soldiers were beginning to grow rich by importing slaves for Roman Catholic Spaniards, the Maroons still held their own wild empire in the mountains, and, being sturdy heathens every one, practised Obeah rites in approved pagan fashion.

The word Maroon is derived, according to one etymology, from the Spanish word *Marrano*, a wild boar—these fugitives being all boar-hunters—according to another, from *Marony*, a river separating French and Dutch Guiana, where a colony of them dwelt in still denser; and by another still, from *Cimarron*, a word meaning untamable, and used alike for apes and runaway slaves. But whether these rebel-marauders were regarded as monkeys or men, they made themselves equally formidable. As early as 1663, the Governor and Council of Jamaica offered to each Maroon, who should surrender, his freedom and twenty acres of land; but not one accepted the terms. During forty years, forty-four acts of Assembly were passed in respect to them, and at least a quarter of a

million pounds sterling were expended in warfare against them. In 1733, the force employed against them consisted of two regiments of regular troops and the whole militia of the island, and the Assembly said that "the Maroons had within a few years greatly increased, notwithstanding all the measures that had been concerted for their suppression;" "to the great terror of his Majesty's subjects," and "to the manifest weakening and preventing the further increase of the strength and inhabitants of the island."

The special affair in progress, at the time of these statements, was called Cudjoe's War. Cudjoe was a gentleman of extreme brevity and blackness, whose full-length portrait can hardly be said to grace Dallas's History; but he was as formidable a guerrilla as Marion. Under his leadership, the various bodies of fugitives were consolidated into one force and thoroughly organized. Cudjoe, like Schamyl, was religious as well as military head of his people; by Obeah influence he established a thorough freemasonry among both slaves and insurgents; no party could be sent forth by the government but he knew it in time to lay an ambush, or descend with fire and sword on the region unprotected. He was thus always supplied with arms and ammunition; and as his men were perfect marksmen, never wasted a shot and never risked a battle, his forces naturally increased while those of his opponent were decimated. His men were never captured, and never took a prisoner; it was impossible to tell when they were defeated; in dealing with them, as Bellissier said of the Arabs, "peace was not purchased by victory;" and the only men who could obtain the slightest advantage against them were the imported Mosquito Indians, or the "Black Shot," a company of government negroes. For nine full years, General Williamson ruling Jamaica by day and Cudjoe by night.

The rebels had every topographical advantage, for they held possession of the "Cockpits." Those highlands are furrowed through and through, as by an earthquake, with a series of gaps and ravines, resembling the California cañons, or those similar fissures in various parts of the Atlantic States, known to local fame either poetically as ice-glens, or symbolically as purgatories. These chasms are very from two hundred yards to a mile in length; the rocky walls are fifty or a hundred feet high, and often absolutely inaccessible, while the passes at each end admit but one man at a time. They are thickly wooded, wherever trees can grow; water flows within them; and they often communicate with one another, forming a series of traps for an invading force. Tired and thirsty with climbing, the weary soldiers toil on, in single file, without seeing or hearing an enemy; up the steep and winding path they traverse one "cockpit," then enter another. Suddenly a shot is fired from the dense and sloping forest on the right, then another and another, each dropping its man; the startled troops face hastily in that direction, when a more murderous volley is poured from the other side; the heights above flash with musketry, while the precipitous path by which they came seems to close in fire behind them. By the time the troops have formed in some attempt at military order, the woods around them are empty, and their agile and noiseless foes have settled themselves into ambush again, further up the defile, ready for a second attack, if needed. But one is usually sufficient;—disordered, exhausted, bearing their wounded with them, the soldiers retreat in panic;—permitted to escape at all, and carry fresh dismay to the barracks, the plantations, and the Government House.

It is not strange then, that high military authorities, at that period, should have pronounced the subjugation of the Maroons a thing more difficult than to obtain a victory over any army in Europe. Moreover, these people were fighting for their liberty, with which aim no form of warfare could be unjustifiable; and the description given by Lafayette of the American Revolution, was true of this one—"The grandest of causes, won by contests of sentinels and outposts." The utmost hope of a British officer, ordered against the Maroons, was to lay waste a provision-ground or cut them off from water. But there was little satisfaction in this; the wild pine-leaves and the grapevine-witnes supplied the rebels with water, and their plantations grounds were the wild pine-apple and the plantain groves, and the forests, where the wild boars harbored and the ringdoves were as easily shot as if they were militia-men. Nothing but sheer weariness of fighting seems to have brought about a truce at last, and then a treaty, between those high contracting parties, Cudjoe and General Williamson.

But how to execute a treaty between these wild Children of the Mist and respectable Englishmen? To establish any official relations without the medium of a preliminary bullet required some ingenuity of maneuvering. Cudjoe was willing, but inconveniently cautious; he would not come half-way to meet any one; nothing would content him but an interview in his own chosen cockpit. So he selected one of the most difficult passes, posting in the forests a series of outlying parties, to signal with their horns, one by one, the approach of the plenipotentiaries, and then to retire in the main body. Through this line of perilous signals, therefore, Colonel Guthrie and his handful of men bravely advanced; horn after horn they heard sounded, but there was no other human noise in the woods, and they had advanced till they saw the smoke of the Maroon-huts before they caught a glimpse of a human form.

A conversation was at last opened with the invisible rebels. On their promise of

safety, Dr. Russell advanced alone to treat with them, and then several Maroons appeared, and finally Cudjoe himself. The formidable chief was not highly military in appearance, being short, fat, hump-backed, dressed in a tattered, blue coat without skirts or sleeves, and an old felt hat without a rim. But if he had blazed with regimental scarlet, he could not have been treated with more distinguished consideration; indeed, in that case, "the exchange of hats" with which Dr. Russell finally volunteered, in Maroon fashion, to ratify negotiations, would have been a less severe test of good fellowship. This fine stroke of diplomacy had its effect, therefore; the rebel captains agreed to a formal interview with Colonel Guthrie and Captain Sadler, and a treaty was at last executed with all due solemnity, under a large cotton-tree at the entrance of Guthrie's Defile. This treaty recognized the military rank of Captain Cudjoe, Captain Accompong, and the rest, gave assurance that the Maroons should be "forever hereafter in a perfect state of freedom and liberty;" and that they should retain possession of the land to which they were entitled, and stipulated only that they should keep the peace, should harbor no fugitive from justice or from slavery, and should allow two white commissioners to remain among them, simply to represent the British government.

During the following year a separate treaty was made with another large body of insurgents, called the Windward Maroons. This was not effected, however, until after an unsuccessful military attempt, in which the mountaineers gained a signal triumph. By artful devices—a few fires left burning, with old women to watch them—a few provision-grounds exposed by clearing away the bushes—they lured the troops far up among the mountains, and then surprised them by an ambush. The militia all fled, and the regulars took refuge under a large cliff in a stream, where they remained four hours up to their waists in water, until finally they forded the river, under full fire, with terrible loss. Three months after this, however, the Maroons consented to an amicable interview, exchanging hostages first. The position of the white hostage, at least, was not the most agreeable; he complained that he was beset by the women and children, with indignant cries of "Buckra," "Buckra," while the little boys pointed their fingers at him as if stabbing him, and that with evident relish. However, Captain Quao, like Captain Cudjoe, made a treaty at last, and hats were interchanged instead of hostages.

Independence being thus won and acknowledged, there was a suspension of hostilities for some years. Among the wild mountains of Jamaica, the Maroons dwelt in a savage freedom. So healthful and beautiful was the situation of their chief town, that the English government has erected barracks there of late years, as being the most salubrious situation on the island. They breathed an air ten degrees cooler than that inhaled by the white population below, and they lived on a daintier diet, so that the English epicures used to up among them for good living. The mountaineers caught the strange land-crabs, plodding in companies of millions creabs, plodding long path from mountain to ocean, and from ocean to mountain again. They hunted the wild boars, and prepared the flesh by salting and smoking it in layers of aromatic leaves, the delicious "jerked hog" of buccaneer annals. They reared cattle and poultry, cultivated corn and yams, plantains and coconuts, guavas, and papaws, and manees, and avocados, and all luxurious West India fruits; the very weeds of their orchards had tropical luxuriance in their fragrance and in their names; and from the doors of their little thatched huts they looked across these gardens of delight to the magnificent lowland forests, and over those again to the faint line of a far-off beach, the fainter ocean-horizon, and the illimitable sky.

They had senses like those of our Indians, tracked each other by the smell of the smoke of fires in the air, and called to each other by horns, using a special note to designate each of their comrades, and distinguishing it beyond the range of ordinary hearing. They spoke English idly, and with Spanish and African words, and practised Obeah rites quite undisturbed by Christianity. Of course they associated largely with the slaves, without any precise regard to treaty stipulations; sometimes brought in fugitives, and sometimes concealed them; left their towns and settled on the planters' lands, when they preferred them, but were quite orderly and luxuriously happy. During the formidable insurrection of the Koromantyn slaves, in 1700, they played a dubious part: when left to go on their own way, they did something towards suppressing it, but when placed under the guns of the troops and ordered to fire on their own color, they threw themselves on the ground without discharging a shot. Nevertheless, they gradually came up into rather reputable standing; they grew more and more industrious and steady; and after they had joined very heartily in resisting D'Estant's threatened invasion of the island in 1770, it became the fashion to speak of "our faithful and affectionate Maroons."

In 1795 their position was as follows: Their numbers had not materially increased, for many had strayed off and settled on the outskirts of plantations—nor materially diminished, for many runaway slaves had joined them—while there were also separate settlements of fugitives, who had maintained their freedom for twenty years. The white superintendents had lived with the Maroons in perfect harmony, without the slightest official authority, but with a great deal of actual influence. But there was an "irrepressible conflict" behind all this apparent peace, and the slightest

occasion might at any moment revive all the old terror. That occasion was close at hand.

Captain Cudjoe and Capt. Accompong and the other founders of Maroon independence had passed away, and "Old Montagu" reigned in their stead, in Trelawney Town. Old Montagu had all the pomp and circumstance of Maroon majesty; he wore a laced red coat, and a hat superb with gold-lace and plumes; none but captains could sit in his presence; he was helped first at meals, and no woman could sit beside him; he presided at councils as magnificently as at table, though with less appetite;—and possessed, meanwhile, not an atom of the love or reverence of any human being. The real power lay entirely with Major James, the white superintendent, who had been brought up among the Maroons by his father, (and predecessor) and who was the idol of this wild race. In an evil hour, the government removed him, and put a certain unpopular Captain Craskell in his place; and as there happened to be, about the same time, a great excitement concerning a hopeful pair of young Maroons who had been seized and publicly whipped, on a charge of hog-stealing, their kindred refused to allow the new superintendent to remain in the town. A few attempts at negotiation only brought them to a higher pitch of wrath, which ended in their despatching the following remarkable diplomatic note to the Earl of Balcarras: "The Maroons wishes nothing else from the country but battle, and they desire not to see Mr. Craskell up here at all. So they are waiting every moment for the above on Monday. Mr. David Schaw will see you on Sunday morning for an answer. They will wait till Monday, nine o'clock, and if they don't come up, they will come down themselves." Signed, "Colonel Montagu and all the rest."

It turned out, at last, that only two or three of the Maroons were concerned in this remarkable defiance; but meanwhile it had its effect. Several ambassadors were sent among the insurgents, and were so favorably impressed by their reception as to make up a subscription of money for their hosts, on departing; only the "gallant Colonel Gallimore," a Jamaica Camillus, gave iron instead of gold, by throwing some bullets into the contribution-box. And it was probably in accordance with his view of the subject, that, when the Maroons sent ambassadors in return, they were imprisoned, most injudiciously and unjustly; and when Old Montagu himself and thirty-seven others, following, were seized and imprisoned also, it is not strange that the Maroons, joined by many slaves, were soon in open insurrection.

Martial law was instantly proclaimed throughout the island. The fighting-men among the insurgents were not, perhaps, more than five hundred, against whom the government could bring nearly fifteen hundred regular troops and several thousand militia-men. Lord Balcarras himself took the command, and, eager to crush the affair, promptly marched a large force up to Trelawney Town, and was glad to march back again as expeditiously as possible. In his very first attack, he was miserably defeated, and had to fly for his life, amid a perfect panic of the troops, in which some forty or fifty were killed, including Colonel Sandford, commanding the regulars, and the bullet-loving Colonel Gallimore, in command of the militia—while not a single Maroon was even wounded, so far as could be ascertained.

[Concluded next week.]

From the New York Independent.

### A SLAVE OF THE REVOLUTION.

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In the manuscript volume of a "Pension Agent," I find the following narrative, taken from the man himself. It cannot be matched very easily.

"SAMUEL SUTPHIN.

"At the beginning of the Revolutionary war I was a slave to Guilbert Bogart of Somerset county, N. J.—on the Raritan. Caspar Berger of Readington proposed to buy me of Bogart on condition of doing militia duty in Berger's regiment during the war. I agreed to the terms, and Bogart sold me to Berger for £32 10s., which I believe was paid. Berger had been out one month, and I afterwards was to serve in his stead. I was in Capt. Lane's company. Col. Taylor commanded the regiment. My first tour of service was at Communipaw, one month. The second tour was in harvest at Haverstraw. Saw the Asia in the harbor, and the British fleet sailed in whilst I was on duty. During my third tour I was in the battle of Red Bank. Lord Stirling had command of the troops. After our defeat in the heat of the battle, I found a colored man who took me to Staten Island in a skiff, with two others of my company, viz: Wm. Van Syckle and Johnson, a man of one eye. The black man piloted us across Staten Island to Elizabethtown Point. Thence we passed through Elizabethtown, Wheat Shook, Short Hills, Quibble Town, and Bound Brook. Sutphin was afterwards in the battle of Princeton. During that winter he was frequently on duty, and more than once smelt gunpowder. In the spring following, a party of the enemy, from New Brunswick came out to Vanessa's Mills. I piloted a company to a fording place on the south side of the Raritan, and hurried on to the Mills. They had plundered the mill of grain and flour, but had not got out of the lane leading from the mill to the great road. We loaded with the flour in the lane. The team loaded with the flour was the first we fell in with. There were four horse teams, and we shot down part

of the first team, in order to block up the lane. The drivers and the escort fled. We took forty horses and ten wagons, all of which were sent to Morris town. We had a brush with a company of Hessians on the same occasion, and dogged them in their retreat.

"About completing this year my master was called on to go North. Master Berger ordered me to go with Capt. Younglove for nine months. Our regiment, under Col. Seely, met at Cornish, N. H., on the 1st of May. We marched through Sussex, Goshen, New Windsor, to Newburg. At Esopus we fell in with Dominie Hardenburg, whom I knew at Somerset. We went to West Point first. There a chain was fastened to a large rock, and stretched across the river to prevent vessels from going up. Thence we went to Schenectady to what is now Utica. We were here three days, and found three children massacred by the Indians. We had been brought here to repel the Indians, who had massacred the whites. A massacre had been made by the Indians at Cherry Valley, through which we passed on our way to Utica, and also at Fort Montgomery. We pursued the Indians through the wilderness as far as Buffalo. We had five field-pieces. Gen. Sullivan commanded. We reached Buffalo about the middle of January. It was the week after New Year's before we began our return march. We got home about the middle of January.

"At West Point we camped, and whilst standing sentry one cold night, the snow being deep, a party of Hessians and Highlanders, who had crossed the river on the ice, came on us by surprise. After hailing the first one without getting an answer, I fired on him, and he fell. The whole guard came up, and before the skirmish was over, we killed sixteen of the enemy. It was moonlight. The light horse soon rallied, and took seventy of the enemy prisoners. The Highlanders were dressed in blue plaid trousers, and had broadsword. As soon as I fired, they returned my fire, and I fled till the guard came to my relief. I received a bullet upon the bottom of my gaiter, which drove the button and ball in to my right leg, just above the outer ankle bone. The ball and button were both cut out of the leg by Dr. Parrot, the surgeon of the regiment, the next morning. The fight was about 10 o'clock at night. At the same time I received a wound in the tendon of the heel, just opposite the ankle, which seemed to be a cut, and divided the large tendon almost through. [Both wounds and scars, remarks the Pension Agent, are yet plainly visible and tangible.] I was two weeks and five days confined at West Point by this wound. Dr. Parrot attended me all this time. The company and regiment remained there all this time, and then set out for home. I hobbled along, and kept up with them on the march. Capt. Younglove was wounded in the thigh the same night with myself. This was my last service in the army.

"After the war was ended I applied and demanded my freedom of Berger, but he sold me to Peter Ten Eyck, for one hundred and ten pounds, a slave for life! Ten Eyck sold me to the Rev. John Duray for \$200. I lived with him for two and a half years, and then he sold me to Peter Sutphen for the same money. I lived with him two years as a slave, then lived with the mistress one year. I agreed to pay her, from the proceeds of my labor, \$200. I paid that sum, and bought my freedom, after the additional servitude of twenty years under different masters."

This whole case is singular. The poor fellow waked up into life a slave, was bought by a coward to go to battle in his place, served the country in several campaigns, was in several battles, was wounded, and came home with an honorable discharge. He thought he deserved his freedom, and demanded it, but the patriotic Berger found his fighting property was increased in value, and sold him to a Dutch minister, and he to Sutphen. From the time he entered the army, serving parts of several years as a soldier, until he fell into the hands of Mrs. Sutphen, was a period of twenty years. He was bought as a substitute for \$200; and at the end of twenty years he was compelled to buy his own blood and bones for \$200. If I am informed correctly, there is one alleviating circumstance, which is this, he received a pension from Government.

on this slave system, but rather in spite of it. The slow increase, and in many instances the decrease, of the whites in the same slave regions, as shown by the census, is not chargeable to either the climate nor yet their state of freedom, but find their source in the loose, idle, dissolute and brutal habits of the privileged class, and the low, irregular and uncertain life led by the poor oppressed white class.

On the other hand, as the "Herald" ought to know, the blacks in the Northern States, so far from decreasing, have increased in proportion to the whites, when there is taken into consideration the original stock of each, and this statement is borne out by actual statistics. The task is difficult—and this fact is always used either to our disadvantage or glossed over by journals like the "Herald"—to ascertain the actual natural increase of the whites proper, and their true amount of generative force, in the North; and that is so owing to the great influx of foreigners, and the continual flow of new blood through the veins of the old stock. Sub-tract all this out, and what becomes of your white man? Where would he be to-day? Ask South Carolina; ask some of her sister States now venerable in years. Shut out the human flood from Europe, and what, in a century, or even half a century hence, shall we behold on this American continent? We answer: A poor, feeble, diminutive, feverish, excitable, half imbecile, and half-barbarous white man, with only traces enough left to show that he once might have belonged to the Anglo Saxon type.

Facts and experience have already presented themselves to show that, notwithstanding this vast amount of American boasting, this country and climate are not the most favorable to the white race. In sections where new blood and new forces have not been permitted to come, we behold in the white man the high cheek-bone, the sunken eye, the weird face, and the angular frame of the Indian; while, on the other hand, the bills of mortality among these Celtic foreigners who have landed upon our shores are unprecedented in the annals of mortality—two simple facts sufficient to show, if no others could be produced, how inimical is the American continent, as a whole, to the increase and perpetuity of the pure white race. Rather it is, as a whole, better adapted to the blacks, who approach nearer to the original race found here, with the additional advantage that the present black population are possessed of greater powers of physical endurance, greater generative force, and are susceptible of higher mental culture.

The first of these conclusions is fully borne out by the whole scope and tenor of the "Herald's" article in question. It admits the idleness and inability of the white race to work on the greater and by far the most valuable portion of the American continent, and like the pirate, insists that this physically helpless class shall live by the fruits of others' labor. "Take away from us the African and the African's labor," says this journal, "and you bring upon us bloodshed, anarchy, civil war, and irreparable ruin." What a terrible state of things this for Anglo-America to be reduced to because of the exodus of the blacks! What if we take away the white race? To the actual workers of the soil should belong the soil.

But the "Herald" insists that the blacks of the North, since emancipation, have diminished. It says: "They have disappeared; they are no longer to be found behind our chairs at dinner, nor is their sonorous long heard on our wharves, cheering each other on in their labors." After this sympathetic and touching lament, it calls upon the undertaker and the grave-yard to answer the question, "Where are they?"

Now, we can safely assure this chief of the satanic press that neither the undertaker nor the grave-yard, nor yet fell disease, can echo, "Where?" These cannot give that answer. No, no. The answer as to where these blacks are will be found in distant lands and distant sections of our own country, and in different and often better employment right here around us than those mentioned by the journal in question—the only employments in which it can see black men. The undertaker and the grave-yard can answer truly for those that Northern slavery so deeply steeped in the vice, the intoxication, and the debauchery of the system that their very bones were scattered at the grave's mouth long before the cruel institution let them know they were even human. The few of this class who outlived this fell system have truly disappeared; but a more vigorous class survives them, and though hampered by prejudice and oppressed by unjust laws, yet, by determination, and industry, and strong will, and by the rapid acquisition of those proper regulations of life which slavery denied their fathers, but which bespeak the intelligence of this rising class, they are steadily progressing to a state which every true American should be proud of.

ESCAPES FROM LYNCHING.—Reelf, Brown's Secretary of State, barely escaped lynching twice, on his way from Austin to Galveston, in charge of the officer dispatched for him by the Senate Investigating Committee. In Hempstead he was threatened with a suit of tar and feathers, and in Houston there was some talk of hanging him to a tree.

## AN APPEAL

TO CHRISTIANS THROUGHOUT THE WORLD.

In consequence of a law passed by the Legislature of Arkansas, compelling the free colored people either to leave the State or be enslaved, we, a number of exiles, driven out by this unhuman statute, who reached Ohio on the 3d of January, 1860, feeling a deep sense of the wrong done to us, make this appeal, to the Christian world.

We appeal to you, as children of a common Father, and believers in a crucified Redeemer. To-day we are exiles, driven from the homes of our childhood, the scenes of our youth, and the burial places of our friends. We are exiles; not that our hands have been stained with guilt, or our lives accused of crime. Our fault, in a land of Bibles and churches, of baptisms and prayers, is that in our veins flows the blood of an outcast race; a race oppressed by power, and proscribed by prejudice; a race cradled in wrong, and nurtured in oppression.

In the very depth of the winter, we have left a genial climate of sunny skies, to be homeless strangers in the regions of the icy North. Some of the exiles have left children, who were very dear to them; but, to stay with them, was to involve ourselves in a life-time of slavery. Some left dear companions: they were enslaved, and we had no other alternative than slavery, or exile. We were weak; our oppressors were strong. We were feeble, scattered, peeled; they, being powerful, placed before us slavery or banishment. We chose the latter. Poverty, trials, and all the cares incident to a life of freedom, are better, far better, than slavery.

From this terrible injustice, we appeal to the moral sentiment of the world. We turn to the free North: but even here oppression tracks our steps. Indiana shuts her doors upon us. Illinois denies us admission to her prairie homes. Oregon refuses us an abiding place for the soles of our weary feet. And even Minnesota has our exclusion under consideration. In Ohio we found kind hearts; hospitality opened her doors; generous hands reached out a warm and hearty welcome. For this, may the God of the fatherless ever defend and bless them.

And now, Christians, we appeal to you, as heirs of the same heritage, and children of the same Father, to protest against this gross and inhuman outrage, which has been committed beneath the wing of the American eagle, and in the shadow of the American Church. We ask you, by the love, the pity, and the mercy, in the religion of Jesus Christ, that you will raise your voices and protest against this sin.

Editors of newspapers, formers of public opinion, conductors of intelligence and thought; we entreat you to insert this appeal in your papers; and unite your voices against this outrage which disgraces our land, and holds it up to shame before the nations of the earth. We entreat you to move a wave of influence, which will widen and spread through all the earth, and roll back and wash away this stain.

Christian mothers, by our plundered cradles and child bereft hearts, we appeal to you, and ask your protest.

Christian fathers, by all the sacred associations that cluster around the name, father, we appeal to you to swell the tide of indignation against our shameful wrongs.

We appeal to the Church of Christ among all nations, kindreds, tongues and people, to protest against the inhumanity that has driven us from our homes and our kindred.

Members of all political parties, we ask your protest, in the name of a common humanity, against this cruel act of despotism.

Christian ministers, we appeal to you, in the name of Him who came "to preach good tidings to the meek, to bind up the broken-hearted; to proclaim liberty to the captive, and the opening of the prison to them that are bound;" to lay before your congregations the injustice done us, and the wickedness of a system that tramples on the feeble, and crushes out the rights of the helpless.

And we appeal to the God of the fatherless, and the Judge of the widow, that He will remember His word, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me;" that He will move the hearts of His children everywhere to unite their testimony against this unequalled iniquity that writes "property" on man; that chattelizes the immortal mind, and makes merchandise of the deathless soul. We appeal to Him who does not permit a sparrow to fall to the ground unnoticed, to plead the cause of the poor and needy, and set him at rest from him that puffeth at him.

ELIZA ANN WEST, Redford Ark.  
ANN ELIZA WEST, "  
ELIZABETH T. WEST, "  
AGNES WEST, "  
LANDY WAGONER, "  
RACHEL LOVE, Napoleon, "  
WM. H. NEWCOMB, "  
HENRY MCGRATH, "  
POLLY TAYLOR, Little Rock, "  
CAROLINE PARKER, "  
JANE THOMPSON, "  
NELLY GRINTON, "

## A CARD.

Mr. Editor:—I find, in perusing your last edition, my name mentioned in connection with the Everett House Ball. Allow me, sir, to inform you that I was not present, nor were any of my band, on that occasion. I hope, sir, through your valuable journal, you will correct this error, and oblige.

Yours, &c.,

ROBT. H. BROWN.

New York, Jan. 31, 1860.

"MATERIAL AM" FOR OUR PAPER.—For the especial benefit of one of our subscribers, we will state that the report that some wealthy individual recently deceased had left a large fund for the support of our paper is both false and cruel. Dame fortune plays no such pranks with us. We will state, however, that our live and true friend, Dr. Wm. Van Loon, of Troy, made us a donation of two dollars a few days ago, which was the first and only contribution that we have received towards sustaining the paper.

Pennington (Rep.) was elected Speaker on Wednesday.

## WILLIAMSBURG LYCEUM.

Mr. Editor:—A taste for literature and refinement marks its progress in unmistakable characters from time to time in the Anglo-African ranks—and now and then brilliant examples are presented by some wise and determined efforts to facilitate that progress, which attract our admiration and afford additional refreshment to our encouraged hopes.

A little more than three years ago, a number of ladies and gentlemen, favoring a suggestion, met and organized a literary circle to be known as the "Williamsburg Lyceum," the exercises to consist of readings, discussions, original compositions, and conversations. The organization was effected by the appointment of a president, vice-president, secretary, treasurer, and critic. The duty of the last named is to correct villainous English and set right errors of history. The imposition of a pecuniary tax upon the members was carefully avoided, they preferring to measure their interest by their magnanimity when occasion required. The funds, therefore, are supplied by voluntary contributions. Now, it may be supposed that this system of creating a fund must work rather slowly—not all so, for gentlemen are not apt to show themselves ungenerous in the presence of the ladies, but contribute beautifully, and the treasurer's report each month "tells a flattering tale." They elect their officers semi-annually—July and January. It has been their practice to honor each year of their existence with a festival, which is indeed an occasion of general rejoicing and congratulation that they "still live."

Tuesday evening, Jan. 17th, marked their third annual festival. Proud may Williamsburg be that to-day she can point her finger and lay claim to this gallant little phalanx, wending in the face of schisms and dissensions, her way up the steep hill of fame, and bearing upon her broad banner the motto, in letters of gold, "Mental Improvement." This body being strictly social, meets at the house of each of its members, and therefore the festival was held at the residence of ex-President, Henry Williams, in Lorimer street, and a glorious good time it was too, one long to be remembered. The company numbered forty-three persons, the members being limited in their invitations in order to secure the comfort of the guests. About 10 o'clock the President, Mr. Stephen N. Geers, called the Lyceum to order in a neat little speech, reviewing the accomplishments of the body during the past year, and welcoming the guests. After he had concluded, compositions were read from three ladies, and addresses were also delivered by Messrs. Laban Wharton, Samuel S. Rankins, (the critic) who recited a very happy original poem, Isaiah L. Lyons, Henry Williams, the Vice-President, Geo. Lyons (who also read an original poem) and James R. W. Leonard. The company were favored with a highly intellectual treat by Miss P. A. Madden, school teacher of Bergen, N. J. (a newly acquired member of the Lyceum) Miss Nancy Poulsen and Miss Hope A. Conyers, of Williamsburg.

These exercises through with, the company repaired to the lower part of the house, where exercises of another character invited their attention. Upon entering the room a commingling of perfumes from hot smoking viands greeted our grateful olfactory, and predominant amongst which loomed up that of the delicious bivalve—the oyster, like "the ripe harvest of the new mown hay," giving "sweet and wholesome odor." Appetite being exhausted, and having nothing more for idle hands to do, the grave but gallant philosophers fell to kissing the crumbs from sweet piping lips, rendering the occasion truly "a feast of reason and a flow of soul."

## EXHIBITION OF THE COLORED ORPHAN ASYLUM.

In the New York "Times" of Jan. 28, we find the following account of the recent exhibition of the Colored Orphan Asylum: "The aptitude and acquirements of the pupils of the New York Colored Orphan Asylum were subjected to the test of a public criticism last night in the principal hall of the Cooper Institute. The assemblage was large and attested its approval by frequent applause. On tiers of benches, erected on the platform, were seated the children, who, in matters of personal cleanliness and robust health, would challenge comparison with the attendants of any free educational institution of this city. Among them were many whose fairness of face and Caucasian contour of feature shone strangely from out the dark mass of countenances by which they were surrounded. Mr. Joseph Collins, a member of the Advisory Committee, was chosen President. The exercises were conducted by Miss Young, the principal teacher. The exhibition included moral dialogues, questionings on the rudimentary branches of child study, and singing. The musical taste and tenacity of memory exhibited in these performances were surprising. The songs were in several instances led by a most diminutive specimen of the colored race, whose old-fashioned antics excited immense laughter, and on one occasion even evoked an encore.

A FOUNDLING.—A beautiful and healthy female child, apparently about six weeks old, was left at the residence of one of our citizens in York street, a few evenings ago. It was placed in charge of the proper authorities.

## Home Correspondence.

### LETTER FROM SARATOGA.

SARATOGA SPRINGS, Jan. 22, 1860.

Mr. Editor:—In the "Tribune" of the 20th of January I saw an article headed "African Indignation Meeting," at which my esteemed friend, the Rev. Henry Highland Garnet presided. Looking over the resolutions passed at that meeting, I observe that the second one reads as follows:

Resolved, That in case the said Charles O'Connor, Esq., shall consent to deliver such lecture or lectures, we pledge ourselves to procure for him a very large audience in the Academy of Music of the Cooper Institute; and that in case he makes out his case even to his own satisfaction, we will give him our recommendation to the President of the United States as a fit candidate for the approaching vacancy on the bench of the Supreme Court of the United States.

Pray, Mr. Editor, can you inform your numerous readers whether Mr. Charles O'Connor is a Roman Catholic or a Protestant in matters of religious belief? If he belongs to the former, I commend to his careful perusal an article in that extreme Roman Catholic paper, "L'Univers," and if he be a protestant I would entreat simply a like careful reading of that most equitable and Christ-like comment upon the chattel slavery of the United States, and of Virginia slave-breeding in particular.

Really, sir, I am afraid my friend, the Rev. Mr. Garnet, has this time "reckoned without his host;" for much I fear he will find that Mr. Charles O'Connor is at no loss to prove "to his own satisfaction" that negro slavery is "not unjust." I, for one, refuse to accede to the last clause in the above resolution, unless an *addendum* to this effect be appended in the form of resolution No. 3: "That when Mr. Charles O'Connor shall be, in consequence of his having proved to his own satisfaction that negro slavery is not unjust, promoted to the office which Judge Taney shall vacate, that our friend, the Rev. Henry Highland Garnet, shall be appointed to the office of Chaplain of that body." When Mr. O'Connor shall succeed Judge Taney, my opinion is, sir, that "the abomination that maketh desolate" (see Daniel 12, 11th verse) will be set up, and then we shall want such a man as our beloved brother to stand between the living and the dead, and pray for all such men as Mr. Charles O'Connor, and I was going to say for those who put him there. That, however, is a dilemma I do not know how to overcome, and so will leave it to our respected brother and his co-resolvers to elucidate.

Seriously speaking, sir, I think these gentlemen have spoken "ill advisedly" their lips. Do they not see that these are the days when men are given up to "believe a lie" and to "glory in their shame"? Do they not see the re-opening of the slave-trade? Have they not seen the judicial murder of a man for the most unselfish act as it strikes my mind, since—with reverence be it spoken—the Lord of Life and Glory offered up himself for the salvation of a world? Where, sir, can you show a parallel to that martyrdom which we have just witnessed in this nineteenth century? Not in any history, sacred or profane, which I have ever seen or read. I repeat that, next to that tremendous sacrifice on Calvary, I hold that this man whom it is the fashion to call "mad" seems to exhibit the nearest approach that I have ever heard of his Divine Master, both in precept and practice. Ah! Mr. Editor, would to God there were among our own people a "John Brown!" Would to God we could find under the dark skin the heroic energy, the unselfish love, the glowing spirit of martyrdom that consumed that loving and unselfish spirit! I look around among our people, and what do I see? Young men with gold chains, perfumed hair, and gloved hands, and young women with that upon their heads which is alike unbecoming to their complexions and unworthy of their adornment as women and professors of Godliness. Not by such men and women as these is our race to take its stand among the nations of the earth. May God baptize our people with something of the self-denying and, as I do think, holy fervor which seems to pervade the Italian people at this time, whose women are giving up their ornaments and their dress to support the holy cause of freedom. Then shall I have hope that Ethiopia shall no longer stretch forth her hands in supplication to God and man, but that the long night of sorrow and of anguish unutterable to our enslaved brethren shall draw to an end, and adoring praise shall take the place of groaning supplication.

I write as one of your people, and when that brave man offered up his life I re-consecrated mine to your cause, and wrote to one who has, with myself, for years watched over and suffered with the history of your wrongs, that henceforth "your people shall be my people," as your God was my God, till there should be no more a slave to weep, or till I had gone home to rest my aching heart in the bosom of our God. Accept, therefore, the loving sympathy and faithful friendship of a woman—of a mother who has had her heart wrung at the sight of her sisters' sufferings in seeing the almost infant lashed, till maddened at the sight, she sprang in between the brutal master and his victim, and took the scourging on her own bosom; of the wife who has felt with the outraged companion; of the mother of fair young daughters, who, as she sees them hedged up and surrounded

by every protection which civilized life gives them because of their fairer skin, members with a loathing that she cannot express that she lives in a land where a Judge of the Supreme Court can call maidens as tender, and oftentimes more beautiful, "things," and thus make them over to the brutal lusts of their oppressors.

No, sir, I for one will not subscribe to that resolution of our respected brother and his honored co-resolvers, for well I know that Mr. Charles O'Connor will prove negro slavery to be ordained of God, as to my sorrow do I know the pulpits of this land do so proclaim it. No, Mr. Editor, let these gentlemen beware of making such pledges as that contained in that second resolution, for assuredly, as gentlemen, they will be called upon by Mr. O'Connor to give him their votes for elevation to the already sufficiently desecrated post of the Supreme Judiciary of this blind and, as I fear, besotted nation. Forgive my expression, and while I beg to be considered as one of your people, you will excuse me considering that this should involve the disgrace of being deprived of my womanhood, as one willing to become a citizen of "so mean a country." I am, sir, respectfully,

A. M. GRANT.

### LETTER FROM KEY WEST.

KEY WEST, Fla., Jan. 20, 1860.

DEAR ANGLO:—Now that the excitement attending the New Year has subsided, and New York, with all its busy life, its fluctuations, and its vast concerns enters upon the speculations of another year; while pleasure and misery, wealth and poverty, luxury and starvation, hold their respective courts, with an increase of votaries to the one and of victims to the other, and the ladies have had time to forget the stale compliments and the stereotyped nonsense so profusely lavished by their gentlemen visitors on the first day of the happy New Year, and the gentlemen disgorged the stale sponge-cake and sour wine with which they were regaled by the fair damoiselles in exchange for said compliments; and while still the cold, uncharitable monster, Winter, is hovering with icy wings over and around you, it may be pleasant to remind you that you have a friend in this land of flowers and perpetual summer. Yes, here to-day, on every side the wild roses cluster, and sway their vermillion tinted heads in sweet union with the light winds that come fresh from the blue bosom of the mighty ocean, whose billows surge upon the shell-covered beach of this, the garden of the western world. Yet, with all this panorama of beauty spread out before the eye—with all the sweet music of rustling leaves, shrubs and beautiful flowers, accompanied by the melodious warblings of countless birds, a sadness fills the soul that no flowers or music can dispel. The very soil upon which I stand has been soaked, enriched, and the flowers that bloom upon it have been nourished by the negro's blood. No wonder that the flowers should all be red—fit type and fit fruit of the unhallowed baptism!

Key West has changed within the past two years, and more especially since the fire of May last, which is referred to as "the great fire." There have been erected some fifteen or twenty houses to replace those destroyed, which, for Key West, are very fine specimens of gothic architecture. Yet, ye inhabitants of this sea-girt isle, I cannot stand with you for hours in the noonday sun and gaze with rapture upon them—even if they were built principally by colored men; and when you, with that sublime ignorance so characteristic of your selves, assert that they are the greatest achievements of architectural skill that ever graced fair earth, I cannot say amen.

I have said that Key West has changed. It has changed much, but only in its appearance. It is not that the white inhabitants have learned to read and write their own or any body else's names. O, no! The idea of such accomplishments rarely ever disturbs the brain of the black man's superiors in this corner of our great and free republic. It is not that the shackles of bondage no longer mingle their discordant clank with the murmurings of the free winds of heaven, though many whom I left at their post of unpaid toll are now sleeping with their heads upon the coffin's pillow, and their places filled by strangers; yet there are many familiar faces still at their posts of toll, unpaid, half-clad, half-fed, still without a murmur laboring from early dawn until dark—still that impress of hopeless misery upon their brows—still that look of unutterable anguish which tells that the soul within longs for that rest from persecution which it can hope for only in the unbroken slumbers of the silent grave!

Yes, Key West is changed, but not the people. And her dear, good pastors! how steadfastly they follow in the footsteps of Him who came to preach comfort to the broken-hearted, liberty to the slave, and hope of everlasting life to all mankind. Yes, they do preach the doctrines of Christ, but with variations. During the six days of labor these self-righteous shepherds can be seen with sanctimonious faces and measured steps, walking from one locality to another, their heads bowed as though constantly engaged in the prayer that Providence would, in consideration of their labors in the cause of religion and humanity, enable them to own some of the stalwart negroes around them; and on the seventh day, like their Judean prototypes

of old, who had one doctrine for the rich and another for the poor, they have a theological discourse for the masters and a negro-logical one for the slaves; and if such was not the arrangement I guess that preaching would not be a very profitable profession in this portion of our gospel enlightened land.

The U. S. steamer Mohawk was at this port on the 7th, and sailed for Cortinas on the 12th inst. There are several young colored men from Brooklyn on board of her, and could you have witnessed the pleasure with which the "Anglo" was received by them, and heard the many fervent wishes for its success and for the triumph of the cause it so nobly defends, it would have made you feel that your efforts for the benefit of our people were not unappreciated.

### OUR ALBANY LETTER.

ALBANY, Jan. 22, 1860.

DEAR ANGLO:—The past has been a busy and excited week among our law makers. The new voluntary temperance movement made on the 2d inst. by a number of noted men has no doubt strengthened the prohibitory movement, as a number of petitions have come in for a prohibitory law, and there was quite an excited contest to refer the subject to a special committee to report a bill, which, however, was lost. It was expected that our question would come up for consideration, but it did not.

Petitions continue to pour in for a personal liberty bill, and I learn that a stringent bill will soon be reported to the House. A bill has been introduced to abolish the death penalty. In committee of the whole there was almost a Congressional farce, some sharp words passing between the Speaker and Mr. Conkling, one of the New York Assemblymen.

The most important act of the week has been the adoption of a concurrent resolution at the suggestion of Gov. Morgan, inviting the Legislatures of Tennessee and Kentucky, now on a visit in Ohio, to extend their visit to this State capital, to attend the Legislature of the latter State, to extend their visit to this State capital. In the Assembly Mr. Mason cordially concurred, but one thing he wanted to know: if the invitation should be accepted, would they be allowed, without danger of indignities, to think their thoughts? He also desired to have from those Legislators, before coming, the assurance that the representatives of this State visiting them would have no restrictions placed upon their thoughts and opinions. After a little sparring and deprecating this introduction, the invitation was unanimously agreed to.

The sine ball recently put on the capitol, works most successfully, (by electricity), and drops every day exactly at noon, forming an accurate time piece for all. It sounds a bell in both the Legislative chambers.

The great event of the week, which has drawn crowds of spectators, has been the everlasting Lemon slave case, which came up in the Court of Appeals last Tuesday, the great anxiety being to see Charles O'Connor, who is the attorney for Virginia. My anxiety was as great as the rest to have a glimpse at this great master apostle of slavery, and was so fortunate as to behold the great Union-saving gun. He is making the most of his part, (his power depends not on his eloquence as an orator, but on his ability and skill in law), but is ably matched by Messrs. Evarts and Blunt, attorneys for New York, and who gave him some terrible doses to swallow. Of the effort of the former, the "Knickerbocker" says: "Such an exhibition of capacity and display of power has rarely been seen or heard in the capitol." The case ended on Wednesday, and all now anxiously await the decision, which it is supposed will not be given till the next term of the Court.

An old proverb says "it is better late than never;" so I hasten to fulfill a neglected duty, which is to express my hearty thanks to the gentleman who, almost every week, turns up somewhere advertising your humble servant and the "Anglo" by his attacks on me, for giving his sentiments to the world as attested by living witnesses. I owe him a debt of gratitude, because by it I have obtained a few more subscribers, as it has of course made many anxious to know who, and what I am, and who and what the "Anglo" is. Agitation is the order of the day, and by advertising Helper in Congress Helper has been helped immensely; and by gratuitously advertising your correspondent the "Anglo" is being helped, as his advertisements reach where mine have not. It is said that a guilty conscience needs no accuser. I ask why, then, sir, when I speak of a man, without name or description, any man should assert it to mean just himself, and nobody else, if he was not the man? I am sure if I, or any one, became enraged about anything which we knew in no manner applied to us, the world would class us with those whom they denominate foolish. I think, sir, as the gentleman has, by thus taking it and working upon it, been of valued service in assisting to bring the "Anglo" and its agent into public notice, that we ought to make him a present, as Mr. Helper did Mr. Clark; for, as no subjects are agitated except such as are supposed to be of great interest, so we, of course, as mean and humble as we "otherwise would feel ourselves, must feel that we are of interest and worth something, for since the conversation mentioned your correspondent has not had one word to say to or about him to any one,

## The Weekly Anglo-African.

NEW YORK, FEBRUARY 4, 1860.

Advertisements for this paper must be accompanied by the cash.

Copies of this paper can be purchased of the news-dealers everywhere.

## THE ANGLO-AFRICAN AND THE IRREPRESSIBLE CONFLICT.

Some might suppose that we would weary of the satanic press; but so long as the satanic press does not weary of those whose organ in some sense we are, we are not weary with it. On the whole, we rather like the task of showing up its wilful inconsistencies, gross blunders, and brutal and bloody doctrines, while we do not believe that one in a thousand seriously believes a tithe of its silly balderdash and vituperative nonsense put forth day after day in reference to the colored people. We cannot follow, nor would it be necessary, the chief of the satanic press, the New York "Herald," through all its brutal and bloody doctrines and circuitous lying. Indeed, it would be a work that would at once sink us beneath the level of common decency. We must therefore seize here and there a point among its statements. In one of its issues for the week it has a distribute of two mortal columns on "The African and African Labor in the New World." It says: "The blacks in the South, under a system of slavery, have greatly increased, while in the North, under a system of freedom, they have greatly decreased." This proposition, as presented by the "Herald," we deny. The wonderful increase of the slave population of the South is wholly due to the region of country and their adaptation to it, and is not in a manner dependent

although, if I did not strive to act out my Christianity by returning good for evil, I could publish a little note to me, *verbum*, which I think would make my nearest friends hang their heads with shame for the crime of giving his sentiments a little more publicity; and yet he must continually drag them into notice, for it would not be as before, mere words, but ineffable characters, or, as the lawyers say, in black and white. A man may sneak away from his word, and make his neighbor a publisher of falsehood; but from his own handwriting, thank God, all his sneaking will be in vain.

#### OUR SAN FRANCISCO LETTER.

SAN FRANCISCO, Jan. 8, 1860.

MR. EDITOR:—But few incidents have occurred here since my last that are worthy of note. The most important was the case of Albert Lee, who was to be executed to-morrow, the 6th inst., for the murder of his wife. A bill of exceptions was presented to the Supreme Court by his senior counsel, Mr. Barstow, who contended that there were sufficient grounds for a new trial. The Supreme Court entertained this motion, and have set aside the order of the court below for the execution of the prisoner, until the counsel are prepared to offer their arguments. As the case is on file in the Supreme Court, and so many other cases are pending, it is supposed that this case will not come up for argument before that tribunal until March or April.

The new steamship *Champion* arrived here on the 1st inst., and attracted a large number of persons to the docks. As she has taken her place in the line, you will receive this letter by her.

A young colored man named Isaac Hamilton died here very suddenly on Christmas night. He was formerly from the Western part of Pennsylvania, and resided for a number of years in Philadelphia.

TALL SON OF PENN.

#### OUR PHILADELPHIA LETTER.

PHILADELPHIA, Jan. 8, 1860.

MR. EDITOR:—There was no lecture at Central Hall on Tuesday evening last, but a spirited and interesting debate took place between Messrs. Wm. P. Price, Isaiah C. Wears, U. B. Vidal and S. M. Smith in the affirmative, and Messrs. John C. Bowers, David B. Bowser and Wm. Whipper in the negative, on the question, "Would the success of the Republican party in the present canvass be advantageous to our cause?" It is held by the affirmative that what is right in politics is not always right in morals; that the Republican party is a political party, and not a moral reform party; and, therefore, they must use policy; that there is a choice between two parties, the Democratic and Republican, and as Mr. Wears remarked, "In choosing between the devil and a witch, we must choose the witch," for if the Republicans does not succeed, the Democrats will. The negative, of course, demurs to these propositions, and argue that we have little, if anything, to hope from the Republicans. They recount the various legislative acts unfavorable to us under Republican rule in the States where they are in authority.

I have been highly gratified to learn the progress which Odd-Fellowship has made since its introduction to this country sixteen years ago. I see by the fifteenth annual report of the G. U. O. of O. F. in America, that there are 1,824 members belonging to the order in this country, of which number 1,193 are financial, and 631 non-financial. These are distributed among 45 Lodges, of which fifteen are in the State of Pennsylvania, (nine of which are in the city of Philadelphia) eleven in the State of Maryland, four in the State of N. York, four in Upper Canada, three in Bermuda, three in the District of Columbia, two in the State of Delaware, one in Massachusetts, one in Virginia, one in Ohio, and one in New Jersey. During the year just closed there was \$1,897.60 paid to sick members, \$878.32 paid for funerals, \$355.20 paid to widows, and \$412.06 paid for charitable purposes, making a total of \$3,566.53 paid out. There were 91 members buried. The introduction of the G. U. O. of O. F. into this country will be celebrated on the first of March at the Benet Hall, South Seventh street, below Lombard, in this city, by a grand banquet. It is gotten up by the demonstration committee of 1857, and promises to be a splendid affair. Tickets are to be sold only to members of the order in good standing in their respective Lodges, and not to every one.

Mayor Henry sent in his annual message to the Councils on Thursday last. It is very lengthy, and refers to all the important transactions of the past year in the consolidated city. He estimates the population of Philadelphia at 650,000, and sets down the number of deaths during 1859 at 3,745. He refers to the Sunday car question and the lecture of G. W. Curtis, Esq., concerning the latter he says: "If there be one guarantee of the constitution more sacred than others, it is that which inheavens the citizens amenable only to legal tribunals for the transgressions of law, protects his individual rights from the capricious will of the multitude. No denial of personal rights in one part of our country will avail to secure the enjoyment of those equally valid in any other. In following the only course permitted by a sense of duty, I felt no apprehension that the good

name of the city of Philadelphia, for unvarying fidelity to every federal obligation, could be sullied by the misguided acts of a few zealots in an unholy cause."

The number of deaths reported to the Board of Health last week was 184, 11 of which were colored.

#### OUR NEW HAVEN LETTER.

NEW HAVEN, Jan. 9, 1860.

MR. EDITOR:—The Rev. Robert Gordon, of London, Canada West, a colored clergyman of the Church of England, arrived here on Saturday last, escorted from New York by the Rev. J. Theodore Holly and Henry Thiemann, Esq., a committee appointed for that purpose in behalf of St. Luke's Church of this city. While he remains here he will be the guest of the parish, as the wardens and vestrymen of the same resolved to extend to him its hospitalities.

He preached three times on Sunday last in St. Luke's Church to crowded and attentive audiences. Some of the most distinguished clergymen and laymen of New Haven formed a portion of his auditors, among whom I noticed the Rev. Prof. Harwood, rector of Trinity Church, the Rev. Mr. Townsend, H. S. Parsons, and many other persons of distinction. Last evening the reverend gentleman delivered a lecture in the Temple street Congregational Church to a crowded house, choosing for his subject, "The world before and after the advent of Christ." Here, too, he was favored with a select audience, among whom I noticed the Rev. Messrs. Catto, Garfield, Beman, Holly, Coles, and many other persons of note; and here let me say that on all these occasions in which the reverend gentleman has addressed us, he has produced the profoundest impression upon his auditors, and by his earnest Christian zeal, fervid eloquence and profound erudition, has won golden opinions for himself from all those who have heard him. He will probably return to New York to-day to await an opportunity to embark to Jamaica. And here let me say, if the citizens of New York wish to do honor to themselves, they will put forth every exertion in their power to have the reverend gentleman spend the time as usefully in their midst as he has been induced to do here, by the timely vigilance of our citizens in obtaining his services. Particularly ought St. Philip's Church to try, and do the same credit to itself in this matter as has been done by St. Luke's of this city.

The Rev. A. G. Beman and lady arrived in this city yesterday, and will remain here several years.

There will be an anti-slavery lecture delivered in the Baptist Church of this city to-morrow night by the Rev. Mr. Coles, who has recently assumed the pastoral charge of the same.

#### LETTER FROM ELIZABETH.

ELIZABETH, N. J., Jan. 26, 1860.

DEAR ANGLO:—I have no doubt that when this meets your eye that your first exclamation will be, "Where on earth is Elizabeth?"—We have heard from and have correspondents in almost every section where colored men are living, toiling, and dying, but this is the very first time that we have had direct intimation that such a place really does exist." For information, I shall have to refer you to the map of New Jersey; and now that I have paused sufficiently to give you time to get the desired information, I shall, if you please, proceed to say a few words. New Jersey has always been noted for its pro-slavery bias, and the sentiments of the mass of the white citizens of this place form no exception to the rule. This may be readily inferred from the fact that this place was largely settled by officers of the Revolution, who, after the successful termination of that event, came here, and with their large troops of slaves, laid the foundation of an aristocracy which for lordly assumption has not its superior in any of the Northern States of the present day. The reason why I make mention of this fact, is a desire to trace to its true source the want of intelligence among us. The descendants of those masters and those slaves still live here, and the latter are regarded by the former with very much the same amiability as was evinced by old "Pope," who, when Christian was passing his cave, and upon finding himself unable to do injury as was formerly his wont, consoled himself by muttering, "You'll never meet till more of you be burned." Dating, as they do, the decay of their family grandeur, from the passage of the emancipation act of 1820, it is not to be wondered at that they should treat with contempt those whom they almost feel to be their own by natural right.

But, notwithstanding these depressing circumstances, this "irrepressible conflict," we are slowly but steadily advancing in religious and moral worth. Although few in number, we have two churches, Methodist and Presbyterian, and the good and regular attendance upon these churches is a subject of much comment in this community. The Presbyterian Church, although of recent date, has already made its mark. The first effective bomb into the enemy's ranks was thrown from its pulpit when its dedicatory services the Rev. H. H. Garret, assisted by the Revs. Messrs. Freeman and Wilson, demonstrated the capabilities of the race.

Our Sabbath-school, too, I have been told by those who have made it their business to visit those institutions, will compare

favorably with any in the land. But it is not alone in religious matters that our improvement is manifest. Many of our colored men are land-holders, and carrying on their own business pursuits; they stand erect in the dignity of conscious manhood, while, week after week, drops in the little "Anglo" with its honest face and cheerful smile, bidding us be of good cheer, filling us with renewed hope, and making us willing to toil and suffer in hopeful expectation of sharing in the glories of the coming day.

I would that I could stop here, dear "Anglo," but I fear that I have got my foot in it. I have commenced to confess, and I must end by making a clean breast of it. One of the greatest evils that we are obliged to combat is Slavery's twin-brother—Bum! We have around us many farmers, who, impelled by their slavish proclivities, keep great numbers of colored men in their employ, an pay them part in rum for their labor. It is very easy, when winter comes, and there is not much work for them to do, to force them through their improvidence and consequent misery to rob a few hen-roosts, which will enable their employers to keep them in jail for the three months, and thus have them in good order for the ensuing spring. You must not think by this that I have before overrated the virtues of our people—these persons here spoken of do not belong among us. Those "Deacon Giles" would not hire a sober, respectable man of any color, and pay him good wages; they hold out this rum inducement in order to get cheap labor, and to obtain a class without sufficient self-respect to maintain their rights. And this you can plainly see has the effect of bringing around us the idle, the vicious, and the drunken, from every town and hamlet in our vicinity.

Rev. A. G. Beman and lady were here the guests of Mr. Vandever, our pastor, last week. He favored us during his stay with some living lectures, which were calculated to leave behind them a beneficial effect, and which, I trust, will be as broad cast upon the waters, seen and gathered after many days.

#### LETTER FROM JAMAICA. I.

JAMAICA, L. I., Jan. 27, 1860.

MR. EDITOR:—As a correspondent of your interesting paper, which brings a lively poem, a cheering line about the future, a hearty joke, and a letter from some almost forgotten friend, to our fireside every Sunday morning, and telling us about the condition and improvements of colored people everywhere, you may be assured that nothing of importance pertaining to the moral, social, religious, or political advancement of our people in these parts shall escape my notice.

We have had a series of debates here during the winter, some of which were very interesting and well attended. The principals in these debates are men of business, some property, and no little zeal.

We have been soliciting funds to aid in building a school-house for colored children, but gave it up in consequence of measures taken by the Board of Education to build us one, when they shall have emerged out of some financial embarrassments connected with their schools. The colored school here is very well attended, and in it are some scholars of eight years of age who are reading, writing compositions, parsing, and making fine progress in arithmetic. Their purpose giving an anti-slavery exhibition some time next month.

The Base Ball Club of this village are doing much towards developing their physical powers.

#### A CARD.

In the "Weekly Anglo-African" of the 21st inst., I find a card over the signature of Jonathan Davis, charging falsity of statements to the Philadelphia correspondent of that paper. The facts in the case are simply these: At a regular meeting of the Banneker Institute, a committee was appointed to make arrangements for the delivery of an eulogy on the heroes of Harper's Ferry, on the evening of the 16th of Dec. Accordingly, as a member of that committee, I called on the agent of Masonic Hall, Mr. Davis, and inquired if the hall was engaged for the said evening, and the terms. He stated that the hall was not engaged—the price was three dollars, and that one dollar was necessary to secure it. The dollar was thereupon paid, thus securing the hall. On Thursday, 15th inst., the agent called on me and inquired what publicity had been given to the notice for the meeting. I stated that notices had been sent to four of the colored churches. He also said that some of the members of the board were fearful, that some rowdies had stated they would come and break up the meeting and burn the hall. I told him he had no reason to fear, that the time for burning down halls in Philadelphia had long since passed, that we, as a people, must lose sight of these fearful forebodings, and show ourselves to be men in any and every particular. He then left me, apparently satisfied.

On the evening of the 16th, a large and respectable audience assembled, but the hall was closed. I went to the ticket-office, where I found two of the members of the board, the agent, and several others. I asked why the hall was not open. The agent, with the two members of the board, stated that they were fearful that the hall would be burned by a mob; that public

sentiment was against John Brown and his noble coadjutors, and referred me to Mr. Curtis' lecture at National Hall, where vitrol was thrown among the audience; that they (two members of a board of nine persons) had concluded to close the hall. With this the agent acquiesced, and handed me the dollar I had advanced on the rent, saying that if I would assure him that no report would go out from their meeting we might have the hall. This I could not do, as I knew that the correspondent of the "Anglo-African" would be there and note the proceedings. This is a plain statement of the facts in the case. Had a majority of the board instructed the agent not to open the hall, he would not have been blameable, but by thus catering to the fears of two single individuals in the board, he has shown himself to be a willing, suppliant tool to the whims and caprices of other men.

PHILADELPHIA, Jan. 23, 1860.

We, the undersigned, being present during the controversy between the committee of the Banneker Institute and the agent of Masonic Hall on the evening of the 16th Dec, do verify the statements made by the Philadelphia correspondent and Mr. Davis D. Turner:

WM. F. BURELL,

GEORGE H. MINTON,

OCTAVIUS V. CATTO,

PARKER T. SMITH,

WM. H. STOKELY.

#### Personal.

Rev. Robert Gordon, of London, C. W., arrived here city last Saturday noon, and left the same afternoon for New Haven, in company with Rev. J. Theo. Holly, whose guest he was while in said city. He spent a few days there, and returned here to await the sailing of a vessel for Kingston, Jamaica. Mr. Gordon will probably preach in St. Philip's Church next Sabbath.

The installation of the Rev. Jonathan C. Gibbs as pastor of the First African Presbyterian Church, Seventh street, below Mifflin, Philadelphia, took place on last Sunday afternoon. The sermon was preached to an immense congregation by the Rev. Dr. Leyburn. The charge to the pastor was delivered by the Rev. Dr. Neal, and the charge to the people by the Rev. Dr. Watts.

Dr. Martin R. Delany writes us from Abbeokuta, Africa, under date of Dec. 5th, as follows: "Myself and Mr. Campbell will leave here on this day week for Ibaden, Ijebu, Aroyan, Ogbomoso, and Ilorin, all interior cities, some said to be larger than Abbeokuta, which has a population of one hundred thousand, to return in two months, expecting to leave for America, via England, direct for home." He further writes: "Africa is a very, very interesting country. Pages nor volumes can't tell the story."

The eloquent Rev. Wm. Morris, D. D., who has had charge of St. Philip's parish for several years, preached his farewell sermon on the 22d inst. His talented and much respected assistant, Rev. Wm. J. Alston, remains in charge, and it is hoped will be made rector of the parish.

Dr. Wm. Van Loon, of Troy, favored us with a visit last Tuesday. He was in excellent health and spirits. To show that his skill as a physician is known beyond the limits of his city, we will state that he was en route to visit a patient in New Jersey.

Wm. Howard Day delivered an address on "American Slavery and the Social and Moral Improvement of the Fugitive Slaves in Canada," to a large assemblage, at Greenock, Scotland, on the evening of the 21st of December.

POPULARITY OF THE "ANGLO-AFRICAN."—Father Harper, who has been preaching with very great acceptance in this vicinity, said last Sunday in Zion Church that he knew Christians who could be found sitting up late at night reading the "African" paper, while their Bibles were totally neglected.

MRS. CHILDS' DAUGHTER.—Some of the Southern papers are reporting a touching story about a neglected daughter of Mrs. Lydia Maria Child. The story is bogus, as Mrs. Child has never had a daughter or son. She wrote the "Mother's Book," but never was a mother; is the author of "The Family Nurse," but never had a family.

JAMAICA AGENCY.—Persons in Jamaica, L. I., desirous of obtaining our paper are informed that it can be obtained each week at the grocery store of Mr. Chas. B. Smith, on Douglass street. Mr. Smith will take orders for any of our publications.

#### ADVERTISEMENTS.

GRAND ENTERTAINMENT.—The ladies of the

ABYSSINIAN BAPTIST CHURCH, N. Y., Together with the ladies of the

THIRD BAPTIST CHURCH, Williamsburg, Intend giving an entertainment for the benefit of the

REV. JAMES HAMILTON, on WEDNESDAY EVENING, Feb. 8, 1860, in the lecture room of Abyssinian Baptist Church, WATERLY PLACE, near Sixth Avenue.

The ladies intend making this the entertainment of the season. The services of Prof. Robt. Hamilton, Miss Olivia and Miss Addie M. Hamilton, and others, have been tendered for the musical department.

TICKETS 37 CENTS.

to be obtained of the Committee of Arrangements of the do.

On this occasion "MADAME GREEN" will appear and sing some of her celebrated songs.

29-11

#### MISCELLANEOUS.

BEWARE OF THEM!—BEWARE OF those ladies whose vocations are truly above them, and whose aspirations are the least of the notorious crumb in University Place, whose ignorance and vanity contend each for superiority and space in her disordered cranium. The woman whose soul and heart prompt her to elevation, scorns notoriety, while, at the same time, she modestly and firmly disdains all that savors of the servile and low, pursuing her duties wherever they may be, whether in kitchen, hall or garret, she may bestow whatever she has to, whether little or much, and with the bestowal accompanying the wisdom of a generous heart, in whose depths the action is forgotten, quite unlike the ladies in University Place, whose ignorant boasting and unnatural flatterations, subject them to the lowest depths of unalterable meanness.

29-11

#### "FAMILY PICTORIAL."

A DAY—FEMALE AGENTS WANTED

at a house, to travel, on salary or commission, for the LARGEST AND HANDSOMEST ILLUSTRATED FAMILY PAPER in the world, at ONLY FIFTY CENTS a year. For "Confidential Terms," to Female Agents, and a copy of the paper, enclosing a stamp to MARIE LOUISE HARRIS & CO., New York City.

DEBATE.—THERE WILL BE A DEBATE on the question, "Which has the greatest tendency to impede the progress of the Anglo-African in America, his own remissness or the impediments thrown in his way by the Anglo-American?" at Grand Hall, Myrtle Avenue, Brooklyn, on Thursday evening, 9th inst., commencing at 8 o'clock precisely, by Messrs. Hunter, Sampson, Geers, Cardozo, and others. Doors open at 7 o'clock.

N. B.—A collection will be taken up to defray expenses.

#### HAND BOOKS FOR HOME IMPROVEMENT.

A new Pocket Manual of Composition and Letter Writing. Just the thing for everybody who writes.

Business Letters, Love Letters, Family Letters, Notes and Cards, Friendly Letters, Newspaper Articles, or anything else. No young man or young woman in the country can afford to be without this popular and indispensable little manual. Price 30 cents; muslin, 50 cents.

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This is the book you want. The "Mirror" presents to the most complete thing of the kind we have ever seen. A standard work on manners. Price the same.

#### HOW TO DO BUSINESS.

A new Pocket Manual of Practical Affairs, and Guide to Success in the Various Pursuits of Life. Indispensable.

In the Counting-Room, For the Clerk, In the Store, For the apprentice, On the Farm, For the Farmer Boy, Everywhere. For all Business Men.

It teaches how to choose a pursuit, how to educate self for it, and how to follow it with certain success. Same.

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A perfect article, and fully warranted for \$150, and

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PIANOS OF ALL SIZES, 6, 6 1/2, 7, and 7 1/2 octave.

All styles, from the small and cottage instrument for small parlors and sitting rooms, to the full grand, for concert rooms, large parlors, &c.

Persons who wish to rent pianos and purchase in a few months, can select from our large stock, and rent for a specified time will be allowed towards the purchase money, as may be agreed upon.

Our arrangements for TUNING AND REPAIRING, under the entire supervision of Mr. C. A. Vin, enable us to guarantee perfect satisfaction to all who may wish to employ him. Orders addressed to him at our piano-forte rooms will be promptly attended to.

N. B.—Special attention given to boxing, packing, and carting pianos for families. Instruments carefully packed for forwarding to all parts of the country, as well as for sea voyages.

Persons at the unobtainable visit the city can, by stating the quality of the instrument wanted, be supplied.

Illustrated circulars furnished on application, giving full particulars.

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by SABRAHAM ROBERTS

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25-11

JAMES R. W. LEONARD, CARD AND JOB PRINTER, 37 HOWARD STREET, NEW YORK.

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FOR SALE.—A complete File, bound in the New York Daily Tribune, for 1851. Inquire at this office.

#### CHARLES C. BLUE'S BOARDING HOUSE.

102 Olive street, New Haven, Conn., where he will be happy to have his friends call at all times.

8-13.

#### MISCELLANEOUS.

#### THE BOOKS FOR THE TIMES.

In press, the first of

CAPTAIN JOHN BROWN, LIBERATOR OF KANSAS.

AND THE HERO OF HARPER'S FERRY.

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#### THE NINTH ANNIVERSARY OF THE COVENANT LODGE, NO. 7, F. A. M.

Of the City of New York, working under the jurisdiction of the R. W. Grand Lodge of the State of New York, will be celebrated at the

THURSDAY EVENING, FEBRUARY 9, 1860, AT THE METROPOLITAN ASSEMBLY ROOMS, 178 PRINCE STREET, on which occasion the following Lodges are invited to appear in full regalia:

Widow's Son, No. 1, Brooklyn.

Celestial, No. 2, New York.

Meridian, No. 3, "

King Solomon, No. 4, "

Mount Olive, "

Widow's Son, Chap. 22, Mount Calvary Commandery K. T. No. 14.

Also, the Most Ancient Order of the HERONES OF JERICHO.

The eminent services of Prof. ROBERT BROWN'S celebrated Quadrille Band has been secured and will be in attendance. Thankful for past favors, the committee again solicit the patronage of the ever indulgent public, pledging themselves to make every individual feel superior to anything of the kind ever before given in this city.

TICKETS, \$1 EACH.

To be had at the St. Charles Hotel, 72 Prince St.; Curry House, 154 Church Street; Bro. E. Pendleton, 152 Church Street, and of the committee.

The supper will be under the supervision of a competent caterer.

WANTED.—At Titus' Reform Intelligence Office, 103 Mercer street, between Bleeker and Amity, cooks, chambermaids, and waitresses. Situations ready at all times. Good recommendations required.

T. S. W. TITUS, Proprietor.

#### GIDEON LIPPETT, ICE



# The Weekly Anglo-African

VOL. I.—NO. 30.

NEW YORK, FEBRUARY 11, 1860.

PRICE FOUR CENTS

## The Weekly Anglo-African

EVERY SATURDAY,  
BY THOS. HAMILTON,  
No. 48 BEEKMAN STREET, NEW YORK.

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## THE YOUTHFUL CAPTIVE.

BY ELLESTO.

Securely chained to walls of stone,  
Within a dungeon damp and low;  
There never heard a friendly tone;  
A captive slept.

A youthful brow the captive bore,  
And sadness deep his features wore,  
For darkness clouds his spirit o'er  
Had rudely swept

As daylight faded in the west,  
All peaceful was the captive's rest,  
No gloomy thoughts pervade his breast,  
Nor doubts—nor fears.

For back he wandered in his dreams,  
To childhood's haunts and gliding streams,  
When oft he felt the silver gleams  
Of early years.

Again his mother's voice he heard,  
Sweet as the carol of a bird,  
With music fraught each gentle word,  
His heart made light—

As in the blissful days of yore,  
"Ere grief had swept his spirit o'er,  
A father's care was his once more,  
And all seemed bright.

In his sweet dreams of untold bliss,  
Too holy for a world like this,  
Upon his cheek a sister's kiss  
He felt impressed;

With bounding heart and gladness pride,  
Once more he roamed the forest wide,  
And climbed the rugged mountain's side.  
As oft before

He'd done in young, glad, light-winged years,  
When he knew not of sorrow's tears,  
And dreamed not life had griefs and fears  
For him in store.

## Deferred Correspondence.

### COLORED ELDERS

SEEKING WHITE PASTORS FOR COLORED CONGREGATIONS.

NUMBER FOUR.

Such is our position in many parts of this Union that there are but few occupations or callings in which, as a class, we are privileged to show to our enemies, who are continually deprecating us, that we are capable of mental improvement. It is true they believe we are fully capable to be as other men physically—good enough to be hewers of wood and drawers of water—good as beasts of burden; but, as regards any of the higher callings which white men are engaged in, they deny our efficiency.

How, then, can we give falsity to their assertions? I answer, through our colored ministers and school-masters. These are our sentinels—these stand forth and proclaim the slander false. In many States, although they have not gone so far into barbarism and wickedness as to strike us down in these callings, they have prevented colored men from becoming physicians, lawyers, and, to some extent, mechanics, so that in these departments we cannot produce Dr. Smiths, Attorney Morris, &c., to prove our efficiency in these directions. Hence, so far as these vocations are concerned, white men can have no proof of our capacity for intellectual advancement. But they may see much, and be made to understand more, when they enter our school-houses where colored teachers are engaged, and our churches where colored pastors preach. It is here they may find a denial of their favorite dogmas that the "negroes know nothing and can be taught nothing." Let the most virulent enemy we have visit the high school in the city of Philadelphia; let him visit the departments taught by Professor E. D. Bassett, Mrs. S. M. Douglass, and Miss G. A. Mapps, and he will come out a wiser and a better man than when he entered, unless his heart be stealed to truth. Or he may visit any other institution of learning taught by such men as Vashon, Reason, Freeman, Morel, or any of our colored teachers, and if he has the heart of a man he must be convinced that colored men have as good intellects as white men. Go to our churches; where is the white man who can sit under the preaching of Dr. Pennington, Gibbs, Bishop Payne,

Garnett, and many other able men among us in all denominations, and not be converted to the fact that colored men are as good theologians as white men, and are as capable of teaching their congregations as others?

These, I repeat, are our sentinels, who stand forth to set at naught the declarations of our enemies, and I appeal to colored men North, East, West, and particularly South where colored men are permitted to preach and teach—will you allow these defenders of your dearest rights and interests to be removed and white men put in their places? God forbid! and, religious though I be, I would say, cursed be the colored man who would be engaged in such wicked, mean, despicable work. He should be branded, as was Cain, the murderer, with a mark so plain that, go where he would, he should at once be regarded as an enemy to his people, a leper among his race.

I call this view of the matter to the public mind that those elders whose sentiments are known and whose conduct marks them as guilty, may have their just deserts, as traitors always should, from an outraged people, whose disabilities are sufficiently great through the wickedness of white men, without the additional devilment of these recreant colored elders. Permit them to succeed and we can easily see the advantage our oppressors and enemies will possess. They now say we are not able to govern ourselves, and so far as this class of our people and their abettors are tolerated among us, through delicacy on our part, will this assertion appear true, for it is a fact that these creatures—elders and ministers whose "aspirations are after white men"—are the people in our congregations and our social circles who are constantly stirring up quarrels, contention and strife, so that, in the case of pastors over colored congregations, no colored minister will be able to dwell among our people or settle permanently over a congregation. I will suppose a case in point. In the city from which I am writing there is an interesting congregation of colored people, comprising, as in the other churches, the intelligence and respectability of the community. Often senators, representatives, and citizens from other sections of the country, visit that church, which is the fact when Congress is in session. Suppose over that church is found presiding as its pastor a white man; what room is there for these people to observe any expansion of mind, any ministerial qualification, among the colored people of the District? It is true they see a highly dressed audience—perhaps not surpassed by any congregation of whites in the city; but dress is not mind—appearance is not proof of intelligence—and these elders may strut about the sanctuary, and look as demurely as so many saints, and yet be fools "for a' that."

## LETTER FROM NEWPORT.

NEWPORT, R. I., Jan. 30, 1860.

MR. EDITOR:—Having left Stonington, it may be proper to state that the colored people of that town are a very thriving and respectable class. In point of intelligence and respectability, they will compare with any community with which I am acquainted. Their moral worth is of the highest order—and this I feel proud to see—and they are energetic in seeking to acquire all those elements which constitute true greatness. They are all comfortably situated, and understand how to make others comfortable who may visit them. They understand what courtesy, politeness, and hospitality mean, and they practically exemplify it. In this particular they are far, very far, in advance of some places I might mention. And here let me remark that Mrs. Eliza Ward has a large and well-furnished boarding house; and I can say that no one who will visit Stonington and stop there but will be as comfortable as they could desire. I hope, therefore, that all our colored friends who visit that place will take occasion to inquire for Mrs. Eliza Ward, as she is entitled to and deserving of the patronage of all who are fond of good living, good sleeping, and all else which can make time pass off pleasantly.

On my way here I passed through Providence, remaining over one night. The good people of that city are getting along slowly. They, as a class, are not as well to do, nor do they get along as well as in some other places. While there are many families there who are highly intelligent, respectable, and not lacking in any of those qualities of mind and heart which dignify and elevate the man and the woman, there are others who are wanting in both, and they should have a teacher to instruct them in the common rules of politeness and courtesy. This idea does not attach itself to but very few persons, and should this meet their eye they know to whom it refers. This I say for their own good, be-

cause they would have the world believe they are *comme il faut*, and to prevent others from being deceived by such appearances as pass that way. I may say, "appearances often deceive;" "all is not gold that glitters." I pray God to enlighten their understandings, and bring them to a knowledge of the truth as it is in Christ Jesus, our Lord. And here let me say that while they are clamoring because the whites do not treat them right, it will be well for them to learn this very important lesson—to treat one another right. "Consistency is a jewel."

I make these strictures because I think they will do good; they are certainly needed. My mission is to expose and remedy all evils, both of head and heart, which I see manifested and are operating against our interests. I seek not favor from man.

## THE N. Y. HERALD AND THE FUGITIVES IN CANADA.

MR. EDITOR:—In your very able reply to the New York Herald's slander of colored Canadians, you have, I am pained to see, given the impression that there is a great deal of destitution among those colored people. While others with myself are proud of the noble defense in the "Anglo," this seeming admission of one of the "Herald's" most barefaced falsehoods, for want of proper information, shows clearly the importance of colored Americans being thoroughly informed upon every matter relating to our despised people, whether resident in Canada or in the United States, and not being, as now, obliged to take statements designed to injure the slave and his cause as facts to be justified, or, at least, to be excused.

The "Herald's" correspondent, Douglass A. Levin, by pretending to be an Abolitionist, had, with money, clothing, and other necessities, so wrought upon a greedy old man named J. C. Brown as to get the statement from him of the Dawn, the Moore School, and other settlements, thickly interspersed with assertions of his own present destitution, and thence was afforded more easily the wicked conclusion that free negroes cannot take care of themselves. Brown, in order to shield himself from merited rebuke at home, has published a letter in a local paper, and though admitting that but two or three of the statements (and those he corrects) were not given, is compelled to disavow the very destitution in the settlements which he thought so necessary to affirm in order to get the "Herald's" "good things."

The "Herald" man did not see the two John Brown men, and could not, and did not, therefore, describe them; but could he have seen them it would have been another instance of successful treachery among colored men, as a grandson of this same J. C. Brown sought diligently, on the part of his grandfather and parent to bring about a personal interview between the "Herald's" "Abolitionist" and the gentlemen alluded to.

The "Herald" is not only seeking to destroy the flourishing underground railroad and cripple the cause of education by the assertion that funds for the road are obtained under a false pretence, but to so weaken the leaven of Anti-Slavery that your "Union-savers" may henceforth rule undisturbed; but the "Herald" is not only blind of one eye, but is irredeemably stupid.

The "Herald" is a great liar, and the Detroit "Free Press" is as nearly like the "Herald" as a poodle can be like a mastiff. It is barking forth in chorus with the bigger sheet, but while the "Herald" pretends to a show of figures, the "Press," in the intoxication of mendacity, makes up lies out of whole cloth, little and big, angular and square, and some without any known or conceivable proportions. It gets lashed by the "Advertiser," of Detroit, and by the "Provincial Freeman" and the "Planet," at Chatham. The cowardly editor, Cook, on a visit here, avows to the Mayor and other gentlemen that "it is all a lie—upon his soul, a wicked lie—and, once home, the 'Free Press' would correct the false statements." Upon this assurance, our Town Council members, who had, through Dr. Cross, determined to pass a resolution expressive of their outraged feelings, delayed action; but imagine their surprise when the next "Free Press" came to hand not only persisting in its first statements, but the editor declaring that his conclusions were formed "at the seat of war."

Now, Mr. Editor, would it not be well, in view of the stereotyped infamous characteristics of the "Herald," "Free Press," and kindred papers, to believe nothing they publish as news or facts about colored people, Abolitionists, &c., unless proof from reliable Anti-Slavery sources accompany it? One would think experience of the New York "Herald" would have induced

a degree of caution among Anti-Slavery men about receiving any thing as authentic that it might say about colored Canadians, especially as, now that the John Brown success has maddened the Southern empire, every thing that can be said and done to disparage the men engaged in it, and particularly the colored men, will be done. The false description of the "wiry black," and also of F. J. Merriam, does not, therefore, surprise any one here.

There has been a systematic attempt to underrate the bravery of the colored men who fought with Brown at Harper's Ferry. Shields Green and Copeland were at first represented as "cry-babies and cowards" by the Virginians. Northern men, always easily impressed when a statement reflects upon black men, saw only old John Brown and seventeen white men, and an Abolitionist seen in Cook, the coward and traitor, a braver man than any, where two brave colored men are, when the facts one day to be given by a man who fought and did not leave his position until after the capture of Captain Brown, will show that no men at Harper's Ferry defended themselves with more spirit than the colored men, and no men filled more responsible positions.

Should a correct account of the Harper's Ferry conflict ever reach the public, it can only be given by or through the only living witness now at liberty—O. P. Anderson, a colored man, who in an eminent degree possessed the confidence of John Brown, and of whom no great Captain would have reason to be ashamed. There are, it is true, other men alive who were with John Brown at the Kennedy Farm, but no white man is known to be alive, (except Stevens, now undergoing his trial at Charleston) who fought at the Ferry, or witnessed the encounter. Mr. Anderson has been solicited to give an account of the event. Will colored men hold up their hands?

CHATHAM, C. W. Jan. 30, 1860.

## LORD, THOU ART GREAT.

FROM THE GERMAN OF REID.

"Lord, thou art great!" I cry when in the East,  
The day is blooming like a rose of fire,  
When I partake anew of life's rich feast  
Nature and man awake with fresh desire;  
When art thou seen more gracious, God of power?

Than in the morn's great resurrection hour?  
"Lord, thou art great!" I cry when blackness  
shrouds  
The noonday heavens, and crinkling lightning  
flame,  
And on the tablet of the thunder clouds,

In fiery letters write thy dreadful name!  
When art thou, Lord, more terrible in wrath,  
Than in the mid-day tempest's lowering path?

"Lord, thou art great!" I cry when in the West  
Day, softly vanquished, shuts his glowing eye;  
When song-feasts ring from every woodland nest,  
And all in melancholy sweetness die;  
When giv'st thou, Lord, our hearts more blest re-  
pose,

Than in the magic of thy evening shows?  
"Lord, thou art great!" I cry at dead of night,  
When silence broods alike on land and deep;  
When stars go up and down the blue-arched  
height,

And on the silver clouds and moonbeams sleep.  
When beckonest Thou, O Lord, to loftier heights,  
Than in the silent praise of holy night.

"Lord, thou art great!" in nature's every form!  
Greater in none—simply most great in all:  
In tears, and raptures, sunshine, smile, and storm,  
And all that stirs the heart, is felt thy call;  
"Lord, thou art great!" O let me praise thy  
name,  
And grow in greatness, as thine proclaim.

From the Atlantic Monthly, for February.

## THE MAROONS OF JAMAICA.

[Continued.]

After this a good deal of bush-fighting took place. The troops gradually got possession of several Maroon villages, but not till every hut had been burnt by its owner. It was in the height of the rainy season, and between fire and water, the discomfort of the soldiers was enormous. Meanwhile the Maroons hovered close around them in the woods, heard all their orders, picked off their sentinels, and, penetrating through their lines at night, burnt houses and destroyed plantations, far below. The only man who could cope with their peculiar tactics was Major James, the superintendent, just removed by government—and his services were not employed, as he was not trusted. On one occasion, however, he led a volunteer party further into the mountains than any of the assaults had yet penetrated, guiding by tracks known to himself only, and by the smell of the smoke of Maroon fires. After a very exhausting march, including a climb of a hundred and fifty feet up the face of a precipice, he brought them just within the entrance of Guttridge's Defile. "So far," said he, pointing to the entrance, "you may pursue, but no farther; no force can enter here; no white man except myself, or some soldier of the Maroon establishment, has ever gone beyond this." With the greatest difficulty I have penetrated ten miles farther, and not ten Maroons have gone as far as that. There are two other ways of getting into the defile, prac-

ticable for the Maroons, but not for any of you. In neither of them can I ascend or descend with my arms, which must be handed to me, step by step, as practised by the Maroons themselves. One of the ways lies to the eastward, and the other to the westward; and they will take care to have both guarded, if they suspect that I am with you; which, from the route you have come to-day, they will. They now see you, and if you advance fifty paces more, they will convince you of it." At this moment a Maroon horn sounded the notes indicating his name, and as he made no answer, a voice was heard, inquiring if he were among them. "If he is," said the voice, "let him go back, we do not wish to hurt him; but as for the rest of you come on and try battle, if you choose." But the gentlemen did not choose.

In September the House of Assembly met. Things were looking worse and worse. For five months a handful of negroes and mulattoes had defied the whole force of the island; and they were defending their liberty by precisely the same tactics through which their ancestors had won it. Half a million pounds sterling had been spent within this time, besides the enormous loss incurred by the withdrawal of so many able-bodied men from their regular employments. "Cultivation was suspended," says an eye-witness; "the courts of law had long been shut up; and the island at large seemed more like a garison under the power of law-martial, than a country of agriculture and commerce, of civil judicature, industry, and prosperity." Hundreds of the militia had died of fatigue. Large numbers had been shot down, the most daring of the British officers had fallen, while the insurgents had been invariably successful, and not one of them was known to have been killed. Captain Craskell, the banished superintendent, gave it to the Assembly as his opinion, that the whole slave population of the island was in sympathy with the Maroons, and would soon be beyond control. More alarming still, there were rumors of French emissaries behind the scenes; and though these were explained away, the vague terror remained. Indeed, the Lieutenant-Governor announced in his message that he had satisfactory evidence that the French Convention was concerned in the revolt. A French prisoner named Murensen had testified that the French agent at Philadelphia (Fauchet) had secretly sent a hundred and fifty emissaries to the island, and threatened to land fifteen hundred negroes. And though Murensen took it all back at last, yet the Assembly was moved to make a new offer of three hundred dollars for killing or taking a Trelawney Maroon, and a hundred and fifty dollars for killing or taking any fugitive slave who had joined them. They also voted five hundred pounds as a gratuity to the Accompong tribe of Maroons, who had thus far kept out of the insurrection; and various prizes and gratuities were also offered by the different parishes, with the same object of self-protection.

The commander-in-chief being among the killed, Colonel Walpole was promoted in his stead, and brevetted as general, by way of incentive. He found a people in despair, a soldiery thoroughly intimidated, and a treasury, not empty, but useless. But the new general had not served against the Maroons for nothing, and was not ashamed to go to school to his opponents. First, he waited for the dry season; then he directed all his efforts towards cutting off his opponents from water; and, most effectual move of all, he attacked each covey by dragging up a howitzer, with immense labor, and throwing in shells. The shells were a visitation not dreamed of in Maroon philosophy, and their quaint compliments to their new opponent remain on record. "Damn that little buckra!" they said; "he cunning more dan dem doctor. Dis here the new fashion for fight; him fire big ball arter you, and when big ball top, de damn sunting (something) fire arter you again." With which Partisan arrows of rhetoric the mountaineers retreated.

But this did not last long. The Maroons soon learned to keep out of the way of the shells, and the island relapsed into terror again. It was deliberately resolved at last, by a special council convoked for the purpose, "to persuade the rebels to make peace." But as they had not as yet shown themselves very accessible to softer influences, it was thought best to combine as many arguments as possible, and a certain Colonel Quarrell had hit upon a wholly new one. His plan simply was, since men, however well disciplined, had proved powerless against the Maroons, to try a Spanish fashion against them, and use dogs, with the strongest hostility. England, it was said, had always denounced the Spaniards as brutal and dastardly for hunting down the natives of that very soil with hounds—and should England now follow the humiliating example? On the other side, there were plenty who eagerly quoted all known instances of zoological warfare: all Oriental nations, for instance, used elephants in war, and no doubt would gladly use lions and tigers, also, but for their extreme carnivorousness, and their painful indifference to the distinction between friend and foe—why not, then, use these dogs, comparatively innocent and gentle creatures? At any rate, "something must be done;" the final argument always used, when a bad or desperate project is made palatable. So it was voted at last to send to Havana for an invoice of Spanish dogs, with their accompanying chassours, and the efforts at persuading the Maroons were postponed till the arrival of these additional persuaders. And when Colonel Quarrell finally set sail as commissioner to obtain the new allies, all scruples of conscience vanished in the renewal of public courage and the chorus of popular

gratitude; a thing so desirable must be right; twice they were armed who knew their Quarrell just.

But after the parting notes of gratitude died away in the distance, the commissioner began to discover that he was to have a hard time of it. He sailed for Havana in a schooner manned with Spanish renegades, who insisted on fighting everything that came in their way—first a Spanish schooner, then a French one. He landed at Batabano, struck across the mountains towards Havana, stopped at Besucal to call on the wealthy Ma-que-a de San Felipe y San Jorge, grand patroness of dogs and chassours, and finally was welcomed to Havana by Don Luis de las Casas, who, on this occasion only, an im- overlooked, for his court against admitting foreigners within his government—"the only accustomed exception being," as Don Luis courteously assured him, "in favor of foreign traders who came with new negroes." I'm sure, the commissioner had not brought any of these commodities, but then he had come to obtain the means of capturing some, and so might pass for an "regular practitioner of the privileged profession."

Accordingly, Don Guillermo Dawes Quarrell (so ran his passport) found no difficulty in obtaining permission from the governor to buy as many dogs as he desired. When, however, he carelessly hinted at the necessity of taking, also, a few men who should have care of the dogs—this being, after all, the essential part of his expedition—Don Luis de las Casas put on instantly a double force of courtesy, and assured him of the entire impossibility of recruiting a single Spaniard for English service. Finally, however, he gave permission and passports for six chassours. Under cover of this, the commissioner lost no time in enlisting forty; he got them safe to Batabano, but at the last moment, learning the state of affairs, they refused to embark on such very irregular authority. When he had persuaded them, at length, the officer of the fort interposed objections. This was not to be borne, so Don Guillermo bribed him and silenced him; a dragon was, however, sent to report to the governor; Don Guillermo sent a messenger after him and bribed him, too; and thus, at length, after myriad rebuffs, and after being obliged to spend the last evening at a puppet-show, in which the principal figure was a burlesque on his own personal peculiarities, the weary Don Guillermo, with his crew of renegades, and his forty chassours and their one hundred and four muzzled dogs, set sail for Jamaica.

These new allies were certainly something formidable, if we trust the pictures and descriptions in Dallas's History. The chasseur was a tall, meagre, swarthy Spaniard, or mulatto, lightly clothed in cotton shirt and drawers, with broad, straw hat, and moccasins of raw hide; his belt sustaining his long, straight, flat sword or *machete*, like an iron bar sharpened at one end; and he wore by the same belt three cotton lashes for his three dogs, sometimes held also by chains. The dogs were a fierce breed, crossed between hound and mastiff, never unmuzzled but for attack, and accompanied by smaller dogs called *finders*. It is no wonder, when these wild and powerful creatures were landed at Montego Bay, that terror ran through the town, doors were everywhere closed and windows crowded, not a negro dared to stir, and the muzzled dogs, infuriated by confinement on shipboard, filled the silent streets with their noisy barking and the rattling of their chains.

How much would have come of all this in actual conflict does not appear. The Maroons had already been persuaded to make peace upon certain conditions and guarantees—a decision probably accelerated by the terrible rumors of the blood-bath, though they never saw them. It was the declared opinion of the Assembly, confirmed by that of General Walpole, that "nothing could be clearer than that, if they had been of the island, the rebels could not have been induced to surrender." Nevertheless, a treaty was at last made, without the direct intervention of the quadrupeds. Again commissioners went up among the mountains to treat with negotiators at first invisible; again were hats and jackets interchanged, not without reluctance on the part of the well-dressed Englishmen; and a solemn agreement was effected. The most essential part of the bargain was a guarantee of continued independence, demanded by the suspicious Maroons. General Walpole, however, promptly pledged himself that no such unfair advantage should be taken of them as had occurred who were placed in irons, rendered, who attempt to be made to remove should any attempt be made to remove them from the island. It is painful to add, that this promise was outrageously violated by the Colonial government, to the lasting grief of General Walpole, on the ground that the Maroons had violated the treaty by a slight want of punctuality in complying with its terms, and by remissness in rearing the fugitive slaves who had taken refuge among them. "As many of the tribe as surrendered, therefore, and ultimately shipped in confinement, and ultimately shipped, number of six hundred, on the 6th of June, 1796. For the credit of English honor, we rejoice to know that General Walpole not merely protested against this utter breach of faith, but indignantly declined the sword of honor which the Assembly voted him in its gratitude, and retired from military service forever."

The remaining career of this portion of the Maroons is easily told. They were first dreading by the inhabitants of Halifax; then welcomed, when seen; and promptly set to work on the citadel, then in progress of re-construction, where the "Maroon

Bastion" still remains—their only visible memorial. Two commissioners had charge of them, one being the redoubtable Colonel Quarrell, and twenty-five thousand pounds were appropriated for their temporary support. Of course they did not prosper; pensioned colonists never do, for they are not compelled into habits of industry. After their delicious life in the mountains of Jamaica, it seemed rather monotonous to dwell upon that barren soil—for there was such that two previous colonies "had deserted it—and in a climate where, winter lasts seven months in the year. They had a school-master, and he was also a preacher; but they did not seem to appreciate that luxury of education—utterly refusing, on grounds of conscience, to forsake polygamy, and, on grounds of personal comfort, to listen to the doctrinal discourses of their pastor, who was an ardent, Sandemanian. They smoked their pipes during service-time, and left Old Montagu, who still survived, to lead a vicarious attention to the sermon. One discourse he briefly reported as follows, very much to the point:—"Massa parson say no mus tief, no mus meddle wid somebody wife, no mus quarrel, mus set down softly." So they sat down softly, and showed an extreme unwillingness to get up again. But, not being naturally an idle race, (at least, in Jamaica, the objection lay on the other side,) they soon grew tired of this instruction. Distrustful of those about them, suspicious of all attempts to scatter them among the community at large, frozen by the climate, and constantly petitioning for removal to a milder one, they finally wearied out all patience. A long dispute ensued between the authorities of Nova Scotia and Jamaica, as to which was properly responsible for their support; and thus the heroic race, that for a century and a half had sustained themselves in freedom in Jamaica, were reduced to the position of troublesome and impracticable paupers, shuttles between two selfish parties. So passed their unfortunate lives, until, in 1800, their reduced population was transported to Sierra Leone, at a cost of six thousand pounds, since which they disappear from history.

It was judged best not to interfere with those bodies of Maroons which had kept aloof from the late outbreak, as the Accompong settlement, and others. They continued to preserve a qualified independence, and retain it even now. In 1835, two years after the abolition of slavery in Jamaica, there were reported sixty families of Maroons as residing at Accompong Town, eighty families at Moore Town, one hundred and ten families at Charles Town, and twenty families at Scott Hall. Making two hundred and seventy families in all—each station being, as of old, under the charge of a superintendent. But there can be little doubt, that, under the influence of freedom, they are rapidly intermingling with the mass of colored population in Jamaica.

The story of the exiled Maroons attracted attention in high quarters, in its time; the wrongs done to them were denounced in Parliament by Sheridan and mourned by Wilberforce; while the employment of bloodhounds against them was vindicated by Dundas, and the whole conduct of the Colonial Government defended, through thick and thin, by Bryan Edwards. "This thorough partisan even had the assurance to tell Mr. Wilberforce, in Parliament, that he knew the Maroons, from personal knowledge, to be cannibals, and that, if a missionary were sent among them in Nova Scotia, they would immediately eat him; a charge so absurd that he did not venture to repeat it in his history of the West Indies, though his injustice to the Maroons is even there so glaring as to provoke the indignation of the more moderate Dallas. But, in spite of Mr. Edwards, the public indignation ran quite high, in England, against the bloodhounds and their employers, so that the home ministry found it necessary to send a severe reproof to the Colonial government. For a few years the tales of the Maroons thus emerged from mere colonial annals, and found their way into Annual Registers and Parliamentary Debates—but they have vanished from popular memory now. Their record still retains its interest, however, as that of one of the heroic races of the world; and all the more, because it was with their kindred this nation had to deal, in solving the tremendous problem of incorporating their liberties with our own. We must remember the story of the Maroons, because we cannot afford to ignore a single historic fact which bears upon a question so momentous.

## OBEEDIENCE TO THE MOTHER.

"Come away; come instantly, or I will call your father," I heard a mother say to her child, who was playing in the street before her window. I did not stop to learn the result, but I pitied the poor mother who had not power within herself to control her child, and who so unhesitatingly declared her inefficiency. A mother should never thus appeal to the father's authority to strengthen her own, nor should she admit, by thought, word, or deed, that her power is inferior to his. God never made it inferior, and he requires as prompt obedience to the one as to the other. The mother who allows herself thus to appeal to another is continually weakening the authority she should exercise over the children. She is herself teaching them to disobey the commandment which inculcates obedience to parents, for what child can honor a mother too weak to govern him?

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THE LONDON TIMES AND THE BLACK MAN.

The London "Times" newspaper is a great concern—great in the same sense that a robber who dexterously despoils you of your goods is great in proportion, or an institution that grinds men down into the dust is great in the vastness and completeness of its work. In this sense, and in this alone, is the London "Times" a great newspaper. It is great in power and influence, because it is a representative of vast interests rather than just principles. It seeks to touch men with the point of a pecuniary lance, on their pecuniary side, well knowing it to be their weakest—the one on which they will wince soonest, fall into the traces quickest, and adopt its views and carry out its purposes. It thinks far more of the spindles of Manchester and the shipping of Liverpool than it does of the equity and justice of the British government. It thinks far more of the woollens and cottons of England than it does of the hard fare and miserable lives of those of her fated sons and daughters who manufacture these goods. It prizes more highly a cotton bale than a plantation negro, and would regard far less the sacrifice of a whole plantation of slaves than of the cotton crop on it, only prove to it that the crop was of the more pecuniary value. It sees and knows of no other progress in the world than that of material matter. To this all things must bow. It recognizes but capital and labor, whether they assume the forms of a British manufacturer and white operatives, or a Southern planter and black slaves.

So long as capital expands and labor is plenty, the "Times" is content. Derange these, no matter how, no matter by what process of right or amount of justice, and the "Times" is upon you. All the injustice and misery heaped upon the operatives and oppressed at home go for nothing with the "Times," much less the blood, and toil, and sweat of the slaves of America, only inform it that the material wealth machinery is in progressive motion.

What wonder, then, that this powerful journal now and then launches its shafts at the black man and his friends? What wonder that it every now and then gives a savage growl at the West Indian emancipation act? Its cars of material progress do not move so briskly, nor do they come so heavily freighted to the dominant class with the products of some of those islands, as in the days of negro slavery. This dominant class, which the "Times" represents the world over, has to pay a little more for the luxuries produced in those islands, a fact which is at war with the doctrines of that journal.

Is it wonderful, moreover, that the "Times" occasionally overhauls the Abolitionists with so much savage severity? "Cotton is king, and to sustain it there must be force," is its language. The slave must be made to labor to sustain the king. He must be reduced to a state just suited to his work. "His mission, and he must be forced to fulfill it, and we Englishmen must have cotton, and the world our goods."

Such are the views and to such ends are the efforts of the London "Times" directed. If our memory is not at fault, it opposed with its powerful influence emancipation in the British West India colonies, because from its standpoint it could see in the future great diminution in the exports from those colonies only, and nothing in an improved condition of their people. It opposes Abolitionism because, if ever successful, the supply of cotton for British manufactures will be cut off, and British free trade checked. It opposed with vehemence John Brown and his sympathizers, and frowns most terribly upon all slaves who incline in the least to throw off the shackles of their thralldom, because to do so would be to unsettle a state of things which selfish interests and cupidity have produced, and of which the "Times" is the exponent.

It abused roundly Mrs. H. B. Stowe's "Uncle Tom's Cabin," because in her truthfulness of heart she endowed, to use its own language, an ignorant negro—which it regarded as the mere labor part of the material machinery—with virtues not found in the refined and religious Caucasian, after so many centuries of study.

That a British paper should be found holding such views may seem surprising to many who have not heretofore understood the interests in which it is engaged. It is usual to look for the advocacy of sound principles—the principles of justice and humanity—in English journals, and we are seldom disappointed. Our readers must therefore regard the "Times" as the exception, and not the rule, and be not dismayed at its teachings, for though it may be influential, it is not authority. It may dictate terms, but it cannot alter facts. It may flatter the South for its cotton, but it can never contribute anything towards checking the irrepressible

ble conflict, long since begun and now actively going on in America, between slavery and freedom—between bloated capital and ill-paid labor.

Such is the London "Times" newspaper, which has not, and in the nature of its make up cannot keep pace with the humanity or the magnanimity of the British people. It is of the earth and earthy.

THE NEW YORK "TRIBUNE" AND THE SOUTHERN CHIVALRY.

The "Tribune," in an able and bitter leader of this week, warns the Southern Congressional assassins and bullies against provoking Northern Republicans into taking revenge for their cowardly attacks upon such members as are bold enough to say on the floor of Congress just what they think, whether of the South or anything else. The "Tribune" strongly intimates that the Republican members and their friends about Washington are well prepared for any and every emergency, and pointedly reminds its Southern neighbors of their attempts in Kansas, and the final results so disastrous to the slave power.

This is an ugly taunt, and should, "for old acquaintance" sake, have been left out. The South did not (as she never does) intend on that Kansas occasion to make a fair hand to hand fight, and when the Republican hordes of the East and North came down upon her little scarecrow operations there, why, she had nothing to do but to give it up as quick as possible, though with a somewhat bad grace. But why taunt her with it?

The "Tribune" well knows her methods of warfare. They are loud words, ponderous threats, heavy oaths; bludgeons, stealthily but well laid on the back parts of the heads of peaceful Senators in the Senate-chamber, and pistols in front, in case said Senators, when down, dare to resist—clandestinely slipping into and stealing a new Territory and planting their slaves, as we do trees in the North, and then swearing by them—in fine, lustily crying out higher law dissolution, and making a bluster generally. But that all or any of this means nothing, must be apparent to all who are outside of Southern influence; and a powerful Northern journal like the "Tribune" must be feeling enough not to push her to the verge of extremes. It would be sad, indeed, to see the South stripped of all her fuss and feathers—her entire stock in political trade—and sitting with her face buried deep in her hands, conquered and given in, and like a spoiled child, pouting.

The cause of this severe lecture of the "Tribune" is the recent attack of the South upon the Hon. Mr. Hickman, of Pa., a few days since, in Pennsylvania avenue, Washington, because he remarked that Virginia was frightened by John Brown and 21 other men and a cow. In this statement both Mr. Hickman and the "Tribune," to own the truth, are provokingly incorrect, for they omitted to name the owl. What wonder that the South steals up behind Republican members and unawares raps them over the head, when in making disagreeable statements they omit such vital portions as this to the detriment of the chivalry? What, speak of the 21 men and the cow, and leave out the owl, who, perhaps, sent a greater terror through the "Old Dominion" than either of the above mentioned—and then forsooth read the South a homily because she attempts chastisement for garbled statements put forth by Northerners?

THE ANGLO-AMERICAN MAGAZINE FOR JANUARY has, we are happy to say, made its appearance, and contains the most accurate and best executed portrait of Ira Aldridge, the great colored tragedian, ever presented to the public. It is accompanied with a sketch of the life of the eminent artist from the pen of James McCune Smith. Other able writers furnish contributions, as follows: "One of the Elements of Reform," by M. H. Freeman; "Home Influence and Negro Courage," anonymous; "A Visit to My Mother's Grave," by Amos Gerry Beman; "The Musing Slave," by Poetry, by J. Sella Martin; "Thoughts on Hayti," by J. Theodore Holly; "What is Our True Condition?" by Chas. M. Wilson; "The Triumph of Freedom," by Frances Ellen Watkins; and "John Brown at Harper's Ferry," a poem, by Joseph Murray Wells. Single copies of this number will be sent to any address on receipt of twenty-five cents. Subscription price one dollar per year.

ST. VALENTINE'S DAY.—Having received the following notice—"Corn Exch. Bank—Jo-Cose, your note for two hundred and fifty dollars is payable February 14th"—Mr. Cose called on the president of the bank, and inquired whether "that missile" was a valentine?

Mr. Cose dropped in on Monday to say that he had found work on the "Independent," that paper having resolved, since Aitch Doublayou Bee has taken to sermon writing, to set up a comic department. His first essay will be on the difference between a cream cheese and a S-Tilton cheese.

DONATION VISIT.—By reference to our advertising columns it will be seen that the friends of Rev. A. N. Freeman, of the Siloam Church, Brooklyn, purpose making him a donation visit at his residence, 143 Jay street, on Tuesday evening next, if the weather is favorable; if not, it will take place on the following evening.

LATER FROM HAYTI.

By the arrival of the brig Echo at this port, we have received Hayti papers to Jan 21. The John Brown affair is creating great excitement in Hayti, and is much commented on by the journals. "Le Progrès" came to us in mourning for the late hero of Harper's Ferry. On the 20th of January a mass was chimed in commemoration "of the frightful martyrdom of the Abolitionist, John Brown, by the infamous ruffians of the Southern portion of the American Union." The papers give the full details of the execution of Brown, and devote several columns to editorial comments, which are far from complimentary to "le Jeune Parker" and the slaveholding jury of Charlestown. From the "Feuille du Commerce" is translated the following: "The cause of the abolition of slavery has just counted another martyr. This fact, however indifferent it may be to others, cannot be so to us, descendants as we are of the persecuted race of Africa. This event must weigh upon our hearts as a public calamity. John Brown, with his noble co-workers, has been sent to an ignominious death on the gallows; and have in a country where liberty appears to have its grandest inspiration, and where nothing is said or done but in the name of liberty. It is in this country, it is in the United States, in fact, that this man, who demanded liberty for an unjustly oppressed and enslaved race, is shamefully dragged to the scaffold. John Brown and his friends perhaps too quickly abandoned themselves to despair; but shall we therefore say that the hour of emancipation for our unhappy brethren is not yet come? However it may be, the blood of John Brown guarantees that it is at hand. Reassure yourselves, ye slaves; nothing is lost—liberty is immortal. Brown and his companions have sown this slave land with their glorious blood, and doubt not that therefrom avengers will arise."

The Hayti papers are so full of John Brown that they have little room for anything else. The country appears to be quiet, and the government is vigorously pursuing its measures of improvement and amelioration.

EX-GOVERNOR WISE AND HIS COLORED CREDITORS.—The Richmond (Va.) correspondent of the New York "Tribune" furnishes the following: "While considering the character of our great, valorous, and never-to-be-equalled ex-Excellency, let me mention a little matter or two which his enemies, envious of his immaculate and effulgent glory, are trying to use to his disadvantage. It will be remembered that in the last two messages of this distinguished Governor he most mildly and meekly proposed to the Legislature that they should prohibit by law free negroes from exacting interest on the money they might hereafter loan to white gentlemen; and this mild and equitable regulation has been pronounced by some, not having the fear of the governor before their eyes, illiberal and ungenerous toward our colored people. The fact is, Gov. Wise has had experience in this matter, and well knows what he is recommending. He has sometimes found it necessary to borrow money, and one would suppose the honor of loaning money to so great and magnificent a personage would be such that the free negroes would be willing to wait his pleasure for repayment, and gladly remit half the amount loaned. But, so far from this, these rich and saucy negroes have invariably demanded the utmost farthing, not only of principal, but of interest at the enormous rate of six per cent. You will thus see that the provocation was great, and the Governor did but his duty, and with his usual courage and gallantry, toward a powerful interest worthy of his metal."

The "Philadelphia Library Company," (incorporated in 1837), held their annual election for officers, to serve one year, on Tuesday evening, Feb. 7, when the following named gentlemen were duly elected:

President—John C. Bowers.  
Vice President—Isaiah C. Wears.  
Secretary—Franklin Turner.  
Assistant Secretary—Samuel M. Smith.  
Treasurer—Charles H. Bustill.  
Librarian—James S. Douglass.  
Board of Managers—David B. Bowers, Charles Jones, William P. Price, Moses Wheeler, Ulysses P. Vidal, Samuel H. Barrett, S. Frederick Revels.

The company hold lectures and debates free of charge to the public, on every Tuesday evening, at Central Hall, Walnut street, above 6th, Philadelphia.

BRUTAL ASSAULT.—A correspondent writes as follows from New London, Conn., Feb. 10th: "Miss Wells, a young colored lady, of Norwich, while passing home one night last week, was brutally assaulted by a man who approached her and dealt her a severe blow on the side of the head with some iron instrument, and after knocking her senseless to the ground, threw her over a wall. A gentleman living near by, hearing her groans, went to her relief, and had her properly cared for. It is said that one of her ears is cut entirely off, and her face very much disfigured. There is a reward offered for the capture of the assailant."

THE PHILADELPHIA VIGILANT COMMITTEE held their annual meeting on the evening of the 9th inst. The proceedings were received too late for this week's paper, but will appear in our next.

HOW TO KEEP COAL STOVES FREE FROM CLINKERS.

MR. EDITOR:—Some short time since I clipped from a city paper the following:—"An item has gone the rounds every winter, stating that burning a few oyster-shells in a stove will loosen the clinkers that adhere to the lining wherever anthracite coal is burned. One editor declares that he has tried the remedy, and finds it perfectly satisfactory. Will somebody try it in this city, and let us know what the fact is, and if as stated, what is the cause of the effect?"

Not having any response, I will give my experience of the matter, for the benefit of our own paper, for our own people.

1. Clean out the stove in the morning, carefully removing the ashes and all particles which impede the freedom of the draught.
2. I place at the bottom shavings or waste paper, on which I place my charcoal or kindling wood, careful to place them so that the first touch of a lighted shaving or strip of paper under the grate—which is always best—will start the blaze uppermost.
3. I have my kindlings fully burning before I put on any coal, and then I put on only one third of what is necessary for the morning's use.
4. As soon as I see the fresh blaze penetrating the first bed of coal, I take my oyster shells and place upon the fire, inside down, a single layer, taking care not to lay them so near together as to interrupt the upward course of the blaze.
5. I then put on such quantity of coal as I may need for the morning's use, and in a few moments I hear pop, crack, crack, clink, clink, often so sharp that a nervous person might fear that some injury would happen to the stove, but these are only indications that I shall soon have a good fire.

The effect is that my coal kindles more thoroughly, burns more regularly to ashes, and prevents the lining from being matted with those hard masses of clinker substance which often carry away portions of it, to the great injury of the stove. As to the cause of the effect, I can only speak as a practical blacksmith, long ago accustomed to the kindling and use of different kinds of coal fires. The oyster shells very soon yield to the effect themselves, and dissolving into a fine strong lime, intensify and diffuse so quickly and universally, and the coal is penetrated so regularly that those harder lumps which under a slower process of firing would become clinkers, are red through and await the further process of dissolution to ashes.

Some one may suppose that upon this principle more coal will be consumed. The reverse is the fact. When you get the body of your coal fired, all you have to do is to economize your heat by the use of the damper. Oyster shells are usually thrown or given away to make lime of, and it is well whenever you put on fresh coal through the day, to first lay on a few shells.

OUR BLUNDERS.

MR. EDITOR:—Having seen an advertisement in the "Anglo" of a debate to take place at Grenada Hall, Brooklyn, on the evening of the 9th inst., and feeling somewhat curious to know what kind of arguments would be presented on that occasion to show who those Anglo-Africans were who are so remiss in attending to their elevation in the United States, who were so hindered in their advancement by obstacles thrown in their way by the Anglo-Americans, I thought I should be enlightened on the subject by going to hear something about it. I arrived at the hall just as the umpire finished the statement of the question. I felt sure that if the original form of the question was adhered to, the whole matter must fall to the ground; but somebody evidently "smelt a mice," for as soon as the champions launched out into the subject they instinctively made use of the terms "black" and "white," and, I think, very properly ignored the term "Anglo-African," which certainly has no application to the colored people of the United States. Then, everything being right, they went at it with a will, convincing your correspondent that there is sufficient African-American material among us for any number of Henry Ward Beechers and Wendell Phillipses. But as I saw there he with the big cane, I leave the rest to him.

FAULT-FINDER.

A BROTHER OF DR. PENNINGTON IN CHAINS!—SHALL HE BE REDEEMED?—Letters from New Orleans reveal the fact that the youngest living brother of Rev. Dr. Pennington is a slave in that city, and may be redeemed. We understand that the Dr. feels strongly upon the subject, and thinks it his duty to make an effort to do in this case as he did in that of his brother Stephen, in 1856, the last fugitive slave case we had in this city.

THE MARYLAND BILL.—A dispatch from Baltimore, dated 15th inst., says: "The Legislature has had under consideration, to-day, the measures proposed by the committee in relation to the free colored population. The House passed nearly unanimously amendments to any existing acts by which a contribution, amounting to \$5,000 per annum, to the Colonization Society, is withdrawn."

Hon. Cassius M. Clay delivered an address at the Cooper Institute on Wednesday evening.

Home Correspondence.

OUR ALBANY LETTER.

ALBANY, Feb. 13, 1860.  
DEAR ANGLO:—We have been visited by Rev. Mr. Lott, a missionary of the Baptist Church, engaged in the laudable purpose of establishing a school for poor orphan girls, as well as in the work of preaching the Gospel. He preached in the Hamilton street Church on Sunday, and lectured the next evening before a good audience.

Rev. J. Theodore Holly, of New Haven, Conn., one of New England's brightest luminaries, passed through here on Monday last, on his way to Buffalo, to assist in the formation of a new Masonic lodge, stopping some four or five hours at the guest of Rev. T. Doughty Miller, by whom he was escorted, at 11 P. M., to the Central R. R. depot.

The late festival of the ladies of the Hamilton street Baptist Church was a grand success, achieved wholly by the indomitable energy and persevering spirit shown by them, and for which they have received a special vote of thanks from the trustees, which they certainly richly deserved.

The ladies of the Bethel A. M. E. Church gave their second festival of the season on Thursday last. A goodly number of ladies were present, though but few males, either old or young.

Miss Charlotte V. Usher, who has for several years past been a student of the State Normal School, has just come forth from its walls with the seal of approbation and success stamped on her brow, and is now prepared to enter upon the discharge of the arduous and responsible duties of teacher wherever Providence may lead. Would that among its large number of students more of our young men and women could be found.

The great questions of the week in our Legislature have been the Pro-Rata Freight Bill and the concurrent resolutions in relation to the amendment of the Constitution, which was set down as the special order for 12 o'clock on Friday, the 10th inst. There was a large attendance, and among the auditors I noticed Ex-Governor King, Hon. John Jay, and several other State dignitaries; Wm. Rich, Esq., of Troy, who by his presence attested his real interest in this great question; Messrs. Robinson, Matthews, Alcott, &c., with, of course, Stephen Myers, upon whose countenance sat unmistakable calmness. And why not? He knew why he could feel calm; he had left no effort untied, and had succeeded in securing the pledge of over forty to vote for the resolution, while the remaining Republicans were already sure from their last year's vote; and the sequel shows a gain of five or six votes which were not expected.

The resolution this year is as follows, and was offered by Mr. Van Horn, a real live Republican, not only in name but in heart:

Whereas, At the last session of the Legislature the following amendment to the Constitution was proposed:—viz: That Section 1 of Article 2 of the Constitution of this State be amended by striking out the following words: "But no man of color, unless he shall have been three years a citizen of this State and for one year next preceding any election shall have been seized and possessed of a freehold estate of the value of two hundred and fifty dollars, over and above all debts and incumbrances charged thereon, and shall have been actually rated and paid a tax thereon, shall be entitled to vote at such election; and no person of color shall be subject to direct taxation unless he shall be seized and possessed of such real estate as aforesaid;" And

Resolved, (if the Senate concur,) That the Assembly do agree to the proposed amendment.

As the "Anglo" penetrates every part of the State, and as there are many colored voters, that they may vote understandingly and know for whom to vote by their position on this question, I give you a report of the debate with the vote.

Mr. Van Horn, who introduced the resolution, remarked that it had been thoroughly discussed at the last session, and he presumed its friends were prepared to vote without further discussion, unless, perhaps, by way of replying to anything that its opponents might have to say against it.

Mr. Callicot then led off with a prepared speech against the resolution, asserting that the people of the State of New York will never consent to the political equality of the negro with the white man. The proposition, in his opinion, was neither right nor expedient, and should be rejected with scorn. I judge from the peculiar phraseology of the member from Brooklyn, that, in his opinion, a measure may be expedient which is not right, and vice versa. This may be good enough Democracy, but it strikes me as bad ethics. Mr. Callicot then went into a labored argument to prove that negroes are not citizens of the United States, and therefore ought not to be entitled to the privileges of citizens in this State. He quoted the decision of several Southern Courts, and exhorted one or two ancient decisions of Northern Courts, to

sustain his position, and talked of castes and grades of society in a style that might perhaps become a Duke, but not a Democrat. If his arguments had any point it was in urging that because in the past we have failed to recognize the African race as a part of the human family, having rights in common with the rest of God's children, therefore we should continue to do so. This justifying injustice by precedent is not an original discovery of Mr. Callicot.

Mr. Bingham said that if Mr. Callicot really believed what he had labored so industriously to prove, that negroes and mulattoes are not citizens, then he ought by all means to favor the resolution striking out the clause in regard to colored persons, as the Constitution will then read, "Every citizen of the age of 21 years," &c., may vote. So that, if he is correct in his conclusion, after the fundamental law shall be amended as is now proposed, no colored person can vote, no matter how wealthy he may be. He (Mr. Bingham) held that negroes were citizens, and that they ought to have the rights of citizens. Mr. Callicot held to a different idea; therefore they both should, to be consistent, vote for the proposition under consideration, because it will enlarge the elective franchise, and because it will restrict it.

Mr. Ellsworth (Republican) of Saratoga, was opposed to the amendment, not because the negro is not a citizen, but because he is a degraded being, unfit to exercise the elective franchise; because it would be cheapening the right of suffrage, because it would, in the opinion of Mr. Ellsworth, have a tendency to drive white people from the polls in disgust, and end in putting the Government into the hands of the negroes, and then it would make our Southern brethren feel bad if we were to recognize any right in a negro except to work for the support of a master.

Mr. Milliken favored the proposition for submitting the amendment to the people, whom he considered entirely competent to decide the question on its merits.

Mr. Reagan was opposed to it because, in his opinion, the Declaration of Independence and the Constitution of the United States don't recognize the equal rights of white and black folks.

Mr. Miller of Buffalo, whose complexion is very dark, would vote for the measure in self-defense. He was not sure but he might be driven from the polls some time, or possibly be captured by some United States Marshal in pursuit of an escaped chattel.

Mr. Law alluded to the constitutional prohibition to show that it was an anomaly. While every man with a white skin has a right to vote, a slight tinge of African blood closes the ballot-box forever against the unfortunate man, unless he shall own property of the value of \$250. Thus, the possession of money makes a man a citizen; the want of it a serf. If people desire it, they should be allowed to say whether wealth shall open the ballot-box, and the want of it close it. This is the simple question. Shall the mere purse decide a man's worth?

It is claimed that the African is a degraded and abject race. Admit it. Shall we, therefore, say that this degradation and abjectness shall be obliterated by money? Now, African blood is the cause of proscription. Next it may be the color of the skin.

If the negro race is degraded, do any desire to elevate them? If so, is not the first necessary step to give to them the right to vote? We deem this right useful in elevating the foreigner. In five years, whatever may be his character, he is allowed to vote. If that is right, is it right to brand as too degraded to vote a man who may have grown up in our own family, attended the same school, ate, perhaps, at the same table—possessing equal religious and moral character—our peers in education, perhaps our superiors in intellect? He! did not believe it. He, certainly, should vote for these resolutions.

Mr. Jaques had been waiting to hear the voice of the Republican party; but he had waited in vain. He had, however, heard the voice of the Democratic party, and he had heard the voice of old Saratoga, (Mr. Ellsworth.) That gentleman seems haunted with the fear, not only of dissolution, but of insurrection; and he never heard him approach this subject without an emotion of terror.

Mr. J. denied that there had been any such decision in the U. S. Supreme Court as had been stated. The incidental remarks of one or two Judges are not to be received as a settlement of law. The decisions of other States are not obligatory upon this State. Connecticut, with all her skill, has not still enough to manufacture laws for New York.

He reviewed, briefly, the Dred Scott case, and denounced the opinion expressed—of no decision bearing on this point was made—as a contemptible attempt to prostitute the Bench to promote the interests of a political party. The clause of the Constitution sought to be amended was a degradation to white men; because it assumes that a white man is less competent than the negro to acquire the property exacted of the negro as a qualification to vote. Is this humiliating indulgence desired by the whites? Is any white man willing to admit that he should have a greater indulgence extended to him than is extended to the negro?

Mr. Barnett did not concur in the fears

of the gentleman from Saratoga, that the proposed amendment would endanger the liberties of the country or result in anarchy or insurrection. Nor did he fear for its influence upon the ballot-box in the city of New York. The ballot-box of that city is open to multitudes in no way better qualified to approach it than most of the colored population.

Mr. Maxson spoke in favor of the resolutions, and reviewed the question of color and races at length, and ably.

After various propositions to postpone, which were promptly voted down, the previous question was called for, and the resolution was agreed to, by yeas 70, nays 36, as follows:

YEAS.—Messrs. B. Allen, O. Allen, Barnett, Beebe, Bingham, Birney, Briggs, Bush, Carter, D. Clark, P. Clark, Coleman, Collins, Conkling, Cook, Cooper, Culver, Dickinson, Downs, Dwight, Earl, Evans, Finch, Fisher, Flagler, Fuller, Holcomb, Hoskins, Hough, Hubbell, Jakway, Jaques, Jeffords, Jewett, R. S. Kelsey, Law, McFadden, McQuade, Mather, Maxson, Merritt, Merselis, Miller, Milliken, Millinton, Morgan, Monilton, Austin Myers, Newell, Palmer, Payne, Peck, Perry, Powell, Robinson, Savage, Seares, Servis, Slingsland, J. M. Smith, W. M. Smith, Speaker, Stinson, Taggart, Tucker, Van Alstyne, Van Horn, Whipple, Wiley, Williams—70.

NAYS.—Messrs. Arcularius, Burns, Butler, Callicot, J. Clark, Coles, Conley, Cornelius, Darcy, Dorach, Ellsworth, Fulton, Garretson, Gibbs, Hall, Harris, Jennings, Jones, C. Kelsey, Kennedy, Kortright, Masterson, A. A. Myers, Odell, O'Rourke, Pelton, Regan, A. Smith, Taber, Varian, Vermilye, Voorhees, Walsh, Webster, Yeary—36.

Republicans in Roman. Democrats in Italian. It is to be hoped that the five Republicans who voted against the resolution will share the same fate as the one who voted against it last year, or in other words, be elected to stay at home. It will now go to a spirited fight there, of which I shall keep our friends posted, through their own beloved organ, the "Anglo-African."

The great event of the week in the Senate has been the eloquent, learned, and impressive speech of Senator Hammond, of Steuben Co., on the "irrepressible conflict," in reply to Senator Lawrence, (Dem.) the Senate being the committee of the whole on the Governor's message. Mr. Hammond said "he was for the Union, now and forever," but rather than slavery, that dastardly crime should spread its blighting blast over our land, rather than freemen should be made slaves, he would let the Union go, if freedom and humanity is the price of salvation. The chamber was crowded, and for one hour and a half he held their breathless attention. Would to God a few more such independent men, who fear God rather than man, could be found in the Legislatures of every free State, and in the Congress of this "freest of all Republics."

OUR PHILADELPHIA LETTER.

PHILADELPHIA, Feb. 13, 1860.

MR. EDITOR:—Professor Supplee occupied the lecture stand at Central Hall on Tuesday evening last, under the auspices of the Philadelphia Library Company. He read extracts from the following books: Bryant's poem on the Immortality of the Soul, and a sequel to it, Milton's Paradise Lost, and Gray's Elegy. This gentleman has a standing in one of the institutions of learning in this city, and much was expected of him. He made no remarks upon reading or elocutionary exercises, but simply read extracts from the works referred to, and retired from the stand. Coming among us, as he did, from an institution where superior intellect is supposed to be centred, we had reason to hope for more than we received at his hands. He read entirely too fast, and it seemed as if he wanted to see how fast he could read; nor did he jettison gracefully, but rather awkwardly and school-boy-like. I know not in how high esteem he stands among his own class of people, but I do know there were those present capable to teach him many important lessons in the art of reading. These lessons are given free of charge, only a collection is taken between the lecture and debate to pay hall rent—and perhaps it was good enough for gratitude, but we receive small favors from our white friends thankfully, and larger ones in proportion, when they are kind enough to come among us to impart instruction.

The question which has been under discussion for several weeks, terminated on Tuesday evening before the Library Company. The question I refer to is, "Would the success of the Republican party in the present canvass be advantageous to our cause?" The arguments used on former occasions during the pendency of the debate, were received, and some additions made to them on both sides of the question, and it terminated quite spiritedly. The question was put to the audience for discussion, and when the acting president announced the result, it was that the negative had produced the best argument. It is true; however, that nearly all who participated in the discussion were experienced debaters, and many of the arguments on both sides were quite interesting. Upon the whole, it was a close contest both as to the arguments and the discussion, and my opinion is that there were more affirmative votes than negative.

It will be recollected that a short time ago a meeting was held at Israel Church for the purpose of hearing a defense from Mr. Wm. Still, and that certain grave charges were laid at his door by a writer

"Frederick Douglass Paper," under the signature of "Dimmock Charlton." Mr. Still showed me, a day or two since, a letter from a friend in Canada, in which it is stated that a meeting was held at Toronto, C. W., in the Wesleyan Methodist Chapel, Richmond street, on the 11th ult. As is stated in the letter, the largest liberty was given to those present who might have anything to say either for or against Mr. Still. The writer says many speeches were made in favor of Mr. Still, but no one said aught against him; that all who knew Dimmock considered him a scoundrel and liar; that Mr. Isaac Johnson, who, it is stated in the letter, lost a trunk came forward and denied making such a statement; that the writer of the letter in "Douglass Paper" is well known to the citizens of Toronto, for he lives in that place, but that his name is withheld because he is trying to do better; that "Dimmock" hired him to write the letter for a small sum, and cheated him out of a part of it. The writer also says that resolutions were adopted and ordered to be published in "Frederick Douglass Paper." I make known the contents of this letter because I believe a villainous attempt has been made to injure the character and standing of the fugitive's friend, and not on account of any personal friendship existing between myself and that gentleman, although I am proud to call him my friend.

The number of deaths reported to the Board of Health last week was 217, 16 of which were colored.

BANNER.

#### LETTER FROM SARATOGA.

SARATOGA SPRINGS, Feb. 3, 1860.

MR. EDITOR:—I have just been re-reading a speech of Mr. Clay's, in the daily "Tribune," of the 21st of January. I had laid it aside, as I saw some things in it which, it struck me, were not correct, and have not had time since until now to look over it. "Under the heading 'About Insurrections,' I read these words: 'Wenow and always have considered the poor African an inferior race.' What the native African may be, I know not, for I never was in Africa. What an American colored-nay, *black*—gentleman is, I do know; and ladies, though not quite so dark in complexion, yet ladies who are not above being called 'black,' I also know.

It was my privilege a few weeks since to be one of a donation party given to my friend the Rev. Henry H. Garnet, in the lecture room of Shiloh Presbyterian Church. I was greatly struck with the quiet ease and lady-like deportment of the young ladies there present, and with the gentle courtesy of the young men. As handsome men and women I saw in that gathering as I could desire to see anywhere; and I have seen some of the most beautiful women in my time, from the imperial Eugenie and my own countrywoman, who has been called the "Kohi-noor" of female beauty, Her Grace of Sutherland, down to one whom I think fit to take her place between these beautiful women—a young mulatto woman of my native Island (for although I claim England as my country, I was born in a British colony.) I never can forget the effect that young girl's beauty produced upon me. I was young myself, and young women are not often so pleased with the loveliness of another; but I stood and gazed after her as far as I could see her, and never rested till I found out all about her. Those large and lustrous eyes; that rich dark complexion, like the blush of the ripe pomegranate; those wavy tresses; that tithe and elegant form! Well, Mr. Editor, all I can say is, that neither of those noble women I have named of a paler skin seemed to combine such a wealth of beauty in form or face as that young girl. It is not, then, physically, that they are inferior. Many such, though perhaps not quite so beautiful as my young countrywoman, (for she was indeed of rare loveliness,) I see among my colored friends, gentle and courteous in manners, grave and dignified in conduct, and affectionate—oh! what riches of heart are theirs?

Where now is their inferiority? In intellect? I declare that I have of late heard such words from the pulpit and the platform, from men of color, that I have again and again said to my white friends, "That nation will, like the fabled Minerva, spring into existence full grown in a day." Yes, I feel, in solitude, in suffering, in watching, and in weeping, that God is training up the poet and the statesman, the preacher and the teacher, and soon men will no longer say, "These men are our inferiors," but, as I have often thought, they will be compelled to say, "They have more understanding than their teachers," because "the testimonies of the Lord their God have been their meditations." (See Psalms 115-99.)

There is among the colored people, according to nearly fifty years of my experience, a powerful and constant reference to God. I have often said it must be that in the cane-brake and on the cotton-field God manifested Himself to this afflicted people in a manner in which He is not known to the churches who are not suffering. I find I am right. It has been my lot lately to see two who have escaped from slavery, (one I rescued myself, with the assistance of two able-bodied young men,) and in both of these women I found the realization of what I had long believed concerning these things. They talked and talked with God. One I met when in New York, as she was going down Canal street. Her lips were moving, and

she did not see me till I laid my hand upon her. "Who are you talking to?" I asked. "To myself," she replied—"more times to the Lord." That answer thrilled through me. Yes, God reveals Himself to these "little children" as he does not unto the wise and prudent of this world. I asked the young girl whom I was honored to assist in rescuing if she was sure she knew Jesus. "Oh, yes, ma'am, I feel it just here," putting her hand to her breast. "When I was down here in Memphis I used to run out into de woods, or in a corner of de yard, an' drop down on my knees any where, an' praise God; an' when I went in to work mistress used to say, 'Julia is happy; 'cause I was singin'.' I couldn't help it."

Now, brethren and sisters, this is declared in Holy Writ to be the "might of wisdom." "Except ye be converted and become as little children, ye shall not enter into the kingdom of Heaven." Oh! that there were more of these heights and depths of the knowledge of God among our churches of the North, both black and white. Seek more earnestly this wisdom, beloved friends, and then shall your brethren of a paler skin soon say, "They have more understanding than their teachers."

A. M. GRANT.

#### LETTER FROM CAMDEN.

CAMDEN, N. J., Feb. 11, 1860.

DEAR ANGLIC:—Allow me to call your attention to a class of our people, a portion of which are allowed to take the character of leaders in the anti-slavery movement. These men do a great deal of talking, and not much else—they do not stop to consider the force of example. Now, if it is not right that we should be excluded from places of which white men are proprietors, it is equally wrong to exclude us from places controlled by black men; if white men who thus act deserve to be called unchristian, inhuman and unworthy the notice of good citizens, black men who do not act differently, deserve no better name. When we recollect that hundreds of men have suffered death rather than do that which might eventually disgrace the people, it is anything else but encouraging to find that black men will not even allow themselves to be subjected to a little inconvenience to save the people from reproach. No, so recreant are they to the principles of consistency, that one day we hear them crying out against prejudice and proscription, and on the next we see them catering to the notions of the pro-slaveryist—now contending with the passenger railway companies for equal rights—then at their business places, where, by their actions—which speak louder than thunder tones—they say to those with whom they are identified both in color and condition, "If we take the character of men and accommodate you, *white men will not patronize us*, consequently, we shall be obliged to find another way to make a living which might not be quite as easy." Poor, misguided souls, they had better go to Africa. Misguided, did I say?—pardon, no; they are not misguided; they know what is right and just, but have not moral courage to do it.

Some of my friends will doubtless say that it is useless to take up this question now—it was discussed in 1847 and 1848 with little or no success, and finally laid on the table; and now, after living in peace and quietness for twelve years, with nothing to do but denounce our enemies, must we have our character overhauled? Yes; the tale must be told. Besides, some of these gentlemen against whom these charges are made, are in possession of considerable wealth and are highly respected. Ah! there is the evil, they are respected, highly respected, and permit me to say that while we respect men who are not willing to make any sacrifice for the race, depend upon it, our name will continue to be a by-word and a reproach. That it is wrong for black men to subscribe to this colorphobia in our Northern cities, no one will pretend to deny;—then why are we continually starting at straws and leaping over bundles? The doings of certain church trustees and ball agents in some cases may be objectionable, but they are very small offences in comparison to those committed by another class, who are continually binding heavy burdens upon the people, but they themselves will not touch, etc., and yet they are allowed to escape censure.

WEST JERSEY.

A FUGITIVE SLAVE LAW IN NEW JERSEY.—It is a curious fact, not generally known, that New Jersey has a fugitive slave law of her own, enacted in 1793, and re-enacted with modifications in 1836 and 1846. The slaveholder or his agent can apply to a Common Pleas judge, and the arrest will be made by the sheriff, and the question of property decided by three judges. This law is in accordance with the interpretation of the federal Constitution which makes the restoration of fugitive slaves the duty of the States. New Jersey has also a law authorizing a slaveholder to take his slaves through the State, and to make a temporary residence with them.

SYMPATHY MEETING.—The young men of this city will hold a meeting next Tuesday evening, the 21st inst., at the Metropolitan Assembly Rooms, 178 Prince street, for the purpose of expressing their sympathy for the Arkansas exiles. This occasion, no doubt, will draw out the liberty-loving portion of our young men in great numbers.

#### NOT AN EMIGRATIONIST.

MR. EDITOR:—For the first time since the advent of your valuable and interesting periodical, among the journals of the day, I have taken up my pen to address you a line or two. "Banner," in his letter of the 28th ult., in giving an account of a discussion before the Philadelphia Library Company, states that "John C. Bowler opened the question in the affirmative, stating the argument used upon the occasion," viz., that I was previously opposed to emigration, but now believes it necessary, if we desire to obtain our just rights and be men, for we can never accomplish it in the United States. "That unless we emigrate we will continue in slavery until Gabriel blows his last trumpet," &c., &c.

Now, sir, it is very true that I did make such remarks, but "Banner" should have known that I was merely filling up an unpopular side of a question, which in Philadelphia has but very few advocates, viz., "Should we, as a people, endorse the civilization movement?" and might have made the necessary qualification. You are aware, sir, that in debating societies it frequently happens that we have to take sides directly opposite to our views, and such was the case in the question referred to, as in many others. I should not have said anything about it, but I have been interrogated so frequently upon the matter, that I concluded to send a line to your paper. Now, sir, I assure you that I am as much opposed to our people, as a mass, leaving the United States, as I ever was. If individuals choose to go to the utmost parts of the earth to better their condition, I have no objection. But here is the place for us, here in this Republican land of liberty, is where the great battle of freedom is to be fought and the victory won. The slave oligarchy and their abettors are putting forth all their power to extend their diabolical system of slavery, but all in vain. *Mene, mene tadel upharisin*, is written upon it—it must bite the dust, and freedom triumph. "This true, the nominally free have much prejudice, and many disabilities to encounter, but all we have to do is to take a determined position, and let the people of the country know that we intend to remain in this, the land of our birth, under all circumstances, that we have no sympathy with African civilization, colonization, nor any other society that has an eye to our removal. When such an impression becomes generally understood, no doubt the people will endeavor to assist us to obtain rights and privileges of which we have been so long unjustly deprived.

JOHN C. BOWLER.

PHILADELPHIA, Feb. 13, 1860.

#### Amusements.

ENTERTAINMENT FOR REV. MR. HAMILTON.—An entertainment was given in the basement of the Abyssinian Baptist Church, Waverly Place, for the benefit of Rev. Jas. Hamilton, of Williamsburg, on Wednesday evening, 8th inst. The attendance was very satisfactory, and the exercises were varied and interesting. Several ministers of different denominations were present, and showed much interest in the occasion which had called them together. The exercises were opened by the beneficiary, Rev. Mr. Hamilton, who stated the object to be to obtain funds for the purpose of purchasing for him a library, of which he felt the need, and without which his flock could not expect to have elucidated the language of inspiration. Books and publications, of intrinsic value to the people, from the pens of able writers, are presented to our consideration—and he felt it due to them, as their chosen head, to acquaint himself of their import. The reverend gentleman spoke acceptably of the duties owing from and to pastor and people, and concluded by introducing Rev. Henry M. Wilson, who complimented the people for their generous response to this appeal, and hailed it as the premonitor of a day of promise. The gentleman told a number of anecdotes respecting the difficulties to which the Christian ministry have been subjected, and set down amidst much applause. Mr. Robert Hamilton and daughters, and Mad. Green, discoursed some fine music during the evening, and Mr. Waldron presided at the piano. The company was highly gratified with the evening's entertainment, and separated at an early hour in the morning, with much reluctance.

FESTIVAL OF THE COVENANT LODGE.

If there is any one institution, commanding more than another the respect and deference of all communities, that one is Masonry. The bugaboo fancies imbibed in infancy in reference thereto, breaks away in riper years, as the understanding becomes illuminated with the secret truths which form the great and true principles of this ancient and honorable order, "Faith, Hope and Charity." The above fact was fairly demonstrated on Thursday evening last, by the large and respectable company assembled in Metropolitan Hall in honor of the grand banquet given by Covenant Lodge No. 7, working under the National Grand Lodge of the State of New York. The members of this body, together with her sister lodges there represented, may take pride in the demonstration of the truth, that "a good man is equal to a pocket full of small change," for this fact was evidently realized on this occasion. The hall, which is of fair dimensions, was well filled with one of the gayest assemblages which it has been our privilege to witness

during the season. Prof. Robt. Brown was there at the head of his band. Is not this enough? The floor, which was under the management of Messrs. Isaac Bailey and John Bryan, was made charmingly attractive by the brilliant Miss Lizzie R.—and Mrs. Hattie G.—of Williamsburg, between whom reposed the crown of ascendancy. But this lovely galaxy, followed by the company and craft, doffed both caps and crown to the chosen of the Terpsichorean arena, Mr. Thos. De—vry, of Brooklyn, a gentleman, although somewhat "curtailed of nature's fair proportions," measuring something less than three feet, though probably counting one or two generations. The pigeon wing and hornpipe to this gentleman seemingly had been to him an idle exercise, when Lane and Thompson were amazing the domains of Victoria with the criss-cross antics, the Mazourka and Redowa, were to him perfectly "immaterial," eliciting the admiration of the ladies by whom he was surrounded, who testified their approbation in smiles and caresses, which most painfully excited our jealous sensibilities. The first part of the order of dancing having been exhausted, the company were called to the banquet hall, where poultry and pastry made sport of our forced forbearance, until sufficient time had elapsed to effect the operation of dissection. The supper was indeed grand. The arrangement, also, reflected the fullest credit to the committee, and the politeness and attention given their guests, will certainly not fail in its effect on the next occasion. Supper through with, the company returned to the ball-room, to the music of the wedding march, sweetly discoursed by the band. "This favorite march, so well known to the admirers of these distinguished musicians, seemed to cast a serious shade over the countenances of the young Benedicts, as, contemplating the lovely burdens gracefully reclining upon their suppers their fingers involuntarily moved with nervous twitches about their pockets. However, Mr. Bailey's whistle soon aroused them from their reveries, and gaily encircled the waist of some lovely form—away they went, and went, and went, "until the grey of morn."

TYPES.

"AD MAJORAM GLORIA DEI."—At a communication of Stone Square I. O. No. 6, A. Y. M., held at Masonic Hall, No. 309 Grand street, Williamsburg, the following preamble and resolutions were unanimously adopted:

Whereas, This I have heard with unfeigned sorrow and deep regret of the sudden demise of Andrew B. Bundick, only son of our beloved brother, Elijah B. Bundick, Resolved, That we do deeply sympathize with our beloved brother in his sudden bereavement, we would offer him our condolence, and would commend him to the kind care of the Master's God, who, while He "chasteneth those whom He loveth," yet "doeth all things well," and who has declared in His holy word that "of such is the kingdom of Heaven."

Resolved, That as a mark of our respect we now close this I. O.

P. W. RAY, W. M.

W. R. CONNER, Secretary.

#### DIED.

JOHNSON.—In this city, on the 15th inst. Abraham Johnson, aged 41 years.

The friends of the family are respectfully invited to attend his funeral on Sunday next, at 1 o'clock P. M., from his late residence, 71 West 25th st.

#### Special Notices.

The Ladies of Siloam Presbyterian Church, Brooklyn, (Rev. A. N. Freeman pastor), respectfully solicit the patronage of their friends and the public to a pastoral donation to be given by them, on Thursday evening, Feb. 23, 1860, at the pastor's residence, No. 148 Jay street, Brooklyn.

#### ADVERTISEMENTS.

PROCLAMATION.—MAKE WAY! GRAND UNITED ORDER OF ODD FELLOWS IN THE FIELD! THE HAMILTON LODGE, No. 710, G. U. O. F. O. F., Will celebrate its fifteenth anniversary on FRIDAY EVENING, February 24th, 1860, at 175 and 177 Wooster street, with a grand Social Re-Union of the members of the order and their friends.

PROF. STRAUB'S BAND is engaged for the occasion. Short addresses will be delivered by P. G. M. Peterson and Wm. G. H. Curtis, and P. N. F. Robert McDougall. MAD. MAGNAN and MR. BAILEY have kindly consented to sing some of their choice pieces on the occasion.

The order will be present in full regalia, and at 10 o'clock perform for the first time in public the grand Union March. The exercises will be interspersed with marches and promenades for the amusement of the company. Refreshments will be served up at intervals during the evening, and a SUPPER at 11½ o'clock. After supper the Hamilton March will be performed, which will close the programme of the anniversary. The band will then play for the enjoyment of all who may choose to remain. Tickets 75 cents each.

COURTESY OF ADVERTISERS. Edward Latham, 154 Chrysis street, Wm. H. Dickerson, Metropolitan Hotel, Lewis A. Barnett, 185 N. 4th st., Brooklyn, Wm. H. Jackson, 14 Cornelia street, Prince Peter, 101 W. 18th street, Wm. A. Marx, 641 Pearl street, Edward Felix, Stapleton, S. I., Chas. W. Robinson, Leonard street, John Magnan, 164 Sullivan street, Patrick H. Reason, 44 3d av., Isaac Howard, 46 W. 4th street. 81-2t

AN INQUIRY.—Through your valuable journal I beg leave to ask the Rev. Wm. Spelman why he opposed so strenuously—yes, so bitterly the entertainment given on the evening of the 8th inst. I pause for a reply. I have been interrogated by several friends, but the problem is beyond my limited comprehension. Yours ever in a real cause, JAS. HAMILTON.

#### MISCELLANEOUS.

BEWARE OF THE IMPOSTOR! JOHN GILES, former agent of the "Golden Rule," is now abroad imposing upon the people, pretending to be a preacher of the Gospel, meanwhile playing the hypocrite, and receiving money without making returns, for various prayers and institutions. Sometimes he calls himself a Baptist, sometimes a Methodist or a Dutch Reformed, to suit his wicked purposes. He is exceedingly filthy in his habits, and often very impudent to those who do not please him. We have various letters in our possession, and also personal testimony, to substantiate these facts. D. F. NEWTON, Editor Golden Rule. New York, February 14, 1860. Editors please copy.

GRAND CONCERT. OF SILOAM PRESBYTERIAN CHURCH, (Rev. A. N. Freeman pastor.) A GRAND CONCERT of sacred and secular music in the Church, in Prince street, near Myrtle avenue, Brooklyn, on TUESDAY EVENING, Feb. 28, 1860. The choir will be assisted by Mr. Robert Hamilton, and others of well known musical talent. The exercises will be varied by solos, duets, trios, &c., both vocal and instrumental. GEO. S. PHILLIPS, Conductor.

GRAND UNION ENTERTAINMENT.—The H. HIGHLAND GARNET TABERNACLE, No. 1, independent order of LOVE AND TRUTH, In connection with the LEGAL RIGHTS ASSOCIATION, will give a grand supper in the ASSEMBLY ROOMS, 178 Prince St., near Thompson, on Thursday evening, February 23d, 1860. The J. W. B. Smith Tabernacle No. 2, and J. Morris Williams Tabernacle No. 3, Brooklyn, are invited also in full regalia. The Legal Rights Association and the H. H. Garnet Tabernacle No. 1, have associated for the occasion. There will be short and interesting discourses by prominent speakers, both on Love and Charity and upon the favorable changes with regard to colored persons in public conveyances. The popular position of these institutions insured a large and respectable audience; and the managers will spare no pains to make it equal if not superior to all that have preceded it. Supper at 12 o'clock. All the rooms have been secured. C. O. M. T. E. P. S. Porter, C. M. Jackson, J. P. Miller, Harriet Lesley, Abigail E. Till, Julia Adams, N. Lake, Charles Riceo, John Peck. TICKETS 75 CENTS, to be had of the committee.

MR. WALDRON INTENDS OPENING on the 3d of March at the METROPOLITAN ASSEMBLY ROOMS, 178 PRINCE ST. a class of young ladies and gentlemen for the study of INSTRUMENTAL MUSIC, CALISTHENICS, AND DEPORTMENT. Instruction given on the following instruments, viz., the Piano Forte, Guitar, Violin, Violoncello. Terms, with use of instrument, Two Dollars for eight lessons, payable one half in advance. Instrumental Class on Wednesdays and Saturdays, from 10 A. M. to 2 P. M. Calisthenics and Deportment Class on Saturdays from 6 until 8 P. M. 30-1t

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THE FIRST VOLUME OF THE ANGLO-AFRICAN MAGAZINE, BOUND IN NOW READY. It contains articles from the pens of the following contributors: Bishop Payne, James McCune Smith, J. W. C. Pennington, Martin R. Delany, James Theo. Holly, George B. Vashon, Wm. J. Wilson, Martin H. Freeman, Robert Campbell, Charles L. Reason, James Fields, J. Holland Townsend, Edward W. Blyden, Robert Gordon, J. Mercer Langston, Amos Gerry Beman, Chas. B. Ray, Frances Ellen Watkins, Mary A. S. Cary, Sarah M. Douglass, and Grace A. Mapps.

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#### MISCELLANEOUS.

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Orders received in Brooklyn at the office, 97 High street, 209 Hudson avenue, Dr. R. J. Davis, corner Clinton and Fulton streets; 314 Fulton street, 41 Hicks street. 19-26t

MADAME MAGNAN begs to inform her friends and the public that on and after MONDAY, 9th inst., she will be prepared to GIVE INSTRUCTIONS on the SPANISH GUITAR, and in SINGING, at her residence, 164 SULLIVAN ST., NEW YORK CITY. TERMS MODERATE.

Home from 11 A. M. until 3 P. M. January 1st, 1860. 25-4t

A. ROBERTS, Agent for the Weekly Anglo-African the Anglo-African Magazine, 120 CLINTON COURT, EIGHTH ST., near Sixth avenue, New York, where orders for the above-named publication may be left or copies obtained. 12-4t

THE YOUNG MEN'S LITERARY Association of the city and county of New York, meet every Wednesday evening in the lecture room of the Seventh Avenue Presbyterian Church, near Eleventh street, (Rev. H. M. Wilson, pastor.) The exercises consist of reading, lectures and debates. Admission free. 13-4t

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HATH'S EXCELSIOR WASHING BLUE, (the very best article of the kind,) for sale at the Drug Store 55 WEST BROADWAY. 12 1-2 cents per bottle. 7-4t

#### MISCELLANEOUS.

PROSPECTUS OF "FREDERICK DOUGLASS' PAPER," FOR 1860. Thirteen years ago, the proprietor of this paper sent its first number forth to the world as an advocate of the freedom of the race. It was established as a mouthpiece for the manacled millions who are dumb under the cruelties of the dark prison house of American oppression. It has done its best to give voice to their wrongs, and plead with this story-heated nation to do them justice. It has wielded all the strength that its Editor could command as a lever for the elevation of his race. He came finally into the arena of journalism, distrustful of his ability, weighed down by a sense of the disadvantages under which he labored, but inspired by the holiest cause that has moved the soul of justice, and melted the heart of pity in modern days. He had escaped from the hell of slavery, but a few years before, and the shadow of its cloud of ignorance still reeled upon him. His school-room had been the slave quarters of a Maryland plantation; his text books had been scraps of old prints and paper placed by the way side; his writing table a board fence; his pen a stray piece of chalk. But the paper went forth, laden down with this burden of disadvantages, and has continued to scatter the light of facts, arguments and principles on both willing and unwilling minds; until now, this first number of the XIII Volume comes to you with a renewed statement of its aims, principles and prospects, and to ask for your aid in extending its circulation and increasing its usefulness.

1. Its leading purpose is to advocate the abolition of American Slavery. The principle's of our religion, our sense of justice, and the feelings of common humanity, as well as the ties of blood and affinity with the hated and outraged race, group upon its pages, and lead the reader to the complete emancipation of our people; and never can we relax our efforts to promote this glorious end, until not a slave breathes American air, or groans on American soil. We regard Slavery as the crime of crimes, defiant of all laws, human or divine, and like the murdering robber and pirate, it only to be hunted to its death by every weapon within our reach.

2. We shall continue to advocate political action as a means for the overthrow of this monster crime, and urge our fellows to use the ballot-box to break the fetters from the limbs of our people.

3. We hold that the Constitution of the United States is an Anti-Slavery Constitution, and that when the people shall elect rulers who will administer the Government according to its spirit and its letter, such rulers will wield all their powers "to secure the blessings of liberty to ourselves and our posterity."

4. We hold to the right of the slave to secure his freedom at all hazards, "peaceably if he can, and forcibly if he must," and that all just law, human and divine, will stand by him in the struggle for his rights, although he may suffer his oppressor to the earth in so doing for his chains.

5. We shall devote much earnest effort to the elevation of the free colored people of this country, by advocating for them the right of suffrage by seeking to secure to them higher educational privileges, and by urging them to cultivate industry, manliness, and every private and patriotic virtue.

6. Our paper does not claim to be peculiarly religious in its character, but we believe in Christianity as a guide to duty, and practice, and hence our hope of the world's reformation and salvation upon the spread and practice of the principles of the Gospel of Christ. We shall, therefore, make large and constant drafts upon the Bible and the teachings of Jesus for motives and arguments to the cultivation of justice, mercy, truth, and fraternity among men.

7. We propose to pay more attention than heretofore to the department of general literature, and to make our paper a source of general information, on all subjects, and to call our readers, and to give it the character of a general family paper, as well as an advocate of freedom and reform in the Church and State.

8. A marked and attractive feature of this paper for the year 1860, will be the publication of a regular series of letters from its editor, FREDERICK DOUGLASS, who is now on a lecturing tour through England, Scotland and Ireland. These letters will commence immediately, and those who would have the full benefit of this marked attraction in our columns for the year to come, should subscribe at once.

TERMS: Single copies, one year, \$1 50 Five copies, 5 00

Subscriptions must be paid invariably in advance. In making up Clubs, it is not requisite that the subscribers shall be at one Post Office.

PREMIUMS: As an incentive to our friends, we propose to send any one of the popular books named below, to any person sending us the names of FIVE new subscribers. The names must be accompanied with the cash.

My Bondage and My Freedom, by Frederick Douglass. The Impending Crisis, by H. R. Tucker. The Debate between Parson Brownlow and Rev. Abram Pryne. The Life of Rev. J. W. Loguen.

In the absence of the Proprietor, all communications, whether on business or for publication, should be addressed to LEWIS H. DOUGLASS, ROCHESTER, N. Y.

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# The Weekly Anglo-African

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## The Weekly Anglo-African

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From the Bangor Whig.

## THE CHRISTIAN BY THE POUND.

BY DAVID HARKER.

[At a recent slave sale, in one of the Southern  
States, the auctioneer, in a drunken humor, guar-  
anteed the Christianity of the negro upon the  
block, and offered to sell him by the pound.]

He can now and hoo, and shovel and dig.

And team, and lower, and hoist;

His muscles are firm and strong and big—

And he belongs to the Church of Christ!

The blood that followed the soldier's spear

Has scoured the stains of sin;

So what will you give for his body by weight,

If we throw you the spirit in?

No healthier man, no honest man,

No plainer man is found,—

Say quick!—Who bids? How much do I hear?

How much will you give a pound?

## Deferred Correspondence.

### THE REFUGEES IN CANADA.

MR. EDITOR:—I have read with great in-  
terest your articles on the "Irrepressible  
Conflict," the "satanic press," and the law  
of nature as expounded by Bennett of the  
"Herald" and O'Connor of the New York  
tribune. It is fortunate for us that your pa-  
per exists, and that it exists, too, in the  
great Empire City, where such men as  
O'Connor and Bennett, of the satanic pa-  
per, and press, manufacturing new ideas on the  
law of nature, &c., may be met and ar-  
raigned in their business and gross abur-  
dity before the public, and driven back to  
their native dark empire whence they eme-  
nated. Suffice it to say on that point we  
think you have done them up brown.

I notice, however, that this satanic press  
has recently originated a number of vile  
and malicious slanders against the colored  
people under the head of "The Negroes  
and Refugees of Canada," some of which  
are worthy of a reply, because there are  
many persons into whose hands these state-  
ments may fall who are not able to discrimi-  
nate between the truth and error, not be-  
ing acquainted with the facts in the cases  
referred to. The statements I deem wor-  
thy of a reply are: First, It is asserted that  
the refugees are in a deplorably wretched  
and starving condition, and destitute of  
morality, sobriety, and industry. Second,  
That in some districts they far outnumber  
the whites, and of course seek to rule by the  
power of numbers. Third, That collis-  
ions are frequent between them, and that  
obstructions to law and order by the blacks,  
and riot and outrage, are of common occur-  
rence.

These statements emanated from the  
New York "Herald," as you have justly  
styled it, the chief of the satanic press, and  
have been extensively copied by its emis-  
saries throughout the country, a godly  
number of whom credit it here in Phila-  
delphia. They were answered to the  
"Herald," of New York, and to the "Press"  
and "Ledger," of this city; but these arti-  
cles are yet in their hands, they refusing  
to publish them, simply because they pre-  
ferred falsehood to truth, neither of them  
knowing at the time whether they were  
written by white or colored men. At length  
after considerable maneuvering, they were  
published in one or two papers more friend-  
ly to truth. We succeeded also in driving  
the "Herald" to mention the matter in a  
more favorable light, and the "Ledger" to  
retract the whole story and deny its truth-  
fulness entirely.

In attempting to sustain the above state-  
ments, a case is cited at Chatham, and an-  
other at Sandwich, where it is said the fugi-  
tives took possession of the public schools,  
driving teachers and pupils from them,  
within the few weeks. Allow me to say,  
in the first place, that no such circum-  
stances have at any time occurred, either at  
Chatham, Sandwich, or any other city or  
township within the province. I live in  
Upper Canada, and have traveled over  
most of the province, and have good oppor-  
tunities of becoming acquainted with the  
moral, social, and political condition of the  
colored people in various parts of the coun-  
try, and I challenge the production of a  
single instance, taken from the criminal re-  
cord of any city, township, or county, set-  
ting forth that the colored people have at-  
tempted to obstruct law, to rule by the pow-

er of numbers, or commit riot and outrage  
against the laws of the country. Such acts  
are traced to another class of fugitives. It  
is true that such cases as the Jack rescue  
at Chatham, the Warren matrimonial slan-  
der of Windsor, the burlesque opera diffi-  
culty at St. Catharines, and the compelling  
of circus companies to draw stakes and re-  
move from Hamilton, Anderson, and other  
places within the province to the tune of  
"Yankee Doodle," have occurred; but the  
facts, as developed in the subsequent his-  
tory of these cases, show that they were  
neither conspiracies against law nor at-  
tempts to rule by the power of number, for  
in neither case did the law or any consid-  
erable number of citizens take part, pro or  
con. The history of these may be learned  
from the Toronto "Globe," Chatham "Pla-  
net," Sandwich "Maple Leaf," London  
"Prototype," and other papers published in  
Canada by unbiassed and impartial citi-  
zens.

It may be observed, therefore, that the  
collisions are not between the colored peo-  
ple and the law, but between us and the  
meaner sort of Yankees who infest the  
country, or between us and the fugitives  
from justice or refugees who take shelter  
from despotic powers under Canadian pro-  
tection, and who are often imbued with all  
the prejudice and hostility to colored men  
that can be found anywhere, yet having  
no law to lend its influence in crushing out  
every vestige of manliness and every in-  
centive to honorable emulation that they  
may be possessed of, as is the case in this  
country. There is, therefore, sometimes, a  
collision between the colored people and the  
meaner sort of Yankees and their prej-  
udices; but, haply for us, the law and al-  
order-loving loyal citizens of Canada are  
with us, and every such collision advances  
the cause of colored men in Canada.

There are two ideas that I would sug-  
gest to the friends of the colored people in  
Canada. First, They should not think  
that all that is published by the papers in  
Canada on this subject is true. We have  
branches of the satanic press there as well  
as in the States, who have their members  
of the fraternity to serve. Such are the  
Windsor "Herald," London "News," and  
others of the same stamp. The simple  
idea of an article copied from either of  
these referring to the colored people is sig-  
nificant of the fact that the statement is  
false, for these papers, like their great pro-  
totype, the "Herald," carefully avoid truth,  
even when one takes the time and employs  
the means to secure it for and hand it to  
them. Persons, therefore, should not think  
that Canada is Paradise in the direct sense  
of that term, (as some have told me they  
thought it was), and that therefore what-  
ever comes through the Canadian press is  
of holy origin or of divine inspiration.  
And it is not always colored people who  
are referred to by these Canadian papers  
as fugitive paupers and refugees. Irish,  
Welsh, Serfs, Poles, and even Yankees  
help to swell that class of the population in  
Canada. The Toronto "Globe," "Weekly  
Colonist," London "Prototype," and other  
official organs in Canada, often allude to  
them under the head of "Fugitive Paupers  
and Rebel Refugees," than to any portion  
of the colored population. As an evidence  
of this, please read the Chatham "Planet"  
or the "Colonist" for the week ending  
Jan. 21. It is well, therefore, to discrimi-  
nate between those articles that refer to the  
blacks. I frequently get a copy of the  
New York "Herald" when at home, and  
often see such mistakes made by that pa-  
per. I suppose the reason to be that, liv-  
ing in the blackness of despair itself, it im-  
agines that all that is bad is black, and can  
form no conception of white fugitive re-  
bels. I would suggest that if the editor of  
the "Herald" would have his optics im-  
proved in this direction and the necessity  
of his laboring with the Republican party  
for the interest, as they avow, of poor white  
men, he should take a tramp or a ride  
through Canada, and pass on through  
Southern Indiana and Illinois, where that  
class of men the Republicans labor for—  
and which the "Herald," too, professes to  
love—as naturally originate "hard-shell  
sermons" and preach them to gaping mul-  
titudes, as do our burlesque opera troupes  
present them to us for our amusement, af-  
ter listening to and copying the original as  
it fell from the lips of its author.

It is remarkable that this class of con-  
servative editors in Canada are either refu-  
gees recently escaped from some foreign  
country or Yankees trained and schooled  
in the hot-bed of American prejudice. Such  
are the editors of the Windsor "Herald,"  
with the additional fact that many years,  
served very faithfully for many years,  
without murmuring, their kind master, or  
a much lamented brother, Henry Bibb, as  
journeyman printers in the office of the  
"Voice of the Fugitive" and owe their  
present position to that honorable and

much loved representative of colored refu-  
gees in Canada. Of course they are none  
the worse for that, for he has made men of  
them in a certain sense; but such a sudden  
change of sentiment comes in bad taste  
from them.

I have answered in this so much of the  
matter referred to as relating to the ob-  
structions to law, ruling by the power of  
numbers, and collisions between the whites  
and blacks. The condition of the colored  
people and the question of separate schools  
I will endeavor to furnish next week.

PHILADELPHIA, Feb. 9, 1860.

## ANNUAL MEETING OF THE PHILA- DELPHIA VIGILANT COMMITTEE.

The Vigilant Committee of Philadelphia  
held their annual meeting on Thursday  
evening, the 9th inst., at the Brick Wes-  
leyan Church, Lombard street. Robert  
Purvis, Esq., president, and Mr. Wm. Still  
acted as Secretary.

After a few introductory remarks from  
the Chairman, the Secretary was called  
upon to read the annual report. No ordi-  
nary degree of interest and anxiety was  
manifested by the entire audience as the  
Secretary read of the large number of es-  
capes that had come under the notice of  
the Committee, under various circumstan-  
ces; of the outrages and sufferings that quite  
a number had been subjected to in various  
parts of the South, on being suspected of  
sympathizing with the underground rail-  
road; of the struggles constantly being  
made on the part of the oppressed to rid  
themselves of the yokes, while slavehold-  
ers are ten times more active than ever to  
put a stop to this merciful and benevolent  
movement—the underground railroad. De-  
spite of search laws, the infliction of the  
most inhuman punishment, and the most  
sanguinary rappings of the South on every  
hand—in the face of all difficulties, "Un-  
en-ordained masters and guardians," "Un-  
en-ordained savers," "kind and indulgent old mas-  
sas and mississies," the idea of but little  
work to do, and of receiving great care and  
attention when old or sick—notwithstand-  
ing all these things, the adventurers for  
Canada over the underground railroad still  
find their way safely to the Vigilant Com-  
mittee, even though unaided in the least  
degree by Northern gold or Northern counsel.

In this connection, to show how some of  
the passengers suffer on the way and the  
courage they evince to gain their freedom,  
suffice it to give a few extracts from the  
Committee's report: "Of those claiming  
special notice, the efforts and success of  
—, a woman about forty years of  
age, with seven interesting children, de-  
serves very great praise. Slavery had  
been a bitter lot to this truly brave moth-  
er. A year before she escaped two of her  
eldest children had been sold away from  
her. One of her sons, a boy only seven-  
teen years of age, had escaped and made  
his way to Canada, although she knew not  
of his whereabouts until she gained the in-  
formation in this city. At the separation  
and havoc made in her family, her hus-  
band, who was a free man, and who had  
hitherto industriously labored to provide  
for his wife and little ones—supporting  
the children until they were old enough to be  
of service on the plantation or bring a price  
in market—found himself utterly incapable  
of wading further through his sore trials.  
His mind became crazed, and he actually  
died in an insane asylum a short time be-  
fore the mother, with the remaining child-  
ren, fled. In traveling, severely had they  
suffered from exposure, cold, hunger, fear,  
and lack of clothing, &c. Nevertheless, the  
single idea of freedom, in connection with  
the bondage they were leaving, absorbed  
the mother's thoughts, and kept her from  
faltering for a moment by the way. Their  
every want being duly attended to—their  
ragged garments exchanged for good and  
decent clothing, and rest afforded—after  
being provided with tickets for the entire  
journey to Canada, together with a large  
basket of provisions and proper counsel, in  
their highly improved condition they were  
again started regularly on."

Among others, the following case was al-  
so referred to: "In this instance the poor  
fugitive was subjected to an ordeal extreme-  
ly trying. For a long journey the com-  
pass he had to occupy was more limited  
than the grave that awaits him, and the ac-  
tual suffering he underwent for seventeen  
hours was, in all probability, severer than  
he will experience from sickness and death.  
The plan of escape he had devised him-  
self. The attitude in which he was placed  
but barely afforded a hope of freedom,  
while, on the other hand, there was good  
ground for expecting an encounter with  
death at any moment. Although he had a  
cold he could not cough for fear of being  
betrayed; and though sadly cramped, he

could not straighten himself, for the space  
he was in would not admit of it. Being  
seized with a cramp, he was compelled to  
endure the most intense misery for a time  
—indeed, he was brought to the verge of  
screaming aloud ere relief came. At last  
relief did come, but it lasted only a few  
minutes before he had another ordeal to  
encounter. Now an excessive faintness  
came over him. No drop of cold water  
could be obtained. No friendly hand could  
fan his fainting brow. Nature became  
quite exhausted, and death, he felt, was  
near and sure. But his time had not yet  
come. He revived again, but only to en-  
counter a third struggle, scarcely less pain-  
ful than those he had just passed. Now a  
cold chill came over him. The blood in  
his veins seemed chilled, and he only found  
relief from his dreadful agony by falling  
asleep, as sick as he was. However, he  
surmounted this ordeal also, and soon the  
glad hour arrived when he was fully re-  
leased from his terrible situation, and a  
more thankful and happy mortal was doubt-  
less never set at liberty in Philadelphia."

After the reading of the report was fin-  
ished, able and eloquent speeches were  
made by Rev. J. C. Gibbs, Messrs. J. M.  
McKim, Jacob C. White, Sr., Prof. C. D.  
Cleveland, and the Chairman.

Upon the whole the report was highly  
gratifying, giving abundant evidence of the  
success and usefulness of this important  
anti-slavery labor. The Committee con-  
tinued as they have existed for the last sev-  
en or eight years, and share most fully the  
entire confidence of the stockholders and  
friends of the underground railroad all over  
the country.

## LETTER FROM NEWPORT.

Newport, R. I., Feb. 14, 1860.

MR. EDITOR:—Our city has a population  
of about 8,000, of which number four hun-  
dred or more are of that race who are fit  
only for slaves, according to the sentiments  
of O'Connor, that noted lawyer, or liar, as it  
is sometimes rendered. But, despite the  
social, political, and intellectual obstacles  
that oppose them; they are exerting them-  
selves with what means they have (and  
with a good degree of success, too) to rise  
above that which would crush them, and to  
urge their way onward and upward until  
they attain to that eminence where they  
will be able to demand and obtain that  
which is their right as rational and intelli-  
gent beings.

There are two colored churches in this  
city, one of the Methodist, and the other  
of the Congregational order. The minist-  
erial office of the first is filled by Deacon  
George A. Rue, who is a man of very fair  
natural abilities, and his labors have been  
productive of much good to the church,  
both in a spiritual and temporal way. The  
house in which he dispenses the Word of  
Life is a frame building, erected and con-  
secrated for the religious services of the A.  
M. E. Church in this place. It will ac-  
commodate about four hundred people, and  
is usually full once on the Sabbath. Stren-  
uous and successful efforts are now being  
made for the liquidation of the remaining  
church debt, which has been standing for  
some time. One of the recent efforts for  
this object was the getting up of an exhibi-  
tion, which consisted of declamatory and  
musical exercises, by upwards of twenty-  
three young persons from five to fifteen  
years of age. The exercises were admir-  
ably conducted, under the direction of Mr.  
McCullough, the principal instructor of the  
participants. The aptitude and acquire-  
ments displayed were highly commenda-  
ble, both to pupils and teacher. A large  
number of persons, white and colored, of  
both sexes, attended the exhibition, and  
gave frequent signs of being very agree-  
ably entertained. The children, for the  
most part, were dressed with good taste,  
and presented a fine appearance. Indeed,  
the exhibition, on the whole, was unusual-  
ly interesting—so much so that many ex-  
pressed a desire to witness it *de novo*.

The Congregational Church in this  
place is under the pastoral charge of Rev.  
Benjamin Lynch, who, as a speaker, has  
an earnest and peculiar style of delivery,  
which seems to arrest and hold the atten-  
tion of his hearers; and though his labors  
do not seem to be crowned with as much  
success as is desirable, yet he is sowing  
good seed, which, if it do not fall by the  
wayside, will in due time spring up and  
bear fruit to the honor and glory of God.

Next to our churches, the most impor-  
tant institution we have among us is a lit-  
erary society called the Bancker Lyceum.  
This society has been in existence but a  
short time. It was originated and is con-  
ducted by a very intelligent and efficient  
club of young ladies, who deserve much  
praise and credit, not only for embarking  
in so laudable an undertaking, but also for  
the very able manner in which the affairs  
of the society are managed. Of late there

seems to be a spirit of investigation and  
mental improvement working among the  
colored people here, which, if it contin-  
ues, will soon enable them to exert a moral  
and intellectual influence that will be ef-  
fectual in destroying prejudice, that hydra-  
headed monster which stands athwart their  
path.

## THE DEBATE IN BROOKLYN.

MR. EDITOR:—I had the pleasure of at-  
tending a debate in this city on Thursday  
evening, the 9th inst. The discussion was  
one of much importance to our people. The  
particulars you are in possession of, no  
doubt, as I saw present the reporter of the  
"Anglo." This attempt by the young men  
of Brooklyn to engage in something that is  
aspiring and intellectual is worthy of com-  
mendation, and should have been com-  
menced long before this, where there is a  
population of some thousands of colored  
persons. But while thus engaged I am  
admonished that, in writing of this truly  
mental enjoyment which we have had, that  
the praise cannot be given to the young  
men of this aspiring city, where we have  
those who are making their mark. But,  
as the old adage says "It is never too late  
to do good," I sincerely hope that the young  
men and women of this city will be aroused  
to action and self-elevation. They cannot  
but see, in this enlightened day, that where  
there is no action there is nothing obtained.  
That the young men who have so recently  
come among us, and are the principals in  
this movement, may be encouraged by the  
young men of this city until every one  
shall be drawn from the paths of vice to  
the paths of virtue, religion, and every  
good work, is the earnest desire of the  
writer.

## LITTLE THINGS.

BY CHARLES SWAIN.

Do something for each other—  
Though small the help may be;  
There's comfort oft in little things,  
Far more than others see!

It takes the sorrow from the eye,  
It leaves the world less bare;  
If but a friendly hand come nigh  
When friendly hands are rare!

Then cheer the heart which toils each hour,  
Yet finds it hard to live;  
And though but little in our power,  
That little let us give.

We know not what the humblest hand,  
If earnest, may achieve;  
How many a sad anxiety  
A trifle may relieve—  
We seek not how the aged poor  
Drag on from day to day;  
When 't is the little that they need  
Costs more than they can pay!

Then cheer the heart that toils each hour,  
Yet finds it hard to live;  
And though but little in our power,  
That little let us give.

## AN ADDRESS.

Delivered on the 14th of November, at  
Yonkers, N. Y., at the anniversary of a  
white Sabbath School, by a colored boy,  
aged 12 years, named Stephen A. Leay-  
bron, known by the appellation of "The  
Little Man." Written by his mother,  
Mrs. M. A. B. Leaybron.

FRIENDS—The subject that I shall ap-  
proach this evening should be one of inter-  
est to every lover of liberty. On the 4th  
of July, 1776, independence was declared,  
and the flag of liberty was raised and over-  
spread thirteen States, now numbering  
thirty-three, and the people were happy,  
rejoicing greatly for the nation had prayed,  
and the God of mercy listened to their  
prayers, and delivered them from the op-  
pression of a hard task master. But O, I  
regret to say, after being freed themselves,  
they showed but little leniency to their  
African brethren. They drove the iron  
wedge of slavery among them in 1820. In  
that year a Dutch vessel brought twenty  
Africans to Jamestown, Virginia, and sold  
them to the colonists, and directly after  
the Indian massacre was perpetrated. And  
now, my friends, allow me to inform you  
what has been chronicled for centuries past  
in the best history on earth. The anger  
of the Lord was kindled against David be-  
cause he had Uriah the Hittite slain with  
the sword of Ammon, and took Bathshe-  
ba, the wife of Uriah, for his wife. At  
this act of injustice the Lord's anger was  
very great, so that he sent his Prophet Na-  
than to declare unto him that the sword  
of his wrath should never depart from his  
house. Thus saith the Lord, "Behold I  
raise up an evil against thee out of thine  
own house."

And now my hearers, what have you  
done? You have sold the African to the  
slaveholders; you have taken their wives  
and their sisters to satisfy your evil pas-  
sions. Notwithstanding all this, in the  
time of the Revolutionary war, the Afri-  
cans were not idle. They did all they  
could to assist you to gain the country  
which you now enjoy. Often have I

heard my mother tell how my great-grand-  
mother hid her master's silver and provi-  
sions in the well to keep the enemy from  
stealing them, while her master and her  
husband were in the army; and although  
it is now eighty-three years since indepen-  
dence was declared, that same grandmother  
lived to dandle me on her knee, and as I  
listened to her I have often wondered why  
it was we of the present generation do not  
enjoy the same privileges as our Anglo-  
Saxon coadjutors in that glorious struggle.

Although united by the voice of free-  
dom, (for their masters told them if they  
would help them whip the English, and if  
they gained the country they should be  
released from slavery,) yet, when indepen-  
dence was declared, the slaves were sent  
home to their masters and the poor  
colored people's liberty forgotten. I say  
you, but I do not mean all of you, for I  
thank God that there are some among you  
that are free from this great sin—and I  
hope I may say all that are within my  
hearing to-night are free from it, and it is  
to all of you I plead. Already hath my  
heart been wrung with pain for the lovers  
of freedom, when I contemplate the atroci-  
ties and butcheries in Kansas; the ruffian-  
ly assaults in Congress, and the martyr-  
dom in Virginia. Why is this? Allow  
me to answer the question. It is because  
the iron wedge of slavery, unlike the ore  
in its pristine state, which produces pure  
metal when refined, in this instance, being  
fused by covetousness, brings forth its  
golden harvest; and although the people of  
the United States appeared to be the chosen  
people of God, by his endowing them with  
a bounteous hand, keeping the land free  
from famine. Yet God is just, and his  
anger hath been kindled against you, and  
he hath afflicted you with an affliction like  
unto David's sword of blood, and he hath  
raised up an evil against you out of your  
own house. Now, ye lovers of freedom, if  
you would become reconciled with your  
God—if you would be rid of the sword of  
blood—if you would cast off the evil  
raised up against you in your own house—  
drive from you the evils of slavery, and  
let the flag of liberty that has waivered over  
the Union eighty-three years, float unspot-  
ted—free from the blemish of African  
slavery.

## ALEXANDER DUMAS, JR.

The initial public performance of a new  
comedy, by Alexander Dumas, Jr., took  
place last evening, at the Gymnase Thea-  
ter, to which establishment he has, of late  
years, devoted the products of his imagin-  
ative pen. It had been bruited about, for  
many weeks past, that the younger Dumas  
was actively preparing to submit to popu-  
lar judgment a work, to which he had de-  
voted the careful study characteristic of  
his previous conceptions. Such of his  
friends as had been admitted to the exami-  
nation of the manuscript, the manager of  
the theatre, and the artists, to whom the  
various parts were anticipated. Although  
a treat might be anticipated. Although the  
fat of the Parisian critics has not yet  
been heard, nor will be for several days to  
come, I venture to trespass upon their  
privileges, so far as to declare the *Pere  
Prodigue* a more complete and brilliant  
success than any of the author's preceding  
works.

Although M. Dumas fils has, in reality,  
accomplished much, for so young a man,  
he is not considered, in France, a prolific  
author. Perhaps the greatest error of a  
French dramatist, when he has achieved  
sufficient popularity to ensure a ready  
hearing for his future productions, is that  
he takes advantage of the public as con-  
stantly and frequently as possible. The  
natural consequence of this mistaken fecun-  
dity is, that the great majority of French  
plays of the present day, and, particularly,  
those written in what is termed "collabora-  
tion," show evidence of haste, carelessness,  
entire absence of study, and, generally,  
total want of any element of durable suc-  
cess. The majority of our vaudevilles, so  
profusely brought out here, every year,  
and so speedily consigned to merited ob-  
livion, is destitute of a plot, and might be  
played backwards without the public en-  
tertaining a suspicion of the change. Not  
unfrequently a party of merry Bohemians  
will dine or sup together, at a favorite *cafe*,  
and when champagne has exhilarated to a  
high pitch eight or ten of these jovial com-  
panions, pens, ink and paper are ordered,  
and there, in the midst of the half-empty  
bottles, and scattered *debris* of the dessert,  
the bacchanals put their heads together, to  
extemporize a play—begin and finished  
in the space of a couple of hours. Two or  
three of the roysters scribble their names  
on a title page, as the authors, the whole  
number of contributors casting lots for the  
privilege (?) and the thing is complete.

Fortunately for the public which admires and  
encourages his talent, he works hard, pro-  
duces little, avoids champagne suppers,  
and has no "collaborators." He is the son  
of all the works which bear his  
name, and, I am strongly inclined to be-  
lieve, that his father's example induced  
him to adopt, at the outset of his career,  
the unalterable resolution to steer entirely  
clear of the annoyances to which the elder

Dumas has long been subjected, by work-  
ing in concert with others.

Of the comedies of M. Dumas fils, the  
*Pere Prodigue* is the sixth. The *Dame  
aux Camélias* was brought out in Febru-  
ary, 1852; *Diane de Lays*, in 1853; the  
*Demi-Monde*, in 1855; the *Question d'ar-  
gent*, in January, 1857; and the *Fils Na-  
turel*, in January 1858. He has conse-  
quently devoted nearly two years to the  
work, whose first representation took place  
last evening.

A *bon-mot* of young Dumas—the latest  
is related as follows:

Some indiscreet person, who had heard  
the title of the new piece, asked the editor,  
a few days ago, if the comedy were not  
founded upon his father's life. "Not at  
all," replied young Dumas. "If my father  
were the subject of this play, instead of  
the *Pere Prodigue*, I should have called  
it the *Pere Prodige*."

Now that anecdote has at last broken its  
way into this olla-podrida of theatrical liter-  
ary gossip, suppose we change the subject,  
by recounting a few more items—*toujours*  
about the Dumas, father and son. A droll  
way of "changing the subject" isn't it?

Nimrod; if what I have already written  
has failed to amuse your readers, I con-  
scientiously assure them that they will find  
the end of this epistle—no worse than the  
beginning. Some weeks after the first re-  
presentation of one of the younger Dumas'  
most brilliant success—the *Demi-Monde*—  
one of his friends called upon the dramat-  
ist, and warmly congratulated him upon  
his triumph. A pleasant chat ensued, in the  
course of which the visitor suddenly re-  
marked:

"Well! you are hard at work again, of  
course? What is to astonish us next?  
What are you doing?"

"Nothing. I am giving my brain a  
holiday."

"Indeed! And you don't ever read?"

"As little as possible."

"Are you fond of history?"

"No; I detest it cordially, without know-  
ing anything about it."

"Why don't you write a play in verse?"

"Because it is absurd. Thing of making  
a notary talk in rhyme!"

"Moliere, however—"

"In his day, people were spangles!—and  
to tell the truth, I don't know much about  
him. I read the *Misanthrope*, some  
time ago—which is not a play. Moliere  
ends two acts, by making a servant an-  
nounce to Alceste that somebody wishes  
to see him!"

"How about Corneille?"

"Tiresome!"

"Montaigne?"

"I never read his works."

"Who then, in the name of all that is  
inexplicable, are your literary gods?"

"Shakespeare and Balzac! I read  
nothing else. Unhappily, I do not know En-  
glish; but have Larache's translation of  
Shakespeare, which answers my purpose.  
Shakespeare! The man of genius, above  
all others! He exhausted everything—  
divined everything—said everything and  
never overstepped nature. There's my  
poet!"

And let me here interline the remark  
that all Dumas's comedies, without excep-  
tion, to the charge of imitation, bear  
evidence of Shakespearean study. Native  
of a country whose people love to think  
their own authors best, and who flippantly  
declare Shakespeare inferior to several  
French poets; this independence is worthy  
of the highest praise. There are many ab-  
surdities in French translations of the Bard  
of Avon. How much would the enthusiasm  
of men like M. Dumas be increased, if  
they could read his works in the original  
tongue!

Somebody once asked M. Dumas, senior,  
if he had not a hand in producing the  
*Dame aux Camélias*. "Better than that,"  
he replied; "I produced the author." On this  
subject, it is affirmed that the elder Dumas,  
after reading the novel of the *Dame aux  
Camélias*, declared that the story could  
not be dramatized. Subsequently, M. An-  
thony Beraud, a Parisian lieutenant, under-  
took the task, and submitted to the author  
of the romance a play, made up from its  
pages. Dumas, senior, then determined to  
write the play which afterwards met with  
such unprecedented success

only to need a dressing gown and a pair of slippers to be quite at home. "I don't know a syllable of the piece," said he to somebody, "and I haven't seen a rehearsal. But it will succeed! Alexander is so full of talent!" There is little resemblance between this remarkable father and son, except their personal habits of temperance, which is only noticeable because the contrary is the general rule, among French literary men. Though the pursuits of both are the same, they adopt different means of obtaining the desired end. The father seeks his characters in his history and his own imagination; the son paints his from real life around him. The father connects his name with those of numerous collaborators; the son labors alone. The high reputation of the father has been largely augmented by the son's brilliancy—and so ends my chapter on Dumas pere and Dumas fils.

## The Weekly Anglo-African.

NEW YORK, FEBRUARY 25, 1860.

Advertisements for this paper must be accompanied by the cash.  
Copies of this paper can be purchased of the news-dealers everywhere.

### A WORD ON OUR TRUE POLICY.

The attention of the civilized world is turned, just now, upon the colored people, free and enslaved, of these United States. Our condition and peculiar position, the many ugly things said about us, and the many propositions for our final disposal, all attract attention towards us, and render it necessary for us who are free, if not to proclaim, certainly to mark out a policy that will direct us through every obstacle and over every barrier to the highest attainable goal within the pale of the Republic.

It should be borne in mind that much that is written and said of us is for political effect, and of no further value. The thousand and one lies sprinkled through the newspapers daily are but the chief circulating medium of political capital. It hath this extent—no more.

While on this point, we may remark that it has become quite the fashion, now that the country is just on the eve of a Presidential contest, for assumed friends—we mean political ones—as well as open enemies, to say all manner of hard things about us. As, for example, a once well known anti-slavery and now good Republican journal—we mean the "National Era"—the other day sadly bemoaned the fact that in half a century hence the blacks in the United States would foot up to the number of forty millions, and this by natural increase alone, and calls on the South and the country generally to say if it is prepared for such a state of things, and even indirectly intimates the necessity for oppressive laws in the free States against free blacks. In the Senate chamber and in the House of Representatives we hear staunch Republicans saying their say against the people of color. "We do not place the blacks on an equality with the free white citizen, and we regard him as an inferior being," is the continual cry of this political party. "We are not guilty of the purpose to introduce the doctrine of negro equality into American politics, or to make it the ground of positive legislation hostile to the Southern States," is the language of one whom we had once been taught to regard as a good anti-slavery man, and is to-day one of the chief exponents of the Republican party, (Cassius M. Clay), in his great speech the other day in New York. He further says, "We did not want any such subject introduced into politics, because there was odium enough attached to us as being the defenders of the rights of the negro against the white man."

Mr. Beecher, too, has gone so far over to the pro-slavery side as to say, among many other flattering things to the South, that "slavery is not in itself sinful," and Mr. Bates, now the most prominent candidate for the Republican nomination for the Presidency, has said in his bid for such nomination that "the negroes, free and slave, are a nuisance, and should be got rid of."

These are but samples of volumes which are daily issuing from our hitherto imagined political friends, and should serve to open our eyes to the real condition of things, and assist us to map out our true policy in the country. There are other things, also, that press us to the same end. The religion of the land is stricken and shaken like a reed by its seclusion of American slavery, and in its feebleness bears hard down upon us.

But it is not possible—neither is it necessary—to name either the amount or variety of operations brought to bear unjustly upon us. We have instanced enough to show their intent and spirit, and to call attention to our true policy; and first, we must unitedly and determinedly feel that all that either Church or State may heap and press down upon us does not degrade us—that all that they may rob us of shall not break us down—but with rigid front and firm step we will onward. Our present true path lies neither in Church or State.

Secondly, We must eschew politics as a business, and politicians—that is, professional ones—for be assured that the one is hollow and the other deceptive, and both minions to all who daily with them; and, in addition, we have but little to gain from even rather favorable present political results, since we have no hand in the operations that lead to them.

Thirdly, We must demand only and at all times right and justice at the hands of the American people, and never ask favor and sympathy, nor admit or feel natural inequalities. Whatever differences exist are the result of circumstances or of the exercise of brute force over us.

Fourthly, We must ourselves raise our industrial position. This is our own work, and belongs to no other hands. Instead, therefore of waiting for others to come over to our assistance, we must make our own positions, and when so made vigorous, we sustain them. Sacrifice anything and everything that is honorable to this end. We belong to a country where money and intelligence sway everything else, and if we would wield a portion of that power, or even save ourselves from being crushed beneath it, we too must acquire these aids. We must get them by every honest means possible. If we cannot to-day be the alderman of the ward, we can own the best block in the ward; if we cannot to-day be the judges and clerks of the county, we can be the best farmers in the county; if we cannot be the representatives of the district, we can own the best portion of the district. We shall be all of these by and by.

Let our household gods hereafter be wealth and intelligence, our motto industry, perseverance, and frugality, and our study by day and by night arithmetic and its uses. With these, silent, steady, unwavering, earnest, onward and upward we must go, and no power on earth can prevent us. The political hounds who go yelping about the country, and the croakers in the pulpits, should not move us one inch. They can neither take away nor give us our status. They merely work for their pay, like any body else, and like muzzled brutes their bark is more terrible than their bite after all. We assert again, our policy must be a quiet, steady, earnest progress in the paths of industry, frugality, competency, intelligence, and virtue. These lie before us, and all we need is the will and determination to pursue them.

### CASTE ON SHIP-BOARD.

Some men are in their feelings as low down as the brutes—some descend even lower, and no language can describe them. Let the low, vulgar prejudice prevalent in this country against colored men thoroughly pervade the breast of one such brutal, coarse fellow who may chance to be in some place of petty power, and much annoyance and inconvenience may be occasioned to a sensitive and refined mind, when placed within their reach. Such was eminently true of the Rev. Robert Gordon, an eminent divine and refined gentleman, who last week took passage on board of one of our American vessels from this port, for his home in Jamaica, W. I. On application to the captain (just such a man as we have attempted to describe) for a first class cabin passage, Mr. Gordon was refused, he, the captain, asserting that he was quite full, which subsequently was proven not to be the fact. Application was then made to the agent, Mr. Solomon, who, after failing in his endeavors with the captain to yield the points, stated that the captain's refusal was on the ground that Mr. Gordon was a colored gentleman, and no other. Mr. G. was finally compelled to take a second cabin passage and find his own provisions, and was apprised at the last moment that he had not been provided with a bed, and but for the interference of some gentlemen he should have gone to sea without one. Mr. T. S. W. Titus, one of the number, after much exertion, procured him a bed and made him otherwise as comfortable as circumstances would permit, else his sufferings must have been great.

Such treatment on the part of these captains deserves the severest rebuke, but so besotted are their natures that nothing but an almighty dollar will, we suppose, reach them. Could not these fellows somehow or other be reached, especially in British W. I. ports like Jamaica? Are not trade and commerce yet in the right hands to do it? If not, we hope they soon will be.

Black men of the West Indies, those of you who are rising in wealth and power, see well to it that gentlemen from among you who chance to visit the States, are not in the future thus treated by those, perhaps, whose very bread depends upon you.

A MEDICINAL SPRING has been discovered on the farm of our friend Lewis Clark, at Sandwich, C. W. A bottle of the water was brought to this city, and analyzed by the celebrated chemist, Dr. Chilton, who said that "the solid ingredients of it consisted mainly of sulphate of lime, sulphate of magnesia, and other saline substances," and that it did not contain any poisonous matter. It was found at an excavation of twenty-one feet.

A REMEDY TRIED.—Mrs. S. J. Howard, of Brooklyn, writes us that she tried the mode of removing clinkers from stoves suggested by Dr. Pennington in our last issue, and found it most effectual. A stove that was well filled with clinkers was made clean on the third trial.

HONOR CONFERRED.—The General Assembly of Rhode Island, in grand committee, in balloting for a trustee of the State Normal School, on Tuesday last, cast twenty out of fifty votes for our friend George T. Downing, who certainly was a worthy candidate, if not a successful one.

### NEGROPHOBIA IN DR. CHEEVER'S CHURCH.

The following statement of the Hon. Mr. Rochussen, whose colored servant was ordered out of a pew in Dr. Cheever's Church a few Sabbaths ago, appears in the last number of the London "Anti-Slavery Reporter," with appropriate editorial comments:

NEW YORK METROPOLITAN HOTEL, January 8, 1860.

SIR:—I arrived yesterday night in New York on my way from Europe to the Bahamas. To-day was the first Sunday I could pass in the United States. I had heard that in this country, even in the Northern States, colored people in places of worship are obliged to occupy pews especially destined for them, and are excluded from the better seats, to which only whites are admitted. I had, however, read Dr. Cheever's sermon, entitled "God against Slavery," and also an account of his proceedings and position, and letters imploring for him the aid of British friends of the anti-slavery cause, in some recent numbers of the "Anti-Slavery Reporter." This made me think that in his church such odious distinctions would not be drawn. Consequently, I drove this morning with my wife to Dr. Cheever's church, and took my wife's maid, a white girl, and my manservant, a negro, with me. It was early, the doors were just open, and, walking in, I found no pew-people. The church is a handsome building in a square. Inside it looks like an English chapel of the finest description. There is a gallery all round, windows with colored glass, and the pews in the body of the church are extremely comfortable, with well-filled cushions, covered with brown cloth, on the broad seats and at the backs. Outside, the building resembles more an English church than a chapel, as it has a tower on one side of the front, and three large gates near to one another. By the manner in which the few people who were there as early as myself took their places, I concluded there were no reserved seats, and I took my place with my wife in one of the pews in the middle of the building facing the pulpit, and placed the servants in pew behind me. After silent prayer, I was reading in the Psalms, and looking over the hymn-book, waiting for the beginning of the service, when my attention was drawn to some one speaking to my black servant behind me. I turned round and perceived that a well-dressed gentleman was inviting my negro to leave the seat he occupied, and to follow him to another he would show him. I asked the gentleman, whom I thought was a church-warden or some other person in authority, if the seat my servant occupied was a reserved seat. He answered me it was not, but that in this country colored people were not allowed in the places of worship to intermix with the whites. I replied that I knew this; but that I supposed Dr. Cheever's church would, in harmony with the views he professed, make an exception to this rule. As I was told this supposition was erroneous, and in Dr. Cheever's church the same rule was observed as elsewhere, I rose to leave the church. The gentleman alluded to politely suggested there was no necessity for my leaving; that I was quite at liberty to remain where I was; and that only my black footman (he was evident he was my servant as he wore livery) had to take another seat, which he would show him. I, however, felt no fellowship with the members of a congregation who appeared to be as much polluted as others by the great American sin, against which the minister of this church is preaching, and I felt indignant that this minister, who is represented in England as rather a martyr of the great cause, did not do away with such odious distinctions, which are manifestations of the nearest akin to the sins he rebukes. I deemed it indecent to make any remonstrance, or to appeal to any higher authority, (Dr. Cheever had not yet ascended the pulpit), as the services which was about to begin might have been disturbed by my so doing. Consequently, I only said that I was astonished to meet with such sinful practices in the church of such a man as Dr. Cheever, who, at that very moment, was imploring the assistance of the friends of the anti-slavery cause in England, and I left the church with my wife, followed by the servants. As soon as I was outside, between the church and the street, a gentleman running after me, asked me politely what the other gentleman with whom I had been speaking before I left the church had said to me. I told him what had happened, and he begged to assure me that the gentleman had no authority but as a member of the congregation, an authority which he (the one who now spoke to me) possessed also; and he added to it that he felt satisfied that the feelings expressed by him were not those of the congregation.

I dare not condemn Dr. Cheever, as I cannot sufficiently appreciate his position, and do not know his opinion in the matter. Perhaps the question has never been brought before him. It may be that hitherto a colored man has never ventured among the white members of his flock. I think, however, no British friend of the anti-slavery cause ought to give him any assistance before all distinctions of skin are decidedly abolished in his church; and to operate such a desirable change will be easier to him, as it seems there exists among the members of his congregation a difference of opinion on the subject. It is, therefore, sir, that I would feel very much obliged if you would kindly insert this letter in the "Anti-Slavery Reporter."

Respectfully yours,  
ROCHUSSEN.

A SYMPATHY MEETING.—A meeting to express sympathy with the Arkansas exiles was held last Tuesday evening, at the Metropolitan Assembly Rooms. Moore Walker presided, and T. S. W. Titus acted as Secretary. Addresses were delivered by Messrs. Douglass, Garnet, Wilson, Constantine, Hughes, Simons, Downing, and Green.

QUIMBO APPO AGAIN RESPIRED.—Gov. Morgan has extended the respite granted to Quimbo Appo, now at the Tombs under sentence of death, which expires on the 24th inst., until the first day of June next. Consequently there will be no second execution at our city prison this month.

### Home Correspondence.

#### OUR ALBANY LETTER.

ALBANY, Feb. 21, 1860.

DEAR ANGLO:—A donation visit was given to the Rev. A. C. Crippen, elder of the Bethel A. M. E. Church, by the ladies of his charge, on the afternoon and evening of the 14th, at their house of worship.

The Personal Liberty Bill has been introduced, with a carefully written and able report, and if any regard is to be paid to the hundred thousand signatures to the petitions which have come up to the capitol, it will become a State law.

In the Senate, Mr. Murphy has presented a petition of R. M. Hoe and several hundred others, asking for comity between the States, and the privilege of a slaveholder sojourning with his slave "property" for nine months in the State.

One of the noted events of this body, or perhaps rather the clerk thereof, has been the recognizing of the Anglo-African as a man, by issuing to the three-colored ministers here invitations, in common with their white brethren, to open their sessions with prayer, a right which for years has been unrecognized; but Mr. Richardson, the present clerk, happens to be a "man," and in the discharge of his duty made no distinction of persons, notwithstanding the threats and treasonable talk of the great Democratic party, which happens, however, to be in a minority here—and notwithstanding "Harper's Ferry" and Murphy's petition are on the carpet again; and when the time shall come when either of these gentlemen shall stand before them, (if they dare to and not cover down before Democratic abuse—and for one your unworthy servant dare, and has sent in his note of acceptance, and now only waits an appointment,) I expect to hear the cry of "More treason," "Disunion," "Abolitionism," &c.; but I trust that, by this time the Anglo-African has determined, as I have, to meet everything that comes, rather than deny and cast away our God-given rights.

A bill to abolish capital punishment has also been introduced, accompanied with an able report showing its wickedness in the light of Scripture and revelation, and the fact demonstrated clearer day by day that hanging but increases crime and lessens the sacredness and value of life. The Legislature has adjourned for one week, to honor Washington's birth-day, &c.

Rev. H. W. Beecher was to have lectured before the Young Men's Association last week, but the illness of his wife detained him at home. There has been quite a feeling against Mr. B. here lately, by all parties, but the circumstances connected with the slave girl who was lately released through his efforts have in a great measure abated the current. He is not, however, near as popular as he was a year ago. His Harper's Ferry sermon is not yet forgotten.

There is no one thing, perhaps, that the citizens of Albany—I mean our people—regret more than their school arrangements, having but one public school, and that located in a position where, in winter and summer alike, it is not eligible to a majority of the children, from its distance. Consequently, the primary department, recently under the care of Mrs. M. C. Hicks, has been closed, while the higher department, under the care of Mr. Phelps, a white gentleman, has scarce an average attendance of twenty-five at this season, the great reason seeming to be the poor discipline observed. The children evince no progress, and the general desire of the people is to have a colored teacher, for which, however, the Commissioners do not seem over anxious, and of course Mr. P. is not disposed to lend any influence in that direction. Your unworthy servant has been appealed to again to open a select school, having had some experience in the responsible work; but, there being one or two here already, this is a matter to be considered, we being of the opinion that the State owes us public schools, and good capable colored teachers, and then they ought to be sustained. Let our friends remember that agitation and perseverance will bring success.

#### OUR TROY LETTER.

TROY, Feb. 20, 1860.

MR. EDITOR:—I send you the stirring incidents of the past two weeks here. The first was a juvenile concert of the pupils of the Sabbath School attached to the colored Presbyterian Church, which is taught by sympathizing white friends from one or two neighboring congregations. Their performances were of such a character as compelled them to yield to a universal request to repeat them, which they will do in the coming week, at a much larger hall than previously, so that all the admirers of the school and of their delightful exercises may have an opportunity to be present.

The next was the anniversary exercises of the Female Benevolent Society of Troy, assisted by the Daughters of Williams and the St. Augustine, a society of males. Their annual report was written, as I am told, by a lady of rare accomplishments, as its mechanical skill and lucid statement of the affairs of the society abundantly proved. It was presented to the meeting by Professor A. M. Bland, the able teacher of the grammar school in this city. A more extended statement, however, was given by William Rich, Esq., who, it ap-

pears has been the guardian of the society for the past twenty-eight years. His statement was highly eulogistic of the candor, simplicity, faithfulness, and Christian magnanimity by which the affairs of the society had been conducted by its officers. He stated that, besides the expenditure of \$800 in behalf of their sick and deceased, they had donated \$400 for other benevolent purposes, and had now on deposit \$800. In brief, they had been the germ of several voluntary associations now in happy existence in this city, and all the good they had achieved would probably never be known in time, but left to be revealed in a glorious eternity.

After he concluded, the society was addressed by Mr. B. Bosman, a young physician of aspiring talents, in a very able and effective manner. His remarks would have done honor to many of older heads and more pretending acquirements. The exercises were interspersed with vocal and instrumental music, admirably performed by some of the colored artists of this city, (and, by the way, Troy in this is now brilliant.) They appeared to sing on that night with a melody unequalled on any former occasion. By-and-by, sir, I may slip to you their names.

But this excellent intellectual feast was not without its all-important attendant. The creature comforts were duly provided by the noble-hearted ladies, and by the blessing of a kind Providence many were enabled to do justice to them.

J. N. GLOUCESTER.

#### LETTER FROM LOCKPORT.

LOCKPORT, N. Y., Feb. 15, 1860.

The Bethel Sabbath school of this village gave an entertainment a few evenings ago for the benefit of the school, and the ladies spared no pains to have everything "got up" in fine style, but I am sorry that it was not so well attended as it might have been, owing, I suppose, to the many festivals that preceded it; however, those that were present had a good time. On the first Sabbath evening of every month they have a Sabbath school concert, which consists of singing and repetition of verses from the Bible and hymns, with responses by the brethren and friends present. They are well attended by both old and young. The school has only been in operation a little more than a year, and one can see a very great improvement in the children; and were it not for the old fogy notions that some in our midst have, there might be many more families represented in the school.

Our esteemed friend, Rev. J. T. Holly, made a visit to the "village of the locks" on Saturday last, which we can scarcely realize, it was so very short, but, nevertheless, sweet.

I noticed a list of centenarians that were published in the "Anglo" a few weeks ago, and I thought that Mrs. Lydia Smith, a colored lady of this village, might be added to that list. She was married and was the mother of two children at the time of the Revolutionary war. She is now 108 years old. She was born a slave in the State of Virginia. We also have living in our village probably the largest woman in the State. She is a colored lady, and is said to weigh over five hundred pounds. If any of your correspondents can beat that, I should be glad to hear from them.

MASON.

#### OUR PHILADELPHIA LETTER.

PHILADELPHIA, Feb. 20, 1860.

MR. EDITOR:—Mr. Wm. P. Price lectured before the Philadelphia Library Company, on Tuesday evening last, on "Sublimity." Mr. Price is one of our young men who is endeavoring to disseminate literature among our people, and to help forward the work of reform. His lecture was an excellent production, and though short, it was directly to the point. The delivery occupied about twenty minutes. No debate ensued.

I noticed a few weeks ago, a letter from one of our neighbors across the river, in your paper, who spoke rather disparagingly of our debates before the Library Company, and suggested that we start grocery stores. An idea occurred to me at the time I read it, that we should not neglect the culture of our intellect, however much we might be in pursuit of business and wealth. I liked his suggestion, but I thought that more of our people should try to improve their intellects as well as their pockets, because we need to be informed on many points of which we are ignorant, and if we make no effort ourselves we shall never obtain the desired object. Since the appearance of that letter I was put in possession of a pamphlet containing "Articles of Association" of a savings store, to be conducted on the "Rochdale plan," that is, a number of individuals are to take shares. The first and second articles read as follows: "1. This society shall be called the 'Philadelphia Savings Society,' and shall have for its main object the establishment of a mutual cash store, for the sale of family supplies, at a fixed rate over wholesale prices. 2. Any person may become a shareholder by paying five dollars or more into capital of the Association, and by signing these articles. None but shareholders participate in the dividends of the store." Any person having shares and wishing to withdraw from the Association, can do so by giving two weeks' notice, and they will receive their money with interest up to the date of notice. I learn that stores conducted on a similar plan, have worked

well in England, and I have no doubt something of the kind would work well here.

I was a little surprised to find a card in the "Weekly Anglo-African," of last week, over the signature of Mr. John C. Bowers; I should not, however, have felt any surprise at seeing a card over his signature, had he explained his reasons for advocating the side of emigration simply, but he says: "Banneker" should have known that I was merely filling up an unpopular side of a question." Suppose I did know it, was it my duty to say in my report that Mr. Bowers was not sincere, but only talking for buncombe? If I had done so, he would have had much better reasons for coming out in a card than he had, for he acknowledges saying the identical words which I attributed to him. Had he at any time during the pendency of the debate explained his position publicly, I would have reported it so. I presume the public are aware that there is a great difference between a person's taking the side of a question in a debate and one who argues from principle. Mr. Bowers is well known in this community as a strong opponent of emigration and colonization, and he is also known as a working man among reformers. Finding fault with a reporter for recording what actually occurs at a meeting is quite new to me, entirely so. If debaters do not wish to be reported as saying certain things, they should not say them.

I am not aware that there are any epidemics in the city at present, but there was an unusually large number of deaths from consumption and other diseases last week. The number of deaths reported to the Board of Health last week was 204, 20 of which were colored, 34 from consumption, and 50 under one year old. BANNER.

#### LETTER FROM READING.

READING, Pa., Feb. 20, 1860.

DEAR ANGLO:—We were stimulated considerably on Thursday evening, the 9th inst., by a lecture delivered before the Young Men's Literary Association, by Dr. F. J. Brown, on phonology and physiology. The Dr. acquitted himself very creditably, and thereby gained great confidence. His elucidations were clear, philosophical, and eloquent. His voice and manner of speaking are well adapted to lecturing, which convinced us that his faculty of "ideality" is very largely developed. At the conclusion of the lecture, the Dr. commenced operations on the cranium, which were not only amusing, but highly satisfactory.

I am sorry that there is so little reading among the colored people of this place. The town contains about three hundred colored inhabitants, and yet the subscribers for the "Anglo" here are only about fifteen in number. This speaks badly for Reading, and I am greatly afraid it will be worse, from the present appearance of things. I am ashamed to say that, as you are aware, there are only three subscribers for the magazine. If this was a town where inebriation had the greater sway, I should not wonder at this state of things, but I am happy to say it is otherwise.

The G. U. O. of O. F. have had a festival in progress for three evenings past, the proceeds of which are to liquidate the debt on their hall.

The pupils of the Presbyterian Sabbath School, assisted by competent managers, gave an exhibition on the 14th inst., which was also repeated on Thursday evening, and gave much satisfaction. It was very largely attended on each occasion by the most respectable citizens of Reading. The singing by the Sabbath School was very excellent indeed. Mrs. P. S. Nelson, Miss S. L. Fry, and Miss Clara J. Fry, we noticed as being the leading vocalists on the part of the females, and Mr. J. L. Fry, Hiram Fry, Jr., and J. B. Stratton on the part of the males. Mr. Stratton also contributed largely to the interest of the affair with his favorite instrument, the guitar. Dialogues of various kinds were rehearsed, among which was one in German, said to be spoken very intelligently. The exhibition was one of the best ever witnessed in this place, and great credit is due to the leaders and pupils for the effort. The affair was concluded by a short speech by Mr. Chas. W. Jones, thanking the audience for their kind patronage, and by the "Banquet of Queen Esther." We understand that the proceeds will go towards repairing the church and fitting it to receive a minister in the spring.

#### OUR WASHINGTON LETTER.

WASHINGTON, D. C., Feb. 13, 1860.

MR. EDITOR:—A few days ago the following publication appeared in one of our evening papers, I believe it was the "States and Union":

COLORADO "MASON"—"NOT ON THE SQUARE."—The nine negroes who were arrested on Tuesday night on a charge of being unlawfully assembled, were examined last evening before Justice Donn, and their cases disposed of by fining seven of them \$3 15 each, and the remaining two \$6 15 each.

This is quite a mistake, for no Masons of any standing at all were concerned in this affair. The following, from the Washington "Evening Star," will throw more light on the subject:

THE COLORED MASON.—The trial of the nine colored men who were arrested the night before for an unlawful assemblage before the hour of ten o'clock, P. M., came off last night at the grand jury. Upon the previous evening Justice Donn was doubtful as to the law applicable to this case, and it was postponed until last night for further hearing. The cases were not tried under the law of 1827, but by the supplemental act of 1836. Jus-

Donn very properly asked the opinion of J. M. Carlisle, Esq., the Corporation Attorney, upon this law, who replied that he could not consider a gathering of colored persons in a private house before ten o'clock as an unlawful assemblage, but he thought that all meetings of colored persons of a secret character, as Masons, who are bound by oath, as unlawful assemblages at any hour of the night. The evidence showed that this meeting was gotten up by R. Brown, who is "suspended for a hundred years" by his Masonic Lodge, and J. T. Simms, who is "suspended only" for the purpose of raising funds to send to Baltimore to bring down an unauthorized Mason to open a new Lodge in this city, with these as members. The others were drawn into the meeting in this way, with the hope of joining the Order. This statement was made by one of the number, who was angry because of being placed in this position.

Justice Donn fined Brown and Simms, the leaders, each \$5 and costs, and the others \$1 and costs each. There is a variety of opinions relative to the reading of the law referred to. Some insist that the law is wrong in a position which can be accommodated to any construction. The correctness of the decision is not disputed. But the question is: Does the law, as it stands, justify the construction put upon it; or, in other words, if it is desired to prevent the secret meetings, would it not be better to enact a law more clearly defining the object? Section 6th of the act of 1836, p. 249, Shenan's digest, reads:

"And be it enacted, That all secret or private meetings or assemblages, whatever, and all meetings for religious worship beyond the hour of ten o'clock at night, of free negroes, mulattoes, or persons of color, shall be, and they are hereby declared to be, unlawful; and any colored person or persons found at such unlawful assemblages or meetings, or who may continue at the sum of five dollars or ten dollars at night, shall for each and every offence, on conviction, pay the sum of \$5 to be recovered," &c.

BOX.

#### LETTER FROM REV. J. T. HOLLY.

NEW HAVEN, Feb. 20, 1860.

MR. EDITOR:—I had occasion two weeks ago to make a trip to the West as far as Buffalo, N. Y., in my official capacity as Grand Lecturer of the Philanthropic United Grand Lodge of America, and I desire to note down a few incidents of particular interest that came under my observation. In the city of Buffalo I met a young colored man by the name of David Lansing, who is not only a thorough ship-carpenter, but is also an engineer. He has regular and steady employment in a ship-yard, among numerous white mechanics; and, from his superior skill, he not only commands their respect but challenges their admiration. I learn that he constructed by his own inventive genius, a singular and unique chest for his employer, which surpasses in its arrangements anything of the kind ever seen in that city, and was really a perfect curiosity. I also had the pleasure of inspecting a curious piece of workmanship constructed as a miniature room inside of a large engine; the room completely filling the jar, and giving the impression that the jar must have been blown over the loom, instead of the latter being constructed within the former; but it was actually executed by putting it in the mouth of the jar piece by piece, and joining it together by the assistance of a bit of wire, with the utmost care, and the most unvarying pains-taking and diligence.

Leaving Buffalo, I proceeded to Lockport on my return home, and passed a day with Mr. Richard Hancock and lady, the latter of whom is a daughter of the Rev. A. G. Beman. Here again I found a vindication of the mechanical skill and genius of our race, working side by side with the Anglo-Saxon. Mr. Hancock is working in the large machine shop of Holly & Brother in the latter town, elaborating the patterns for casting and moulding, and proving himself as proficient in this scientific avocation as his paler compeers. I may also mention with pleasure that a son of the Rev. Mr. Beman is attending a high school in Lockport, drinking at the same fountain of learning with some of the best youth in the land. The barrier that kept out colored boys from this school has been broken down by the indomitable perseverance of Mr. Hancock, who acted as guardian in gaining access for this young scion of Connecticut. I encountered many other pleasing reminiscences during my short stay in Lockport, among which I may mention that an estimable and upright man of color, Mr. Bromley, owns the best public livery conveyance in the town. But what made my visit to this place most pleasing were the few dear hearts and faces that I met here, whose genial welcome to their firesides touched the cords of sweet home in my bosom, and made them vibrate to the impulse of their gentle affection and kindness toward me.

I passed another day in Rochester on my homeward journey, and was pleased to learn that all the business connected with the office of "Frederick Douglass' Paper" is directed and carried on by his sons and oldest daughter during his absence in England.

One other day in my homeward peregrinations landed me in Utica. Here I attended a meeting of a literary society, which was organized among the colored people about two months since. I believe that this is the first society of any kind ever established among our people in this place. They have always been regarded as the most indigent class of colored people in the State; but this society evidently shows that they have at last awakened from their slumbers. Men, women, and children are all members of this literary society, and they all participate therein, the children by reading and recitations, and the adults by debates and the reading of original compositions. I had the pleasure of listening to the juvenile and adult exercises, and I must say that a little girl of

twelve years, whose name I do not now recollect, read a piece from an ordinary school reader with more spirit and a truer conception of the subject than I have ever heard any unprofessional woman read anything before. In the debates two ladies and three gentlemen spoke, and decidedly the best speeches were made by the ladies. One of them, Miss Miller by name, delivered an *extempore* address from a few written notes, showing careful research, and much erudition. I learned that she is a member of a normal school in Utica, and will soon graduate as a teacher.

These facts, Mr. Editor, are very cheering to my heart, and speak very encouragingly of the much wanted self-reliance that is now being so successfully developed among us as a people, and I have spread them out in a few hasty words for the information of your readers.

J. T. H.

#### OUR SAN FRANCISCO LETTER.

SAN FRANCISCO, Jan. 20, 1860.

Mr. Editor:—I omitted to inform you in my last letter of a circumstance that might perhaps be of some interest to your readers—namely: the abolition and re-instatement of the public schools for Chinese. There are about forty-five thousand of these people in this State, all of whom are taxed in common with the whole population of the State. The public school system in this city provides separate schools for the Chinese, and also for the colored children. The Board of Education, at one of their late meetings, declared the Chinese school null and void, and refused to extend its appropriation. A newspaper clamor arose condemning the action of the Board as unwarranted, the result of which was at the next meeting of the Board a motion to rescind their previous resolution prevailed, and the Chinese school was reopened on the 7th inst. This latter action of the Board has so much aroused the opponents of general education by our common school system that they have printed the following protest, and are circulating it for signatures:

"1st. We claim that the Chinese in this State are not citizens, nor can they become such."

"2d. We further claim the right to refuse payment of our school taxes when demanded, on the ground of illegal and unlawful application thereof."

"3d. We further claim that it was never intended that our school laws should be applicable to the children of Chinese, but to the children of white citizens only."

"4th. We invite the attention of California Americans to this subject, and hope that a united action will be taken in this matter, and the subject definitely settled by ultimate appeal to the Supreme Court."

As to the proscriptive policy of the Board, who evidently—and it is generally supposed unnecessarily—raised this question, I was unable to determine why one of the usual amendments was not tacked on to their former resolution, making it applicable to the colored school also, until the following argument appeared in an editorial of one of our city papers—the "Morning Call" of January 6th—which expresses the sentiments of the majority of white persons in this city, on that subject: "It may be said that, in following the letter of the law strictly, colored children would also be excluded from the benefits of free school education; but when we consider that these children and their parents and parents' parents were all born on our soil, have no country but ours which they can call their own, and are ever to be amongst us, a moral duty arises which requires us to dispense to them the light of knowledge, in order that their ignorance may not lead to crime and increased taxation."

Exhibitions were given two nights (14th and 15th insts.) at Zion Church. The proceeds were for the benefit of St. Cyprian Church. The exhibitions consisted of music and recitations by the choir and children, with a little of the theatrical by the juveniles.

A subscription ball was given on the 17th inst. by some of the young men, and many of the most respectable residents patronized it.

Mrs. Anne Pindell, the prima donna, having received news of the death of her sister, has abandoned all engagements for the present.

TALL SON OF PENN.

#### OUR BALTIMORE LETTER.

BALTIMORE, Feb. 18, 1860.

Mr. Editor:—The battle warms up as it progresses. There is not a day but some friend is out against this iniquitous measure of the chairman of the committee on the colored population in the Maryland Legislature. There is not a Baltimore paper which advocates the measure of enslaving 90,000 free colored men, women and children. Even, away down on the eastern shore, where we least expected a friend, arguments the most potent have been hurled against a measure so wicked. We hope from this very excitement and intended evil, that it may work for the good of bondmen and free men. At no period has Baltimore and the State generally been so thoroughly awake and so well prepared to look into this matter as now. All classes move at this time; the best pens are called into requisition; men who have never before acted, write, talk, and act for our outraged and down-trodden race. Dark is the hour we live in, but God, who moves mysteriously, will guide this matter. Mr. Jacobs may be the chosen instrument—he will be working God's designs. He will accomplish one or two things, either to scatter the many noble and generous souls now pent in this region over this land, to

tell their story of wrong, sorrow and outrage, and thereby make thousands of advocates for our cause, or the victory will be won upon this ground. We may have to cross some Jordan into some unknown promised land. We are willing to go. We are ready to march whithersoever our Moses guides. Let the law pass if Providence designs it. You will not forget how, when the honorable chairman of the Senate committee upon Territories (S. A. Douglas) offered a bill to repeal the Missouri Compromise, everybody was startled—but there was a good Providence in the matter. The nation never before was so completely awake. All the sequences abundantly demonstrate my position. So in the present case; Maryland needed just the shock she is receiving from the present excited state of things. Every event has its influence. The Harper's Ferry raid—the Helper book, and the long contest in the United States House of Representatives for a Speaker, all had their influence, and the work goes on gloriously. The nation is awake. Onward, then, has been the movement, and aggressive measures, which are and have been adopted for our enfranchisement. At this moment, in all our leading barber-shops, are exposed petitions for signatures against the proposed enslavement of 90,000 freemen. The best blood in our city have attached their names. Men, who once were members of the United States Cabinet, our best barristers, ministers, citizens and business men, are doing noble battle.

Our people are not idle—they have weekly meetings for consultations—they work—they move, as it were, the very hearers. No event of the least importance, either for or against us, but what all are immediately advised of it. The 9th of February was observed by most colored Christians as a day of fasting and prayer. At 3 and 7½ o'clock, P. M., public services were held in Bethel Church, it being the largest colored meeting house in the city. Hundreds turned out; Methodists, Baptists, Presbyterians, Episcopalians and Catholics, all united in calling upon God. Rev. H. M. Webb (because he is the oldest pastor of our churches) was invited to speak; which he did, with telling effect. His theme was, "Reliance upon God, under all circumstances." At 7½ Rev. H. M. Turner preached with good effect. There was present Revs. Wm. H. Waters, H. H. Revels, Noah Davis, and Mr. Clayton. These ministers represent most of our churches as pastors. After each sermon there was a prayer meeting, conducted by the pastor of the Bethel Church, Rev. John M. Brown. We have the utmost confidence in our God—He is a stronghold in a time of trouble. "God is our refuge and strength, a very present help in trouble." &c.

#### LATER FROM HAYTI.

By the arrival at Boston of the brig Monticello, Hayti papers to the 1st instant have been received.

On Friday, January 20, the grand solemn service in memory of John Brown, took place at the Cathedral. Although the ceremony did not bear an official character, President Geffard, with his wife and children, was present.

During the day the flags were all kept at half-mast, and the houses hung with black.

The church was draped in mourning, and in the middle of the nave was erected a cenotaph, covered with crape, and illuminated with lighted wax tapers. The upper part was covered with white drapery, on which were depicted a pen, a sword, and a Bible, with the inscription:

A JOHN BROWN,  
MARTYR LE LA CAUSE DES NOIRS.

The services were celebrated with unusual religious ceremonies. Abbe Moussa, an African, officiated at the High Mass. M. M. Federique and Viesana both pronounced from the pulpit eulogies of John Brown.

In the afternoon, a grand procession was made to the end of the city to a place known as the "Martyr's Cross," where further religious ceremonies took place. The principal citizens of Port-au-Prince have decided to wear mourning badges for three days. The "Revue de Commerce," of Jan. 28, thus speaks on the all-absorbing subject:

"The death of John Brown is a crime of humanity—a bloody defiance against civilization and God. It is, moreover, a political fault of the American Government. Who can foresee the result of this immolation? Who can tell what will come to the United States, and especially to the Carolinas and Virginia, who shed this generous blood, notwithstanding all divine laws, the tears of a wife, and the cries of all Europe for mercy."

"For us Haytians, we do not wish to return evil for evil, and we hope that the blood of this glorious martyr will not rise up against his executioners. We pray God to open their eyes and soften their hearts, and while waiting the happy day of the regeneration of an enslaved brethren, let us raise in our hearts our altar to John Brown, the immortal benefactor of our race, the holy victim of our cause, and let us adopt as our sister and friend his worthy and unfortunate widow."

"Of all the champions of the holy war against the absurd prejudices of color, and the infamous doctrine of the subjugation of one part of the human race to another, John Brown is the most illustrious and most unfortunate. Henceforth, greater than other philanthropists, superior to Wilberforce, his sacred name will be pronounced with a holy respect, worthy of one who has given his life for the regeneration of the oppressed of mankind."

The country was quiet, and the popularity of President Geffard continued unabated.

After the 1st of April, strangers visiting Hayti must be provided with passports, as necessary in the continental nations of Europe.

#### Amusements.

GRAND SOIREE OF THE "BENEVOLENT SONS OF MORGAN."

This society, which is named after the Rev. J. R. V. Morgan, celebrated its anniversary by a soiree at Military Hall, Bowers, on the evening of the 16th inst. Your reporter having received a very pressing invitation to be present at this entertainment, hastened, after the dispatch of other duties and a hasty cup of tea, to avail himself thereof, arriving at the hall about midnight. Here we found ourselves, like the great explorer, Dr. Kane, in a "pack," but with this difference, his was composed of ice, ours was made up of humanity. There could not have been less than five hundred persons present. The arrangements of the committee (which was composed of the following gentlemen: Jas. Mitchell, Jas. H. Williams, Jas. Cruger, Jacob Smith, Oliver Major, John Whately, Henry C. West, William Leggins and William F. Scott), for the comfort of this vast crowd, was as satisfactory as could be desired; while the supper, which was under the supervision of our old friend, Mr. Chas. Stewart, was faultless. Such profusion and variety we do not recollect of having seen at any society's supper. Those beautifully browned young porkers and birds of various kinds, with their appropriate surroundings of "fixings," all finely relieved by several towering pyramids, was a sight most distressing to a hungry man, and the remembrance of which has caused the hidden fluids of the month to come forth many times since. Having seen every seat (140) at the tables filled by fair creatures, who, of course, had fasted on expectation all day, and who now desired something more substantial, we hastened to the hall below, where we found everything in fine order. Mr. Jno. B. Bryan had full charge of the floor. That he acquitted himself to the satisfaction of all who are fond of "mingling in the mazy dance," we are very sure, for we saw him everywhere, soliciting the hand of some fair dame. That the music discoursed by the very excellent band gave full satisfaction, will be readily believed when we announce that Prof. Thos. Snyder, who had charge of that department, had secured the services of that distinguished musician and leader, Mr. Robert Brown. But what shall we say of the ladies? How could we select the "belle" from this world of loveliness and grace? Your reporter tried to do so, but after recording the names of Mrs. R. L. of Second avenue, Miss C. R. of North Moore St., Miss S. H. of Carl St., Brooklyn, Miss H. S. of Williamsburgh, Mrs. S. and daughter of Houston St., Miss F. of 15th St., Mrs. E. B. of 2nd St., Miss M. A. of Greenwich St., Mrs. A. of 30th St., the Misses M. and M. S., and A. E. W. of Cherry St., Mrs. P. of Ridge St., Mrs. C. of Sullivan St., Mrs. S. of 24th St., so vast was the number that continued to fill across his vision in the dance or in the stately promenade, that he was obliged to give up the task in utter despair. We were very much pleased to see the "Sons of Morgan" everywhere present, extending their kindly greetings to all, particularly assuring the aged persons that they would be well cared for; and although the crushing process which the ladies were compelled to pass through, particularly when they were called upon to "feed," must have brought destruction to many an "extension," yet not one unkind word was uttered in our hearing. As to the gentlemen, your reporter verily believe that they must have recollected that it is leap-year, for better behavior we have never witnessed anywhere. Having tarried until two o'clock, although kindly invited by the committee to remain to partake of the hospitalities of the Society, and for which they will please accept our grateful thanks, I took my departure from this very pleasant company to attend

(From another Reporter.)

ANNIVERSARY AND SUPPER OF STONE SQUARE LODGE NO. 6.

This brilliant affair (as it had been advertised in the "Anglo-African," and therefore could not have been otherwise) came off on Thursday evening, the 16th inst. This Stone Square Lodge of Ancient York Masons, (I give the name in full, as it was given to me) is a body of young men of wealth, worth and intelligence, guided through the intricate paths of the Masonic mysteries by the sage experience of a father in the mystic science, whose whole life has been devoted to the advancement of the craft, and whose particular aim has been, for the last few years, to increase the prosperity of this lodge. The festivities of the evening were commenced at an early hour, and when "sweet music with voluptuous strains" broke upon the listening ear,

"Fond eyes spoke love to eyes which spoke again, And all went merry as a marriage bell."

The lodge in gorgeous array entered the hall at a quarter past eleven, and went through their ceremonies with evidently a great deal of satisfaction to themselves. The supper consisted of all that was enumerated in the bill of fare in great profusion, and the assembled multitude was heard in gentle murmurs whispering that its equal they had never witnessed. The pleasure seekers dispersed at the early hour of 6 A. M., highly delighted with the evenings entertainment. In answer to a question which has been repeatedly asked me since the affair, I will here state that in such a press of beautiful women and fine dresses, it was impossible to decide who was the "belle."

#### CONCERT AT BROOKLYN.

Silam Church was crowded on last evening, Feb. 21, by the beauty and elite of Brooklyn, to listen to a concert given by the choir of the church, which is very ably guided, governed, and conducted by Mr. G. S. Phillips—Messrs. Robert Hamilton and W. F. Sturges assisted. "This race will one day excel in eloquence and music," H. B. Stowe. "This part of the race has already excelled in music. The introductory on the piano, by Miss A. E. Freeman, was brilliantly and effectively rendered; so also was her duet with the conductor, Mrs. Bruce. Mrs. Phillips and Mrs. Ross deserve especial notice at our hands for the creditable manner in which they performed their parts. But what shall we say in praise of "our Bob," the imitable Robert, who sang Russell's "Ship on Fire" as only he can sing it? The whole audience was thrilled by the masterly rendition of the piece, and it was generally encored. Mr. J. Onley did his part well, and was honored by applause. Mr. Sturges being disconcerted by what he supposed was a mark of disapprobation from the audience, omitted the most beautiful part of his selection. He must leave his nerves at home the next time he appears in public.

BALDWIN.

#### THE LADIES ENTERTAINMENT

At Shiloh Church, advertised for Wednesday evening, 15th inst., being slimly attended, owing to the severe storm, was repeated on Tuesday evening last. On the first occasion there were about one hundred persons present. Addresses were delivered by Rev. Messrs. Alston, of St. Philip's Church and Robt. Gordon, of London, C. W., and Mr. Rogers, of South Carolina. Everything passed off in a very pleasant manner, each one seeming to enjoy the society and good things there presented with great gusto. The last occasion was in every particular a success. About two hundred persons were present, among whom were many young ladies and gentlemen who gave evidence of much social and religious taste and cultivation.

#### MARRIED.

DEYO—EMERY—In Brooklyn, on Wednesday, the 22nd inst., by Rev. Sampson White, Mr. Lewis Deyo, to Miss Sarah Maria Emery, both of said city.

#### DIED.

TAYLOR—In Philadelphia, suddenly, on the evening of the 10th inst., George Taylor, in the 63d year of his age.

JOHNSON—In Philadelphia, on the 10th inst., after a protracted illness, which he bore with Christian fortitude and resignation, Lymas Johnson, in the 68th year of his age.

In the demise of Mr. Johnson the church loses a model member, the Musical Association a beloved officer, and the Sabbath School a warm-hearted friend. He was born in Maryland, and at an early age became a convert to Christianity, and attached himself to the first church built by the A. M. E. Connection in Baltimore, and was ever afterwards characterized by that high sense of honor, humble simplicity, and genuine devotion to his God that so plainly marks the true professor.

He was a devoted lover of music, and for a length of time filled the office of chorister in the church at Baltimore, as also in the Bethel A. M. E. Church, in Philadelphia, and the musical institutions attached to the above named churches have the honor to acknowledge him as their founder. Many loving hearts have been made sad by his removal. Voices that oft have mingled with his in chanting the praise of God, faltered with

emotion as they solemnly performed the funeral dirge over his remains. Eyes that looked on his loved form for the last time on earth, were swollen with weeping. But why weep? Dying to him was but going home. Jordan's billows could not fright him. His path was gloriously illumined by the Sun of Righteousness, and he safely passed that dark river to the shining shore.

Mourners, dry thy tears—  
Thy loved one rests:  
From earthly cares and toils,  
He's free.  
Widow, weep no more; ere long  
'Twill be thy lot to meet thy husband  
In that happy place, where pain and death  
Come not.

Daughters, remember well the kind  
Instructions by thy father given;  
And, oh! forget not this thy promise:  
"Father, we'll meet again,  
In Heaven!"

**Special Notices.**  
**Concordia est Vis.**—At a special meeting of the Olive Cricket Club, held February 8th, 1860, the following gentlemen were unanimously elected as officers to serve for the ensuing six months:  
President—Fielding Butler.  
Vice President—James P. Clay.  
Treasurer—James H. Francis.  
Secretary—Wm. H. Swann.  
Corresponding Secretary—Francis Wood.  
Captain of the Field—John R. Kennedy.  
Attest,  
WM. H. SWANN, Secretary.

**ADVERTISEMENTS.**  
**FESTIVAL IN NEW HAVEN.**—A grand supper will be given by the ladies of the Zion Baptist Church, for the purpose of liquidating a debt on the property of said church, which becomes due on the 15th of March next. The Supper will take place in Smith Hall, Chapel street, near Temple street, on Thursday evening, March 1st, 1860. The committee of management will spare no pains to make it equal to any that has preceded it. The tables will be well furnished with all the delicacies of the season. The patronage of the public is respectfully solicited, to help them in this great and laudable undertaking.  
COMMITTEE.  
Mrs. E. A. Harris, Miss Susan Milledge,  
Miss E. E. Jones, Mrs. C. E. Jackson,  
Miss Edmonia Harris, Mr. R. Jackson,  
Mr. W. Harris, Mr. J. McIntyre.  
32-11

**MADAME ANN E. GREEN RE-**  
spectfully announces that she will give her FIRST GRAND CONCERT ON MONDAY EVENING, March 6th, 1860, in the BETHESDA CHURCH, in Sullivan street, near Houston, on which occasion she will be assisted by her brother, Master Frederick Frances, and the following ladies and gentlemen: Madame Calm, her first appearance, Miss L. Anderson, Miss E. A. Smith, Misses O. A. and A. M. Hamilton, Prof. Waldron, (who will play on the piano) and Mr. R. Hamilton. Admission 25 cents. Doors open at 7 o'clock.  
32-11

**BEWARE OF THE IMPOSTOR!**  
JOHN GILES,  
former agent of the "Golden Rule," is now abroad imposing upon the people, pretending to be a preacher of the Gospel, meanwhile playing the hypocrite, and receiving money without making return for various periodicals and institutions. Sometimes he calls himself a Baptist, sometimes a Methodist or a Dutch Reformed, to suit his wicked purposes. He is exceedingly filthy in his habits, and often very impudent to those who do not please him. We have various letters in our possession, and also personal testimony, to substantiate these facts.  
D. F. NEWTON,  
Editor Golden Rule.  
New York, February 14, 1860.  
L'E' Editors please copy.

**MR. WALDRON INTENDS OPENING**  
on the 31st of March at the METROPOLITAN ASSEMBLY ROOMS, 178 PRINCE ST., a class of young ladies and gentlemen for the study of INSTRUMENTAL MUSIC, CALISTHENICS, AND DEPORTMENT.  
Instruction given on the following instruments, viz, the Piano Forte, Guitar, Violin, Violoncello. Pupils to be received on Monday, Feb. 27th, for eight lessons, payable one half in advance. Instrumental Class on Wednesdays and Saturdays, from 10 A. M. to 2 P. M. Calisthenics and Deportment Class on Saturdays from 6 until 8 P. M.  
30-11

**THE YOUNG AMERICA PIANO.**  
a perfect article, and fully warranted for \$150, and for \$180, and for \$210, and for \$240, and for \$270, and for \$300, and for \$330, and for \$360, and for \$390, and for \$420, and for \$450, and for \$480, and for \$510, and for \$540, and for \$570, and for \$600, and for \$630, and for \$660, and for \$690, and for \$720, and for \$750, and for \$780, and for \$810, and for \$840, and for \$870, and for \$900, and for \$930, and for \$960, and for \$990, and for \$1020, and for \$1050, and for \$1080, and for \$1110, and for \$1140, and for \$1170, and for \$1200, and for \$1230, and for \$1260, and for \$1290, and for \$1320, and for \$1350, and for \$1380, and for \$1410, and for \$1440, and for \$1470, and for \$1500, and for \$1530, and for \$1560, and for \$1590, and for \$1620, and for \$1650, and for \$1680, and for \$1710, and for \$1740, and for \$1770, and for \$1800, and for \$1830, and for \$1860, and for \$1890, and for \$1920, and for \$1950, and for \$1980, 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# The Weekly Anglo-African

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NEW YORK, MARCH 3, 1860.

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THOS. HAMILTON,  
48 Beekman st., New York, [P. O. Box 1212.]

### THE SLAVE.

Wide over the tremulous sea  
The moon spread her mantle of light,  
And the gale, gently dying away,  
Breathed soft on the bosom of night.

By the sea-side a pining slave stood,  
And poured forth his piteous tale;  
His tears were unseen in the flood,  
His sighs were unheard in the gale.

"Ah! wretch!" in wild anguish he cried,  
From friends and from liberty torn!  
Ah! Alfred, would thou hadst died,  
Before from thy home thou wert borne!

"Through groves at pleasure I strayed,  
Love and hope made my bosom their home;  
There I talked with my wife and my babe,  
Nor thought of the anguish to come."

"From thickets the mail-stealer sprang,  
My cry echoed loud through the air;  
There was nothing but death in his eyes,  
He was cold to the tones of despair."

"But hark! in the silence of night,  
The voices of loved ones I hear,  
And sadly, beneath the wan light,  
I see their fair forms drawing near."

"Swift o'er the smooth waters they glide,  
As the mist that hangs over the sea;  
My chains I will give to the waves,  
And rush to thee, sweet liberty!"

### Deferred Correspondence.

#### PHYSICAL TRAINING AT THE HARVARD GYMNASIUM.

MR. EDITOR:—Knowing that you are an advocate for physical training, I forward you the following statistics, hoping you will give the figures a place in your valuable paper. Although never skeptical in regard to the advantages of gymnastic exercises, I have taken pains to see just what has been their influence upon students. In the first place, I have noticed that they have afforded a pleasant and profitable entertainment for those leisure hours which would otherwise be thrown away in worthless amusements. Secondly, that they have been resorted to as a recreation, after the mind has become weary with over-exercises. Thirdly, that in these exercises the students put all their energies, forget all their anxieties, and are for the time new men—and not only this, but they go away from the exercises new men, and, if they have not taken too much exercise, are refreshed and ready for more effective study. These I consider the great benefits of gymnastic exercises—the recreation they afford, and the tone they give to thought through the fresh glow in the blood.

I have taken pains, also, to obtain more material evidence of the benefits of regular gymnastic exercise, and I give the statistics. The following, from the Harvard Magazine, is a table of the average increase in the circumference of chest, upper arm, and forearm, during the first three months of exercise in the gymnasium:

	Chest.	Upper arm.	Fore arm.
Freshmen.....	2 in.	1.11 in.	.55 in.
Sophomore.....	1.9 "	1.01 "	.55 "
Junior.....	1.79 "	1.17 "	.57 "
Senior.....	1.89 "	1.21 "	.47 "

To satisfy curiosity, further, I give also the average of the absolute measurements made at the beginning of the term:

	Chest.	Upper arm.	Fore arm.
Freshmen.....	33.5 in.	10.71 in.	0.06 in.
Sophomore.....	34.13 "	10.82 "	.95 "
Junior.....	34.61 "	11.07 "	.96 "
Senior.....	34.86 "	11.02 "	.93 "

CAMBRIDGE, Feb. 19, 1860.

#### TO THE MINISTERS OF ZION.

DEAR BRETHREN:—It would seem to be an easy matter for a body of a hundred men of intelligence, all striving for the public good, to agree. The public opinion on the matter is united. There are no bitter feuds among the people. The quarrels are all confined to the ministers. The people are united on one thing, though on minor points there may be a difference of opinion among them. They are opposed to our present division, and there is scarcely a church member to be found who does not regard our attempts at vindication as a miserable failure. The people, generally, with hardly an exception, consider that we have done little but mischief since the split. They declare that they will not submit to

men who do their utmost to array one section of the Church against the other. The unanimity of feeling in the matter is astonishing and unprecedented.

Something must be done, and this right quickly. We have a decided majority in favor of immediate union. Let all such urge the approaching Annual Conference to action upon the matter, and if nothing can be accomplished then, let us select a thorough man for Superintendent—one whose interests are identified with the interests of the whole connexion—one who will give his whole energies to the promotion of the welfare of Zion, and who will not allow private interests and personal preferences to prevent him from advocating at all times and seasons the importance of being united. The people are desirous that a man of this character should be elected. Let us elect him—let us have a union.

#### REV. ROBT. GORDON IN NEWARK.

MR. EDITOR:—I had the pleasure of hearing the Rev. Mr. Gordon, from London, C. W., on Sabbath evening, the 12th ult. It was the first time I had been in an Episcopal church during worship; however, I do not intend to say anything about the peculiarity of their mode of worship, but only to mention that feature of the meeting with which I was highly pleased. The church is a small but commodious edifice, having an inclosure ceiling off in one corner for a vestry, and a handsome, sweet-sounding organ in another, by the help of which the choir rendered the protracted preliminary services very interesting. I suppose the appearance of the congregation on this occasion was more diversified than usual, on account of the presence of Mr. Gordon; but it was gratifying to see the injunction of the apostle James adopted, for in this assembly the rich and the poor met together upon terms of equality, and the wealthy white lady came in and took her seat beside her sable sister as children of a common Father, and heirs together of an incorruptible inheritance. Such it should ever be in the house of God, for He is no respecter of persons. All are alike helpless and unworthy in His sight, entirely dependent upon His mercy and grace.

Mr. Gordon is a man of large physical frame and pure ebony complexion, and the official white robe with which he was vested hung gracefully from his shoulders. He took his text in the First Epistle to Timothy—"Great is the mystery of Godliness," &c. He preached a good sermon, elucidating his subject in a clear and forcible manner, and affording another proof that the colored man, when equally educated, is in no respects inferior to his white brother. What an amount of intellectual wealth lies buried in the Southern States under the huge mountain of slavery! How would the nation be enriched if all those dark minds were enlightened by a common school education. How many would sparkle forth and shine like stars in the intellectual firmament, and how many efficient missionaries would be raised up to carry the Gospel to the heathen world! Let every free man endeavor to cultivate his own mind, and avail himself of every facility in his power to educate his children and bring them up to habits of industry, for in this way more will be accomplished for the emancipation of the enslaved than by any other means. To withhold education from any portion of the human family is not only a sin, but a great loss to society, and the worst policy that any nation can adopt.

#### A LINE FROM OYSTER BAY.

OYSTER BAY, Feb. 15, 1860.

MR. EDITOR:—We have in progress a revival of religion. Twenty-one have been added to the church, among whom are two children not yet twelve years of age, who have experienced pardoning mercy, possessing a very clear evidence of the fact. The interest of the meeting continues. Our people here have not interested themselves in the subjects that are agitated elsewhere. They have, however, had several public meetings, in which the Harper's Ferry matter has been discussed. It is, however, to be hoped that they, with many others of our people on the Island, may be brought to consider matters relating to their moral, civil, intellectual as well as religious interests. The Sabbath school is not as flourishing at present as could be desired, but I trust that a better time is coming. In the public school colored children are admitted, and the teacher publicly proclaims their susceptibility to knowledge, and if doubted, call at his school and test the fact. As knowledge is power, we hope the day is not far distant when from this little village there may arise stars of magnitude. Already the improvement of our people is noticed.

JOHN P. THOMPSON.

#### NORA.

BY SARAH SHERLEY CLEMMER.

[The "Evening Post" publishes the following exquisite little poem, with a paragraph stating that it was received with a note, not from its author, to the effect that "it was written as a dirge for a friend—a young, gifted, and highly cultivated woman—who, after a long struggle with poverty and wasting sickness, just as she had found shelter in a loving, manly heart, died last New Year's eve, and on New Year's day, 1860, lay dead in her bridal robes in the chapel of the New York University."]

Nora is dying as well as the year,  
And mine is the sad, sweet task  
To smooth her pillow, and sit by her side,  
And tell what her soft eyes ask.

The tresses over my finger glide,  
As I braid her long brown hair,  
And twine it around her queenly brow,  
Ere the death-damp settles there.

Nora is dying—in leaving the world—  
Is passing out to the night—  
The one brief night that lies between us  
And the morn of eternal light.

Nora is dying, but I am calm—  
I willingly let her go—  
It is not best all women should live,  
God and the angels know.

Some women must suffer, some women must weep,  
And 'tis better that they should die  
Than harrow the souls of those they love  
With a broken heart's long cry.

Nora is dead, as well as the year—  
Silent and white she lies,  
And the beautiful light of her beautiful soul  
Has gone from her beautiful eyes.

Close them gently, and press a last kiss  
On her lips, O heart of despair,  
Then leave me alone to twine the white flowers  
In the braids of her long brown hair.

And let them bring me her bridal dress,  
Nora wished it before she died—  
Wished me to make her toilet in death  
The same as she wore to the bride.

Nora is dead, and yet I am calm—  
I willingly let her go—  
It is not best all women should live,  
God and the angels know.

#### THE CONFLICT IN MARYLAND.

The following letter, written by a distinguished clergyman of Baltimore, appears in the "Clipper" of the 17th ult.:

To Mr. Jacobs, Chairman of the Committee on the Colored Population, in the House of Delegates of Maryland.

A FEW THOUGHTS  
On those most monstrous propositions before the Legislature, to compel the free colored people from the State, unless they voluntarily become slaves—if they decline, to sell them into slavery by compulsion. To sell their property, in the counties to sell their churches, and place the same in the treasury for a school fund to educate our children, &c., &c.

Violent and extreme men at the present time are thrown upon the surface of the political world, with them come violent and extreme propositions which would have horrified our fathers. Mad on their idols they are enraged at all who will not bow down and worship the image they set up. The time has come, said a man to us a few weeks since, when every man in this State and the South will be set down as pro-slavery or abolitionist—with no middle ground. Against both we protest, even if the furnace be heated seven times hotter.

Born and reared in this State, having lived in it nearly half a century, all our interests South, and knowing it, we have reason for saying that it is a misrepresentation of the South, and say unqualifiedly, of the people of Maryland. We repudiate it as one of the grossest calumnies to say that one tenth, or one in one hundred of the people approved of the proposition of Mr. Jacobs, to expel the free blacks or compel them into slavery, and sell their property, &c. Are the people of Maryland dogs, that they should do this thing?

The Hon. James A. Pearce, our Senator, in Jan. 1859, at the slaveholders' convention said, "He did not think there was a man in that convention or in attendance upon it, who would approve of such a proposition. If they had nothing better to do than expel all the free negroes, or to sell them into slavery, they had better adjourn sine die."

We thought when these propositions were hooted out of a convention of slaveholders, and ridiculed by the press, the free colored people would be let alone. Not so. Propositions equally monstrous are before our Legislature.

No slave hereafter to be emancipated. Those emancipated since 1832 to be made slaves again. No free colored person to hold or acquire real estate. What they have, take it from them and sell it. If they won't voluntarily become slaves, take them and sell them into slavery. Sell their churches in the counties. Place the proceeds in the State treasury, for a school fund, &c., &c.

These propositions are made in Maryland in 1860. Thirty years back, slaveholders here, in Virginia, Tennessee and Kentucky, and other States South, were a century in advance of such ideas. They held that God, in his providence, had thrown these people among us, and designated that we should exert an influence to elevate and christianize, and prepare them for a return to their fatherland.

Masters felt a responsibility to act humanely, provide for their support, give them instruction. Many in their last wills, as the records of our Orphan's Court will show, emancipated them. This was an in-

ducement to fidelity. Some provided for their removal to Africa in a noble and generous manner. Mr. John Stevens, of Talbot county, gave funds to build a ship of 500 tons to carry emigrants to Liberia. Twice in the year she bears these sons and daughters to their fatherland without cost. In Louisiana, Mr. McDonough provided for the emancipation of his slaves, and in a most ample manner for their future condition. Through the South was the same feeling. Maryland, Virginia and Kentucky were on the very point of deciding upon the entire emancipation of the slave population.

Whence this change? Why do slaveholders' conventions, and our halls of legislation resound with these violent and extreme propositions? Some men have gone perfectly wild. They are ready to revive the slave trade, secede, or anything that could be proposed.

This is not from any change in our people. They are as humane as before; anxious to do their duty to their slaves; not desirous of increasing their numbers. But mad, unreasonable men, as emissaries, have sought to operate upon our slaves. Hence alarm and excitement and irritation which years cannot allay. Witness the Southampton insurrection under Nat Turner, in or about 1831. Then the foolish and wicked project of John Brown.

The reactionary measures are proposals to open the slave trade, expel the free blacks, or make slaves of them, &c. Arkansas has driven them out. The same project is before our legislature. These great and gross provocations to retaliate only injure the free colored man, and rivet the chains upon the slave.

Because Abolitionists have tampered with and carried off slaves, shall we do acts of injustice to harmless, peaceable and orderly free blacks? Because a man is insulted by a foreign foe, shall he come home and abuse his neighbors? Shall we act like the drunkard who, when turned away from the tavern, goes home, turns his wife out of bed, seizes his little child, dashes out of his brains, and gluts his vengeance upon the rest of his family?

For the South, for Maryland, we say no. It is revolting to justice, shocking to humanity, and will be an eternal disgrace to any people. If done to make political capital, it should deservedly kill the party. If to open the slave trade, or prepare the way for it, the curse of God and the age will fall upon it.

These free people, our fathers and mothers, uncles and aunts, and brothers and sisters, citizens of Maryland, emancipated in good faith years past. Shall we enslave them? Shall we be guilty of the crime, before high heaven, of breaking their covenants, and compelling into bondage men and women, who by fidelity to their masters earned their liberty? Shall we put into the treasury the proceeds of their houses, and lands, and churches, and libraries—to educate our children? Just as well put the mark of Cain upon a boy educated from such funds.

The thing is monstrous. Maryland cannot be guilty of such a crime. It would be a dark day when we become oppressors and robbers. As citizens, we would hide our faces in shame, if such an enormity was ever sanctioned by law. Our honor would be gone, the finger of scorn and contempt would point at us from the whole world. The gallantry and honor, the integrity and morality, the humanity and everything that adorns our noble State, would be buried in shame.

By the love we have for the place of our birth, our home, the inheritance of our children—by the regard which we have for the favor of God our Maker, by the regard which we have for the religion of Jesus Christ our Savior, by the blessings which his gospel has conferred upon us, by the principles of that Bible in which centre all our hopes for future blessedness—we dare not sit still and sanction such an outrage to be perpetrated by it upon so many thousand souls.

Wise and humane men of all parties see difficulties in this whole negro question. We may find it difficult to support our poor, shall we therefore cut off their heads and bury them. Long ago God made them a large nation of people in Africa, gave them a country, one of the richest of the earth, most central, a population at least three times greater than the United States. It is of that people among us, that some imagine that God had no higher design than to make them to be slaves for their in perpetuity. Such men are like the child who thought the ocean was only made for him to throw pebbles into.

As a people, they are the subject of prophecy and history as much as the Jew or Romanist. Ethiopia stretches out her hands unto the Lord, to receive the blessings of his salvation and the liberty wherewith he makes his people free. The Jew rejected Jesus looks in vain for his Messiah, while the man of sin at Rome, who has for ages oppressed the nations, trembles at the handwriting on the wall, feeling in his waning power that the time of his end is at hand. The whole world cannot make the sun rise or set an hour before his appointed time. When he ceases light no one can make darkness; when he brings to the birth will he not bring forth?

God is not dependent upon his creatures, nor will he regard their rage against his plans any more than the ocean did the bridge of boats of the Persian monarch, or his anger in chastising with chains, or the earth the curse of the Inquisition on Galilee for holding that it moved around its axis. Whilesuch rampant leaders remember that God lives, they should not forget the lines of the Primer,

Xerxes the Great did die,  
And so must you and I.

Dark and mysterious as God's purposes

are to us, he will make them clear, not in the haste of men. With him a thousand years are as one day. He sent the seed of Abraham into Egypt for 400 years, during which time he suffered their masters to treat them in an evil manner, but when the time came he judged Egypt and brought them in their own land. They went down seventy-five souls, they came up a great nation, spoiling Egypt.

We are not an hundred years old as a nation. God has placed among us a large portion of this people, free and slaves. It is not necessary for us to believe that slavery is a Christian grace, or one of the heavenly beatitudes to do our duty to them. These people are among us as the snow or ice of the glaciers, gathering for ages among the mountains; wind and storm and thunder will not move it, but when the foundations melt, or the snow accumulates to its point, the fluttering of the wing of a little bird in passing may set the huge mass in motion, which, in its terrible fury, overwhelms towns and villages in ruin.

All said and done on both sides of this question have not availed to remove the evil. Some say slavery is sinful in itself, and men ought immediately to emancipate all their slaves, another class says it is sanctioned by the Bible, some think commanded, and productive of a higher state of society. "That is the true normal condition of the negro race, the only condition in which they can be useful, moral and happy, and is as essential to them as freedom to the white man. That it is as impossible to make good slaves of white men, as good freemen of Africans." So said Mr. Jacobs in the slaveholder's convention of 1859. Not long after this convention adjourned, John Brown made his mad and wicked movement, which, with the practical aspect of the times, has kept our national government and many of our States in excitement on this subject ever since.

Is it wise, when such a storm has been upon the nation, when the overwhelming flood has not entirely subsided, the wind scarcely ceased its terrific roar, to stir up and agitate, by asking our Legislature to reconsider our landmarks, change the course of our ship of State? It does not need haste, but prudence. Let the clouds pass, the sun shine out, the waters abate, until the dry land appears. Better wait for the green branch with the peaceful dove, than be hastened with the rapacious raven.

Extreme measures will not help the slaveholder. His conscience and the fear of God will not allow him to be an oppressor. He could not conscientiously act the part of Ahab and Jezebel in taking Naboth's vineyard. (1 Kings, 1. ch.) He would dread the heritage of oppressors, which they shall receive of the Almighty. If his children shall be multiplied it is for the sword; and his offspring shall not be satisfied with bread. These that remain of him shall be buried in death; and his widows shall not weep. (Job. 28. ch. 13. 14. 15. ps. 78. ch. 64.)

When measures became oppressive, and those that suffer have no redress at the hands of their fellow men, they must call upon God. He can deliver from the bondage of Egypt, open the Red Sea, take the wheels from the chariots, make the supposed places of safety pits and snares, while he rolls back the waves that overwhelm the oppressor. A few weeks since we heard a colored man praying in one of our churches that God would give wisdom to our legislators and direct them. Do the movers in the oppressive measures have no fear of these people going to God for redress. God has taught many a colored man as he did David and Luther, that "God is our refuge and strength, a very present help in trouble, &c."—46th Psalm.

The movers in this arresting and enslaving and selling free blacks and their property talk as if they were the dearest friends of the colored race, seeking to act kindly and generously towards them in this matter. On their principles they ought to engage in the African slave trade as an act of charity. If slavery is so superbly excellent for the colored race, it is a pity the Legislature would not permit the movers of it to have an experiment of it for a little while.

These agitations led humane men in times past quietly and carefully to consider this subject, and form Colonization Societies. The States have nobly aided them, our own among the foremost. Lands were bought. Emigrants went over. Colonies founded. The country around examined and surveyed. Towns built and churches and school houses, &c. God blessed these undertakings. It was no easy work to found such colonies, when we know the incredulity of the colored people and the opposition which was made by abolitionists and some slaveholders. Their minds were filled with fears and suspicion. Quite well informed persons of color enquired of us with great concern, whether the Mary Caroline Stevens, on her last voyage but one, had not been carried into one of the Southern States and her emigrants sold into slavery. These men, in their bills, would where such measures will meet with approbation. We have met but one man who did not unqualifiedly condemn the whole movement, and he only thought something should be done to make idle and lazy men work, which would be a good measure for white or colored. Any action is needless. Our State has been getting along quietly and prosperously. There was not the least excitement on this subject when the slaveholders' convention met in January, 1859. From that meeting no good has arisen for the slaveholder, and from the action proposed in the Legislature no good can arise except in the utter rejection of those propositions. A man must know little of the State who can imagine that more than one in ten of the delegates that would vote for

ity against the free. Every non-slaveholder is ready to defend the rights of the slaveholder. Let him meet out something of the same kind of protection, or even mercy to the free.

There is to our mind an immodesty as well as unfairness and unkindness in the pressing of these propositions. We know well that not one slaveholder in a hundred will approve them. Let politicians drop the subject, and there will be peace in Maryland in a week. If these slaveholders will press it, they materially damage their own interests, as the day will prove.

The proposition to prohibit emancipation is foolish as well as wicked. Shall a man who has inherited slaves be compelled against his conscience, if he be disturbed on that subject, to hold men in slavery or sell them into slavery? There are now 10,156 out of the 16,040 slaveholders in the State, who do not hold on an average three slaves each. In the course of ten years, the larger part of their owners may die or see fit to emancipate them. We have noticed for thirty years, that almost every humane man or woman whom we have known die, and who has in time prepared his last will, has provided for the emancipation of his slaves, and others who have not made that preparation have requested their children and heirs to make the provision. We ask in the name of humanity, shall a dying man, whose conscience requires him to do what has always been considered a humane act, have a statute of the State, requiring of him in that dying hour to perpetuate the slavery of his family and body servant, among those with whom he would not permit him to dwell when living. Such laws only act as millstones about the neck of the slave institution, and if men will enact them, they must run the risk which the man does who ties his bag of gold around his neck and jumps off the sinking vessel, hoping to save himself and his treasure.

The slave-holding population are protected in their farm hands and house servants, and everything that makes the lands and property of the slaveholder productive, and his household comfortable. Does he, in return for that, say to the non-slaveholder, you and your sons must enter your fields and do the labor—your wives and your daughters must become the cooks and washerwomen and house servants, while we, an aristocratic band, will sit in state as the grandees of the State. This is asking a little too much.

The white population in 1850 was.....417,943  
The free colored.....74,728  
The slave.....90,508

Entire population.....583,044  
The slaveholders in Maryland were 10,156  
Of these that only hold one slave there were 4,825  
That hold over one and less than five.....5,331  
Over five and less than ten.....3,927

Holding over ten and less than 500.....13,488

At the outside there are not over 16,040 families to be served by the slave population, and many of these have to hire free colored servants. What then is to be done for the remaining population who are not slaveholders?

We frankly confess, that such propositions on the part of the few slaveholders that make them, do strike us with amazement. Do they suppose that the farmers, and merchants, and citizens who now employ the free colored population as hirelings to do their work, would rest satisfied in an attempt to take them from their fields and stores? Think of a police officer under such a law arresting a man's wagoner or carriage driver on the way to the post-office, the mill, for a doctor, or court, or the city.

The interests of the non-slaveholding population now suffer for want of laborers. What are they to do? Put away the free colored population? Stop emancipation? Then the non-slaveholders are shut up to a necessity that would soon make slaveholding in Maryland only a name. Just as certain as that the sun rises and sets, Maryland would soon be a non-slaveholding State. It could hardly take the slaveholders by surprise in saying to him that if the free colored people are removed there is no safety for the interest he has in his slaves. How long will slave labor compete with free white labor? The free colored population, instead of being an injury to the slaveholder's interest, is the main defence which they have. It keeps out that much free white labor, which would soon make an end to the slave interest. It is defended when we defend the free colored man.

We speak for humanity when we call upon every citizen of Maryland to loath and abhor such abominable propositions as are contained in these bills. We speak for the honor of our State, of our race, when we say that it is monstrous and characteristic of a slave-dealer on the coast of Africa or petty slave-dealers among us.

Every denomination of Christian, with every minister of the Gospel, will be bound in conscience to lift up a voice of condemnation. It would say little for human nature if there be found a district in the State where such measures will meet with approbation. We have met but one man who did not unqualifiedly condemn the whole movement, and he only thought something should be done to make idle and lazy men work, which would be a good measure for white or colored. Any action is needless. Our State has been getting along quietly and prosperously. There was not the least excitement on this subject when the slaveholders' convention met in January, 1859. From that meeting no good has arisen for the slaveholder, and from the action proposed in the Legislature no good can arise except in the utter rejection of those propositions. A man must know little of the State who can imagine that more than one in ten of the delegates that would vote for

such measures would again hold a seat in the General Assembly.

This is the first time that we have ever written a line on this question; but when a proposition so utterly inhuman, unchristian, unkind, monstrous in the extreme, is proposed, let no man be silent.

We conjure every citizen of Maryland who has in him the heart of a man to feel for his fellow men, and who has the fear of God before his eyes, to set himself against the whole series of these measures. Let us do our duty to this race while they are among us. Let us try and keep them from the vices which injure them, and by the moral force which God gives us in our place, try to improve them and fit them to be blessings in their own land. Oppression never tended to improve men. Unkindness, harshness, and cruelty are not the treatment which God has laid down in his word as the rule by which we should act towards our fellow men—"As ye would that men should do to you, do ye also to them likewise."—Luke vi. 31. If the movers of these bills would apply this rule personally, we do not believe that there will be any necessity at the present time for any special action upon any of them. They had better let things alone until there is some reason among ourselves for disturbing our peaceful relations.

The agitation of this question by these slaveholders, we hope, is not done for the purpose of producing sectional strife, and we hope that no such tendency will come of it; but politicians are men who count on numbers as much as on principles. Few of them have any such love for a free negro or for a slave, that he will let him hinder his election when he is a candidate. In this view of the matter at this time, we are much more amazed at the agitation of the people of Maryland by the question. Lay aside these bills. Quiet down the subject. Always conservative and union abiding, let us as a State suffer no cause for any enemy of our national peace and union to stir up strife among us. If we do, the evils must be to those who bring them on. If the reaction comes back with ten-fold force upon the slaveholders, they will have none to blame but their zealous friends, who put them in the place of the patient whose epistle was written, "I was well, and wanted to be better, and here I lie."

ANDREW B. CROSS.

BALTIMORE, Feb. 16, 1860.

Hon. H. Winter Davis, in reviewing the action of the Maryland Legislature in relation to his vote for Speaker Pennington, said "it had men in it exceedingly anxious to follow the deplorable example set by one or two Southern States, of passing a bill shocking to the sense of every gentleman in Maryland, refusing to slavery the men their fathers freed, and confiscating their miserable earnings; and he rather thought that nothing but the unanimous shock of indignation that rung from one side of Maryland to the other prevented the final passage of that disgraceful measure."

#### THE MULATTO MARTYR POET.

Gabriel de la Concepcion Valdes (not unknown by his *nom de plume* of "Placido") was a mulatto of Mantanzas, a comb-maker by trade, whose education was of the very rudest kind—a parish of society, bearing in its very form and color the ineffaceable badge of disgrace and servitude. Yet this man triumphed over all the obstacles in his way, and, after establishing a high reputation as a poet, set the seal of his fame by a dignified and heroic death. In 1844, particulars of an intended insurrection of the colored population came from various sources to the ears of the supreme authority of Cuba, and seemed to demand investigation. Everything like a representative body having been abolished by Tacón, there was no apparent way open for consulting with the creoles on the subject. The Captain-General, military commissary, and immediately let loose upon the island a horde of inferior officials, who proceeded to collect testimony, and to inflict punishment after the fashion of the "process of the Templars," or "Jeffrey's campaign." Numbers of free colored persons and of slaves were summarily shot, and such infamous excesses were committed under the fascias of beggar belief. The victims of this dreadful persecution were stripped of their property, and the crown officers, with a few honorable exceptions, soon converted their system of terror into a grand financial expedient. White creoles and foreigners were not exempted from the pestilence of power, and the planters were compelled to ransom their slaves at great cost, from a tribunal which arrested without accusation, and condemned without inquiry.

The conspicuous position of "Placido" among his people marked him out as an early victim. It is not improbable that he may have been concerned in the conspiracy which there is really reason to suppose was then organizing, and though he contemptuously denied many of the charges brought against him, he does not appear to have shrunk from maintaining the right of the negroes to rise against oppression. He was found guilty, and sentenced to be shot. He behaved in prison with great propriety and composure, and won the admiration of numbers who visited him.

In the intervals of his preparation for death, he composed some of the finest of his poems, particularly his "Prayer to God." Can we deny the honors of genius to the Cuban mulatto who could so feel and speak?

O God of love unbonded! Lord Supreme!  
In overwhelming grief to thee I fly:  
Rending this veil of hateful calumny,

Oh! let thine arm of might my fame redeem:  
Wipe thou this foul disgrace from off my brow  
With which the world has sought to stamp it  
—now!

Thou King of kings—my father's God and mine—  
Thou only art my sure and strong defense;  
The polar snows and tropic fires intense,  
The shaded sea, the air, the light are thine;  
The life of leaves, the waters' changeful tide,  
All things are thine, and by thy will abide.

Thou art all power—all life from this goes forth,  
And fails to flow obedient to thy breath;  
Without thee all is naught—in endless death  
All nature sinks, forlorn and nothing worth.  
Yet even the void abodes thee, and from naught,  
By thy dread word, the living man was wrought.

Merciful God! how should I thee deceive?  
Let thy eternal wisdom search my soul!  
Bowed down to earth by falsehood's base con-  
trol,  
Her stainless wings not now the air may cleave,  
Send forth thine hosts of truth, and set her  
free!

Stay thou, O Lord, the oppressor's victory!  
Forbid it, Lord, thy most free outpouring  
Of thine own precious blood for every brother.

Of our lost race, and by thy Holy Mother,  
So full of grief, so loving, so adoring,  
Who, clothed in sorrow, followed thee afar,  
Weeping thy death like a declining star!

But if this lot thy love ordains to me—  
To yield to foes most cruel and unjust,  
To die and leave my poor and senseless dust  
The scoff and sport of their weak enmity—  
Speak thou, and then thy purposes fulfill:  
Lord of my life, work thou thy perfect will!

A letter which "Placido" sent to his wife  
on the night before his death, is worthy of  
a place beside the more famous one which  
Padilla wrote in circumstances so similar.  
The despised laborer bade eternal  
farewell to his mother:

The appointed lot has come upon me mother—  
The mournful ending of my years of strife;  
This changing world I leave, and to another,  
In blood and terror, goes my spirit's life.  
But thou, grief-stricken, cease thy mortal weep-  
ing.

And let thy soul her wanted peace regain;  
I fall for right, and thoughts of thee are sweep-  
ing.

Across my life, to wake its dying strain—  
A strain of joy and gladness, free, unfailing,  
All glorious and holy, pure, divine,  
And innocent—unconscious as the wailing  
I uttered at my birth; and I resign  
Even now, my life—seven now, descending slowly,  
Faith's mantle folds me to my slumbers low.  
Mother, farewell! God keep thee, and forever!

On the morning of the 28th of June,  
"Placido" was led, with nineteen others, to  
the plaza of Matanzas. He passed to his  
death like an Indian chief, chanting for a  
death-song his own noble "Prayer." He  
was to suffer first; he stepped into the  
square, knelt with unbanded eyes, and  
gave the signal to the soldiers. When the  
smoke rolled away, it was seen that he  
had only been wounded, and had fallen in  
agony to the ground. A murmur of pity  
and horror ran through the crowd; but  
"Placido," slowly rising to his knees, drew  
up his form proudly, and cried in a broken  
voice, "Farewell, world! ever pitiless to  
me! Fire here!" raising his hand to his  
temple.—*Beauty of Holiness.*

## The Weekly Anglo-African.

NEW YORK, MARCH 3, 1860.

Advertisements for this paper must be ac-  
companied by the cash.

Copies of this paper can be purchased of the  
news-dealers everywhere.

### COLORED PICTURES OF GENIUS.

"A magazine for the colored race is some-  
thing new to us, *habitués* though we be to  
the many-hued paths of literature; yet we  
have before us the first number of the  
second volume of the 'Anglo-African Maga-  
zine,' published in this city. Probably,  
had our complexion been more equivocal,  
we should have been more familiar with  
this evidence of a laudable effort on the  
part of our colored population to elevate  
themselves in the sight of the intellectual.  
As it is, the 'Anglo-African' contains some  
very fair articles, besides being disfigured  
with advertisements eulogistic of the hero  
of Harper's Ferry, &c. If we ever had  
any faith in the capacity of the colored  
race to reason judiciously and act discreet-  
ly, these advertisements would dispel the  
illusion; for, although the laudation of  
treason may possibly find admirers for a  
time, with political sectionalists, it never  
can open the hearts of the patriotic to the  
claims of the laudators, nor inspire the na-  
tional with an earnest sympathy. The  
best evidence in the world that the free  
negro is unfit for American citizenship  
may be found in the speech and action, the  
literature and proclivities of themselves  
and their champions. The man who, in a  
government like ours, proposes revolution  
for reform, denominates murder morality,  
sanctifies assassination, hallows hypocrisy,  
and makes a martyr of a miscreant, is des-  
titute of the first perception of honest lib-  
erty. He might make a capital instrument  
of disorder in the hands of cooler disorgan-  
izers, but he lacks the very basis of prin-  
ciple on which is erected the grand super-  
structure of human freedom.

In the biography of Ira Aldridge, which  
we find in the 'Anglo-African,' it is com-  
placently stated:

Mr. Aldridge is so nearly a pure negro, that  
there is probably not one thirty-second por-  
tion of white blood in his veins. His complexion  
is black, and yet of that shade through which  
the red blood may be seen glowing beneath. His  
hair is woolly. His features, of that negro type  
which we see in the Egyptian Sphynxes, are well  
represented in the plate accompanying this num-  
ber.

To this it is added, with a similar degree  
of satisfaction:

Of the British actors, he may be classed with  
Garriek.  
His triumphs on our continent are the greater  
from the fact that he used the English language.  
He reached eye and ear and heart by something  
higher than pantomime, inasmuch as the tones of  
the voice swept the heart-strings with their resis-  
tless magic.

When it is considered that the 'English  
language,' as used by Mr. Aldridge, is by  
no means as pure as that employed by  
many educated colored people, and that his  
'tones' must have swept his auditors'  
heart-strings through the medium of an  
accent borrowed to a considerable extent  
from the Southern negro, the 'resistless  
magic' of the whole may be conjectured.  
But, after all, these things are matters of  
taste. We remember us of a *very Paris*

that region, a deer-stalking, for the pur-  
pose!  
But here comes the *coup de grace* Ethio-  
pian:

'With Dumas, the father, first of living novel-  
ists, and Dumas, the son, first of living dramatists,  
and Ira Aldridge, the first of living actors, who  
will have the hardihood to deny that the negro,  
in the middle of the nineteenth century, is fully  
entitled to the first place in the Temple of Art?'

The 'first' place is good. Caucasians will  
please stand aside, and permit Abyssinians  
to take their place. Well, well; there are  
colored men of more than *mediocre* ability.  
We have met them. But this is hardly  
the way, good 'Anglo-African,' to convince  
those of the fact who have been less fortu-  
nate.—*Sunday Times*, Feb. 20, 1860.

Notwithstanding the thrice-ribbed Demo-  
cracy with which it is environed, the sanc-  
tum of the "Sunday Times" bears evidence  
of being the scene of a strong phase of the  
"irrepressible conflict." The article we  
copy is clear proof of the duality of mind  
which an English surgeon announced some  
years ago as a psychological discovery; and  
not only of duality of mind, but of a row  
between the two parts of which the same  
mind is composed. The original candor  
of the editor, which is one side of his mind,  
leads him to look with favor on our Maga-  
zine, and the educated negro-phobia which  
is in the other side of his mind, makes war  
upon his candor in the very midst of a sen-  
tence, and like the South in general, will  
be heard in spite of decency, good breed-  
ing, and (good!) grammar. "The 'Anglo-  
African' (magazine) contains some very fair  
articles, besides being disfigured with ad-  
vertisements eulogistic of the hero of Har-  
per's Ferry," &c. That word *besides*

proves the editor to have been beside him-  
self with the fiery conflict going on in his  
own mind, for with it he couples things  
which he clearly considers in contrast with  
each other. He evidently meant to say,  
"It contains some very fair articles, *although*  
it is disfigured," &c. &c. But we may be  
wrong; it is barely possible that the "une-  
quivocal complexion" of the editor's mind  
led him to regard with horror the frightful  
amalgamation of "very fair articles" with a  
negro magazine.

The same blurred state of mind, from  
the conflict we have spoken of, prevented  
the editor from understanding what seems  
a pretty clear sentence which he quotes  
from the magazine. "The tones of the  
voice which swept," &c. &c., are expressly  
characterized simply as *tones*, not "*articu-  
lations*." A German or a Russian audience  
are not very likely to understand English  
sufficiently to be charmed or horrified with  
perfect or broken pronunciation of the  
English language. But they could under-  
stand those passionate outbursts of sound,  
infinitely more universal than any special  
language, English, German, Italian or even  
Greek: when Rachel, for example, perform-  
ed *Phædra* in New York, there were hun-  
dreds, if not thousands who witnessed and  
were profoundly affected by the represen-  
tation, who did not understand a word that  
she uttered. Indeed, our venerable con-  
frere who so ably edits the "Anti-Slavery  
Standard," without knowing anything of the  
French language, was, on one occasion, car-  
ried to the seventh heaven of sensuous de-  
light (from which "he looked down with  
scorn on little and mean things") by the  
wondrous tones and attitudes of the great  
*tragedienne*.

That Mr. Aldridge produced similar ef-  
fects on his Continental audiences, who no  
more understood his English than the  
Gothamites understood Rachel's French, is  
evident from a letter of the St. Petersburg  
correspondent of "Le Nord," dated Dec. 5,  
1858: "From his appearance on the stage  
(at St. Petersburg, Russia, not Virginia)  
the African artist completely captivated  
his audience by his harmonious and reso-  
nant voice, and by a style full of simplicity,  
nature and dignity. \* \* \* \* \*

The scene in the third act, when the sen-  
timent of jealousy is roused in the ferocious  
Moor, is the triumph of Aldridge. At the  
first word of the wily insinuation, you see  
his eye kindle; you feel the tears in his  
voice when he questions Iago, then the  
deep sob which stifles it; and finally, when  
he is persuaded that his wretchedness is  
complete, a cry of rage, or rather a roar,  
like that of a wild beast, starts from his  
abdomen. I still seem to hear that cry—  
it chilled, as with fear, and made every  
spectator shudder. Tears wet his cheeks,  
his mouth foamed, and his eye flashed fire.  
Everybody, men and women, wept. Boil-  
eau was right in saying to actors, 'Weep  
yourselves, if you would make others weep.'  
Rachel, in the fourth act of *Les Horaces*,  
is the only artist who produced so great an  
effect. At the first representation the poor  
Desdemona was so horror-stricken at the  
terrible expression of the Moor, that she  
sprang from the bed and fled shrieking  
with fright."

The last clause in the last sentence quoted  
in the "Sunday Times" should read, "a  
first place," not "*the first place in the Tem-  
ple of Art*." It was so written in manu-  
script, and so corrected in the proof, but  
our printer, a very intelligent white type,  
would correct our sentence his own way;  
in like manner the "Times" massacres our  
spelling by putting *sphynxes* for *sphynxes*,  
horrid Hebrew for musical Greek. Such  
a wretch would write larynx for larynx.

Our critic takes occasion to air his pat-  
ristism at the expense of the laudatory ad-

man the other day because he had some  
papers in his possession purporting to be  
signed by John Brown. If, in very truth,  
lauding John Brown be proof of the  
black man's unfitness for American citi-  
zenship, we would be glad to know what  
would prove his fitness therefor. John  
Brown simply held that "all men are en-  
dowed by their Creator with certain in-  
alienable rights, that among these are life,  
liberty, and the pursuit of happiness. That  
to secure these rights governments are in-  
stituted among men, deriving their just  
powers from the consent of the governed;  
that whenever any form of government be-  
comes destructive of these ends, it is the  
right of the people to alter and abolish it,  
and to institute a new government, laying  
its foundation on such principles, and or-  
ganizing its powers in such form, as to them  
shall seem most likely to effect their safety  
and happiness."

Does the doctrine of the "Sunday Times"  
object to this doctrine? If he do, he is op-  
posed to the superstructure which it under-  
lies—to wit: the Constitution of the United  
States. If he do not, then like Anglo-Af-  
ricans in general, and Gov. Wise in par-  
ticular, he is a good John Brown man.

In conclusion, we thank the "Times"  
for its criticism. It is a paper we have  
read with pleasure for many years, away  
back to the good old days when the eagle-  
eyed and genial-hearted Major Noah held  
its helm, and whose mantle, even including  
his prejudices, have fallen on shoulders not  
unworthy of it, nor of him. Always full  
of interesting matter, upheld by a corps  
of keen, vigorous, and accomplished contribu-  
tors, and decidedly the best scissors in the  
land, it has become a part and parcel of  
our day of rest, so much so that if we do  
not listen to our minister quite as often as  
we should, part of the sin, and a large part  
must rest upon its head; and it is moreover  
a paper that will not sully the most refined  
and Christian centre-table, nor drift to the  
wrong way the young and impressionable.  
May its shadow never be less. We blacks  
can look at its negro-phobia as an amiable  
hallucination, which may awaken oursympa-  
thy, while it cannot arouse our anger.

### THE CASE OF WM. BRODIE, OF NAS- SAU, N. P.

Our readers will remember that in our  
issue of Dec. 31, 1859, under the head  
of "*Warning to Colored Seamen*," we pub-  
lished the letter of William Lane, chief  
mate of the bark Overman, giving an ac-  
count of the manner in which Wm. Brodie,  
a colored seaman, had been arrested, tried,  
imprisoned, and finally sold into slavery,  
on board of said bark, while she lay  
at Union Mills, Darien, Georgia; and all  
this wrong perpetrated on the basis of the  
oath of a slave, which was fully contra-  
dicted by the oaths of two white citizens  
of the United States, the captain and mate  
of the Overman. The slave swore that  
Brodie had proposed to him to run away;  
the white men swore that it was impos-  
sible that Brodie could have had any conver-  
sation with the slave.

Our article was brought under the no-  
tice of the Hon. John F. Cook, a member  
of the Legislature of the Bahamas Islands,  
one of which Brodie was a native. Mr.  
Cook immediately set to work, and pro-  
ceeded, in proper form, the affidavits and  
other papers, and copies of the record of  
the court in which Brodie was tried, and  
placed them in the hands of the British  
consul of this city, who transmitted them  
to Lord Lyons at Washington, who has ta-  
ken the steps necessary to set Brodie at  
liberty. Such prompt action on the part  
of all concerned, and especially of the Hon.  
John F. Cook, proves the sympathies of  
the British officials for the rights of British  
subjects, of whatever color.

And yet our own government, and its  
present head, James Buchanan, have acted  
in like manner, under nearly similar cir-  
cumstances. About ten or more years ago,  
the Hon. John O'Sullivan, late minister to  
Madrid, in traveling through the island of  
Cuba, fell in with a black engineer on a  
sugar estate, who spoke good English. Af-  
ter cautious inquiry, he found that this  
man, John Lytle, was a free colored citi-  
zen of the United States, who had been  
forcibly taken from a vessel and sold into  
Cuban slavery. Mr. O'Sullivan immedi-  
ately, by aid of Consul-General Campbell  
and the Secretary of State, James Bucha-  
nan, procured the necessary documents, by  
which the American Government demand-  
ed of the Captain-General of Cuba not only  
the freedom of the colored American  
citizen, John Lytle, but also the sum of  
two thousand dollars for his services as en-  
gineer on the sugar plantation. The de-  
mand was promptly complied with, and  
two thousand dollars paid over to the Unit-  
ed States, and finally, by draft, paid over  
to John Lytle himself in New York. We  
can make our day to these facts, because  
we knew Lytle well, had the details direct-  
ly from Mr. O'Sullivan, and had the hon-  
or of placing our name on the draft for two  
thousand dollars under the much needed  
signature of James Buchanan. And we  
do not doubt that if the proper record be  
overhauled at Washington, the name of  
our venerable President will be found af-  
fixed to a document in which a negro is  
called a citizen of the United States.

REMOVAL.—By reference to our advertis-

## Haitian Correspondence.

LETTER FROM PORT AU PRINCE.  
PORT AU PRINCE, Jan. 24, 1860.

Editor of the Weekly Anglo-African:

DEAR SIR—I embrace the favorable op-  
portunity afforded by our friend Brown to  
send you a few lines. Mr. Ezekiah Grace  
brought out some copies of your weekly  
and monthly publications, which are eagerly  
devoured by our friends familiar with  
your language. The Haytiens were very  
mournful at the death of the heroic John  
Brown. On Friday, Jan. 20th, the Catho-  
lics held high mass for the repose of his  
soul. I attended the church myself, and  
witnessed the sad and imposing ceremony.  
All Port au Prince seemed in mourning;  
the streets throughout the city were lined  
with black flags. In the afternoon there  
was a great procession to the "Cross of  
Martyrdom," where had been buried "lang  
syne" those who had been slain in the  
same glorious cause. The Haytien ves-  
els in harbor had their flags at half-mast;  
likewise the English and French, and those  
of all nations except those of the United  
States of America. President Geffard,  
being not well, was unable to attend, but  
his wife and daughter were present at the  
church.

The 15th inst. was the anniversary of  
the triumphant entry of President Geffard  
and the army of the North. It was splen-  
dently celebrated. Yours, &c.,  
LOUIS H. ARMAND.

P. S.—After I had inclosed my letter, I  
learned from a friend that, from the 14th  
to the 22d January, some twenty thousand  
dollars Haytien (fourteen hundred Spanish  
dollars) were collected for the benefit of  
the family of John Brown. I send you a  
copy of the invitation card sent to those es-  
pecially invited to attend the funeral cere-  
monies:

TRANSLATION.

"Messieurs Andre Germain, E. Heurtelou, Le-  
wis Pouill, D. Pouill, Louis Audain, Duchatel-  
lier, R. A. Deslandes, P. N. Valcin, F. Bouteau, T.  
Rameau, J. B. Desrivières, Valin Duval, Prezeau,  
A. Pasquet, T. Valin, A. Chabaud, Hector, and  
B. Riviere, Charles Miot, F. Duthiers, and Pros-  
per Elie, committee, invite you to a funeral ser-  
vice in memory of John Brown, the heroic martyr  
for the liberty of the blacks. This ceremony is  
too sacred and humanitarian for our national spir-  
it to refrain from joining with the most lively en-  
thusiasm. Like the State of New York, in which  
was born that illustrious philanthropist, we do  
fire cannon in mournful commemoration, but we  
kneel at the feet of the Master of Worlds, in or-  
der that that blood so gloriously shed may be the  
unerring precursor of the liberty of our brethren,  
an object which we have most constantly in  
view."

The ceremony will take place at the parochial  
church of the capital, on Friday, 20th inst., at 8  
o'clock in the morning.

The committee earnestly believe that each one  
will feel bound to join his prayers with those of  
the church for the glorification of the soul of the  
illustrious John Brown.

PORT AU PRINCE, Jan. 17, 1860.

### MEETING OF THE AFRICAN CIVIL- IZATION SOCIETY.

Mr. Editor:—I see by an imposing  
handbill—so far as the list of names of the  
speakers goes—that "an important meeting  
of the African Civilization Society" is to  
be held at the Cooper Institute, on Wed-  
nesday evening, March 7th. Some who are  
connected with the management of that so-  
ciety seem to think they are carrying every-  
thing before them; but they are certainly  
mistaken. In their navigation—which  
I think savors more of cunning than pru-  
dence—these gentlemen have marked  
their society ship to a place where there  
seems to be a large number of persons  
among us wish to know something about  
the origin of the African Civilization Soci-  
ety, as well as of its "plans and objects,"  
and they wish to hear well of its plans and  
objects—not in mere rhetorical flourishes,  
but in solid logic. The colored people  
desire to know whether this one-horse team  
is running in opposition to or in connection  
with the odious colonization scheme.

As an outside observer, I tell the gen-  
tlemen of this society that no array of names  
on their bills will answer in the stead of  
plain statements and plain sailing. I am  
not insinuating aught against the speakers  
announced for the Cooper Institute meeting.  
I observe among them one of my most es-  
teemed co-presbyters, and also a personal  
friend of another denomination. But their  
colonization antecedents and present pro-  
clivities are known; no one of them will  
conceal their sentiments, and the society  
will not dare to ask them to do so or to  
change them.

What, then, is the object of the meeting?  
Is this great array of great names expected  
to silence all further question in the minds  
of the colored people as to the desirability  
of the African Civilization Society? This  
will fail. Is it expected that these  
names will be used as keys to the coffers of  
colonization monies? This, too, will  
fail.

Again, the colored public will ask, where  
are some of your own talented colored men  
who favor your plans and objects? Why  
is it that not one of them is introduced as  
a speaker for the occasion? Many ask,  
why not introduce prominently the name  
of some other country to which the colored  
people can go—Jamaica, for instance?—  
Jamaica is a good cotton country, healthy,

right; but, oppressed and crushed as they  
are, any attempt to brow-beat and ride  
them down into silence by arrays of great  
names will certainly be stubbornly resist-  
ed, and eventually rolled back.

J. W. C. P.

NEW YORK, Feb. 27, 1860.

### HOW TO UNITE OUR BELOVED ZION.

Mr. Editor:—Having seen a communi-  
cation in the columns of the "Anglo-Af-  
rican" of Jan. 28, addressed to the brethren  
of Zion's Connexion, stating that the elec-  
tion of Superintendents was approaching,  
and inquiring if we were prepared to meet  
the General Conference at the appointed  
time, I reply in behalf of our Zion, that  
we are all ready to meet said Conference,  
which is to convene at Philadelphia on the  
last Wednesday in May next, in Wesley  
Church, Lombard St., between Fifth and  
Sixth streets. I also have received a let-  
ter from a member of the Connexion under  
the Rev. James Simmons, asking me if  
there was any way by which we could be-  
come united as one body. In reply, I  
would say to that portion of the brethren  
who are under the Rev. James Simmons  
and Rev. Solomon T. Scott, that we are  
all prepared to unite in one general body,  
according to the rule laid down in the book  
of the discipline of our Zion's Connexion,  
found on page 124, section IV. "How  
shall a Society that wishes to unite with  
us be received? Answer.—They shall  
present to the minister a list of their names,  
accompanying their desire to become con-  
nected. The minister shall then read to  
them the general rules of our church, and  
if they are willing to comply with the  
same, he shall read the list of names and  
declare them members in full standing in  
the A. M. E. Zion Church."

Secondly.—We will unite according to  
the rule of our discipline, found on page  
64, section VIII, which says: "How shall  
the rights and privileges of the laity be  
most permanently and effectually secured?  
Answer.—By making it a party through  
representation, in legislating for the better  
government of the church. Therefore each  
station and each circuit shall have the priv-  
ilege of sending a delegate to the General  
Conference, who shall have power to speak,  
vote and act in common with the ministers  
composing that body. All such delegates  
shall be elected by the Quarterly Confer-  
ence or Conferences, or the male members  
of the circuit or station which they repre-  
sent, and shall be entitled to a seat in the  
general body upon showing their creden-  
tials, properly authenticated by the officers  
of the meeting in which they were elected.  
Each circuit and station shall also have  
power to send a lay delegate to the Annual  
Conference under the above regulations,  
provided that making known to that body the  
wants and wishes of their various charges.  
The expenses of all such delegates both to  
the General and Annual Conferences shall  
be defrayed by the society or societies from  
which they come."

So you will perceive, Mr. Editor, that it  
is in the power of both ministers and laity  
to unite, if they choose so to do on  
proper ground. The membership of each  
society have the power with and without  
the minister to unite, by sending a lay  
delegate to the Conference to speak and  
hear for themselves. We, ministers and  
laity of our Connexion, will comply with  
the rule already mentioned in our book of  
discipline revised in 1856 and published in  
1858. I know of no other plan by which  
we could unite, rightly and truthfully.  
The delegates on our side have as much to  
say on the union as the ministers; therefore  
the ministers of our Zion dare not attempt  
to take away the power of our delegates in  
the General Conference and Annual Con-  
ference. If the elders and ministers were  
to attempt to do so independent of the lay  
delegation, the last state of our Connexion  
would be worse than the first, and as we  
have seven conference districts, and a lay  
delegation connected with the whole, we  
must be careful that we do not create a dis-  
turbance among ourselves.

If any of the brethren on either side can  
see any better way than what is laid down  
in the Book of Discipline, in order to effect  
a union, here is my heart and hand for a  
peaceable one. I think I have written the  
sentiments of the brethren in general. I  
am confident that the people are all ready  
for the union. It is only for the ministers  
to say they will unite, and the people will  
concur with them. I repeat, that a door  
is open for the laity to unite independent  
of the ministers, if they see fit to do so.

I trust that we shall have a jubilee this  
General Conference—then "the ransomed  
of the Lord shall return and come to Zion  
with songs and everlasting joy upon their  
heads, they shall obtain joy and gladness  
—sorrow and sighing shall flee away."

Yours, in Christ,  
JACOB B. TRUSTY.

NEWARK, N. J., Feb. 25, 1860.

REV. W. E. WALKER, an ordained min-  
ister of the Baptist denomination and an  
Evangelist, is now traveling through New  
England, and has been preaching with  
great acceptance. Churches not regularly  
supplied, and others wishing his services  
for a short time, would do well to engage  
him—also literary societies, as he also de-  
livers lectures which are spoken of in the

## Home Correspondence.

### OUR BALTIMORE LETTER.

BALTIMORE, Feb. 27, 1860.

Mr. Editor:—Our people propose to  
take life comfortably, their troubles to the  
contrary notwithstanding. By invitation,  
I ran down to Union Bethel A. M. E.  
Church, on Fell's Point, to be in attend-  
ance upon a complimentary supper given  
to their pastor, the Rev. Wm. H. Waters.  
The good things were in abundance—good  
singing, good speaking, etc.—and the la-  
dies, at the close, presented their pastor  
over sixty dollars.

The young ladies of old Bethel, head-  
ed by Mrs. Eliza A. Tilghman, held a bril-  
liant fair for the benefit of their church re-  
cently. They realized nearly six hun-  
dred dollars, which Mrs. T. presented to  
the trustees in a neat address in behalf  
of her lady friends.

The trustees of the same church, on the  
evening of the 16th, gave a grand dinner.  
It was all the word "grand" implies. At  
the first table there were three hundred  
and nine persons seated. The large lec-  
ture room of Bethel Church was filled to  
its utmost capacity, and elegantly deco-  
rated. Better singing than that by Messrs.  
Benj. Murphy and Joseph Wheeler no one  
need wish to hear.

The Ladies' Sewing Circle was made the  
recipient of 500 loaves of bread to be dis-  
tributed to the poor. Mr. John Wesley  
Cephas presented the following address  
for himself and the gentlemen and ladies  
whose names it bears:

Mrs. President and ladies of the Sewing  
Circle of Bethel Church: Your disinter-  
ested benevolence, exertions, and humane  
labors for the amelioration of the condition  
of the suffering poor, deserve not only the  
approval and countenance of the generous  
and noble hearted, but support by material  
aid, which is so essentially necessary to  
enable the ladies of the circle to accom-  
plish their benevolent and praiseworthy  
designs with results befitting their inten-  
tions. America's most eminent son, the il-  
lustrious hero, sage and patriot—the  
mortal Washington, whose natal day is  
celebrated in social gatherings, at the fes-  
tive board laden with all the luxuries of  
life, and with the whirling dance, and I  
now, in behalf of the undersigned gentle-  
men, propose that the ladies of the Sewing  
Circle celebrate the natal day of that great  
and good man by giving bread to the poor,  
and we hereby place at your disposal five  
hundred loaves of bread for the above  
named object.

The address was signed by J. Wesley  
Cephas, Jas. Kennard, David More, Benj.  
F. Gross, James Weems, sixteen other  
gentlemen, and two ladies. The President  
and other members of the circle responded,  
and passed a unanimous vote of thanks to  
the gentlemen who had thus made them  
the almoners of their bounty. They also  
resolved to "celebrate the birthday of the  
Father of his Country by meeting in the  
basement of Bethel Church at 11 o'clock,  
for the purpose of distributing the bread to  
the poor." Accordingly, at that hour,  
headed by their excellent President, Mrs.  
Annetta Jordan, an army of our best la-  
dies met as per appointment by their last  
resolution, and commenced the good work  
in earnest. I reached the place at 12 M.,  
and more than thirty hungry persons had  
been fed. At five the work had been  
finished, and nearly five hundred had their  
wants supplied, not only with bread, but  
other essentials necessary to keep soul and  
body together.

Mr. Editor, my position has made me fa-  
miliar with all conditions in life. I have  
visited the mission in your city on the  
Five Points, and the Bedford street Mission,  
in order that I might see the real condition  
and the worst forms of human nature, and  
the worst forms of human nature, and  
I do not recollect to have ever seen so ma-  
ny poor, degraded persons at one time in  
my life; and then the question with my-  
self, what will become of these persons if  
Mr. Jacobs' bill passes our Legislature? What  
will become of them? Where can they  
go? What community needs them? You  
have enough in your city, and so has Phil-  
adelphia. So will all cities and States say.  
Yet they must be cared for, for they can-  
not, or do not, care for themselves; and,  
O horrors! it is revolting to entertain for  
a moment the idea that one of them should  
go into slavery. Tell me not that any hu-  
man beings condition is bettered by accepting  
the proposition to go into voluntary ser-  
vitude; yet there are statesmen who advo-  
cate that idea. Better, infinitely better, to  
accept the proposition of Mr. Whipper, and  
"go to Canada, Africa, Hayti, the West  
Indies, or to the Mountains of the Moon,"  
rather than die a slave. The people—the  
better class of them—with all their might,  
oppose such an idea, as befitting the dark  
ages, and unworthy of the nineteenth cen-  
tury, and Maryland ladies are not a whit  
behind their lords. A petition signed by  
nearly two hundred of the most opulent  
and influential ladies will be presented to  
the Maryland Legislature this week. Who  
of your New York ladies could say more?

The same class would not say as much:  
To the General Assembly of Maryland:

The undersigned pray that the daugh-  
ters of Maryland be heard when they lift  
up their voice in opposition to the bills now  
before the Legislature, so oppressive to the  
free colored population of the State, pro-  
posed to deprive them of the pittance ac-  
quired by industry and frugality, as also  
of nearly every Christian privilege, and

vants, now the bane of Northern house-  
keepers. As wives and mothers, we im-  
plore that the curse of the Creator of all  
men be not called down upon our beloved  
State by the adoption of such unrighteous  
bills. As Christians, we plead in the name  
of God and of religion that we be not rank-  
ed with heathen nations by the passage of  
laws which trample under foot every pre-  
cept of the Gospel, and outrage the reli-  
gious sentiments of all Christendom. Not  
a female, perhaps, can be found in our State  
whose affections do not gather around one  
or more of this class, now proposed to be  
placed under the ban of the Legislature,  
who, as faithful servants in the families of  
their ancestors, or careful, affectionate  
nurses in their own, merit all the interest  
bestowed upon them. In view of these  
considerations, shall the Legislature of Mary-  
land, in the year of our Lord eighteen  
hundred and sixty, do violence to our sen-  
timents of humanity, of justice, of grati-  
tude, and of religion? Shall the latter  
part of the nineteenth century witness a  
wrong befitting the dark ages? God for-  
bid! We speak in behalf of the free col-  
ored population only; beyond this we have  
no desire to interfere. We therefore re-  
spectfully pray that these bills pending,  
and all others of kindred character, be not  
passed.

Another petition is signed by the Hon.  
Reverdy Johnson, Geo. M. Brown, and one  
thousand others, and still another was pre-  
sented by T. W. Brune, with five hundred  
more, against the proposition to crush out  
and enslave the 90,000 free colored per-  
sons in this State. Other petitions are  
still being circulated. Wonder if the good  
time is

raised from our people is (paradoxically) applied to aid in the education of white children. Without designing to cast the least shadow of reproach upon the ability and efforts evidenced by the present tutor and his inestimable assistant, I must attempt, however awkwardly, to depict the present appearance (to a casual interloper) of this school, i. e., the rooms occupied. The behavior of the pupils in school and out, the general evidence of improvement visible to (certainly those most deeply interested) the parents and guardians, and the reputation sustained by the school in the immediate neighborhood, as well as throughout the community generally. It seemingly cannot be denied the rooms occupied, the furniture used by, and the play grounds resorted to by the pupils of this school, are not only a disgrace to the Board of Education, and a stigma on the popular reputation of Newark, but what is far worse, bitterly demonstrates the stolid indifference manifested by the mass of our people here, to the all-important subject of education in its true sense.

#### EXCELSIOR.

#### OUR SAN FRANCISCO LETTER.

SAN FRANCISCO, Feb. 6, 1860.

MR. EDITOR:—Everything like business has been exceedingly dull since the holidays, and there are several causes for the stagnation—the principal one is attributed to the unusually dryness of the season. Although this is the rainy season, a very small quantity of rain has fallen as yet, or not enough to set the mining population in motion, who are the great lovers of business activity in the country.

One of our old pioneers leaves these shores to-day for his home, W. F. Keeling, of Philadelphia. "This gentleman came to this country in 1850 or 1851, returned in 1853, and 1855 came back and redoubled his efforts as a co-laborer in our common cause. He was also connected with the Baptist Church and a tract association here, and leaves with the highest esteem of those associations and our people at large.

A banquet was given here on the 9th ult. by Mrs. George Woods, wife of one of our prince barbers. As you are aware of the doings in Fifth avenue on such an occasion, I need only convey your ideas to that locality, for a favorable comparison, without encumbering your columns with the details of this most splendid affair.

J. J. Underwood, formerly a barber of Sacramento, has returned from Carson City, Utah Territory, and Washoe silver mines, where he has been located the past year. He came across the Sierra Nevada mountains on horseback, with saddle bags, to Placerville, in this State. Since his arrival in San Francisco he has exhibited pieces of silver ore to a few of his friends, and speaks in the highest terms of that country and of the progress of our people who have gone there. He will return during the ensuing week.

TALL SON OF PENN.

#### OUR ALBANY LETTER.

ALBANY, Feb. 27, 1860.

DEAR ANGLO:—By special invitation from A. M. Bland, Esq., the gentlemanly and efficient teacher of the Troy public school, your correspondent paid that city a visit on Tuesday last, on the occasion of the annual exhibition of his school. The examination extended through the day. There were about forty-two scholars present, and a good attendance of parents and friends. Mr. B. conducted the examination according to his published programme, in presence of the School Commissioner and two or three members of the Board of Education. The school was examined in spelling, (very good), reading, (pretty good), practical arithmetic, (very good—that of Miss Latour and Master Hagaman particularly), mental arithmetic, (pretty good), history, (very good), grammar, (very good), weights and measures, (very good), and composition, (very good—especially those by Miss Latour, on "Never be Idle," Miss J. Bosman, on "Home," Miss —, on "Flowers," and Master Hagaman, on "Education.") Unfortunately, no specimens of penmanship, that valuable and accomplished art, were presented—an oversight, probably. These exercises were interspersed with some excellent singing by the pupils, under the direction of that able and well known musician, Wm. Poyer. After the exercises, which were highly creditable alike to teacher and scholars, short but fervent addresses were made by Commissioner Dickerman, Mr. Holly, President of the Board of Education, Rev. J. N. Gloucester, Rev. Mr. Parker, Wm. Rich, Esq., and Mr. Chew. After a hearty vote of thanks to Mr. Poyer for his voluntary services, with a few remarks from the teacher and a closing address by Rev. T. Doughty Miller, of Albany, the interesting exercises were brought to a close.

Our Legislature re-assembled on the 23d inst, but has done nothing of special interest. The concurrent resolution will doubtless come up in the Senate this week. Wm. H. Johnson, Esq., of Philadelphia, delivering his "Eulogy on John Brown" this evening in the Baptist Church. He is also agent for that live work, the "Impending Crisis," and for those ever popular and ever growing institutions, the "Anglo-Afri-

canist, but, owing to previous arrangements, did not speak here.

Rev. Mr. Miller has received a letter from a gentleman in Boston, who was in this city at the time of its delivery, requesting the publication of his late "Sermon to the Young," preached in the Hamilton street Baptist Church on Sunday evening, Feb. 19th. The writer, who is personally unknown to Mr. M., characterizes it as "an eloquent production, rich in thought, chaste in style, elegant in diction, and abounding in sentiments of rare value to the young." In compliance with this request, coupled with that of several others here, it is being prepared for publication, that, if it has any merit, it may be scattered far and wide, and "to God be all the praise."

Gov. S. P. Chase lectured before the Young Men's Association on Thursday last, to a tremendously crowded house. The privileges of the Assembly Chamber were voted to him on motion of Mr. Conkling, of New York.

The Presidents of the various branches of the Underground Railroad are preparing to hold a meeting in this city the coming spring, to make necessary arrangements for keeping alive, carrying on, and increasing the stock and stockholders of that very excellent institution.

#### LETTER FROM W. F. JOHNSON.

NEWARK, CT., Feb. 23, 1860.

DEAR ANGLO:—I left Providence on the 14th inst. for Hopeville, Ct., to meet an engagement to lecture, made a month previous. I also spoke in Dr. Northrup's Church, and that of Rev. H. T. Cheever, in Jewett City, (both of the Congregational denomination), on the 20th inst. As you might expect when such a spirit as H. T. Cheever's presides, more than usual interest was manifested. He is a brother of the Rev. Dr. Cheever, and sympathizes with him in all his movements, and is therefore a brother in a two-fold sense.

I have held some interesting meetings in this city, and having recently pledged myself to assist Mrs. M. A. S. Cary as far as possible in the school enterprise at Chatham, C. W., I made a statement in relation to said mission in Dr. Bond's Church, and although it was a very stormy evening, and only twenty persons there, two thirds of whom were ladies, such was the interest manifested that at the close of my remarks over ten dollars were contributed for that object. Rev. Dr. Bond and one of his leading members, Dr. Webster, were present, and much interested. I have spoken to other congregations in this city, of which I will speak hereafter.

There are several colored families residing here, who, from what I have learned, would do credit to any community. Many of this class are connected with white churches. There is a small church edifice belonging to the Bethel M. E. Congregation, but its pulpit is vacant. I have comfortable quarters with Mr. Felix A. Ruggles, brother of the much lamented David Ruggles. Mr. John T. Raymond, with his brother-in-law, Mr. Burr, is doing a business that does credit to the gentlemen of the tonsorial profession. The leading confectionery establishments on Bond and Main streets are kept by two brothers, Jeremiah and Lucius Peckham. One of the boot and shoe stores on Main street, has a proprietor in the person of Rev. J. L. Smith. All the above named colored citizens, with several others, I am happy to say, occupy buildings purchased by their own industry. The buildings are not in a dilapidated condition, but most of them are new, spacious, and beautiful.

Here resides one of the best of Governors, Hon. Wm. A. Buckingham, who evidently has a place in the hearts of the entire people. The schools, with a free academy, are open to children of every race and complexion.

W. F. JOHNSON.

#### Personal.

Prof. Wm. F. Johnson will give the first exhibition of the Harper's Ferry Views at Worcester, Mass., during the coming week, and will visit this city in the course of a few weeks.

Mr. Westward F. Keeling, of San Francisco, arrived in this city last Sabbath morning, and left on the following morning for Camden, N. J., where his family resides.

A letter dated "Marysville, Cal., Feb. 3d," from our friend E. P. Duplex, formerly of New Haven, who left this city with his mother last Dec. for his new home, contains the following item of sad intelligence: "Our old friend, George R. Symmes, departed this life on Wednesday morning, Jan. 11. He left a large circle of warm and devoted friends to mourn his loss. The colored barber shops were closed during the funeral ceremonies."

AID NEEDED.—A meeting was held on the evening of the 22d ult. at the residence of Mr. Albert J. Storms, Westville, to devise a plan for raising means to enable the family of the mother of Mrs. Storms to remove from Montgomery, Alabama, to the North, at an early day, or be sold into slavery. Suggestions were made by Rev. Simon Bundick, Junius C. Morel, John Miller, Wm. Jackson, A. H. Newton and others, and the matter was left with Mr. Morel to report at a subsequent meeting.

assistance with an audience to Convention Hall, on the evening of the 24th ult., to the end that he might "nothing extenuate, nor ought set down in malice." Arriving there about 10½ o'clock, we found a large number of persons present, which fact ought to have been a sufficient premonition to the members of the Lodge, of the impending avalanche of humanity that was sure to be upon them by 12 o'clock, even if it had not been advertised in the "Anglo-African," but not having made sufficient provision for so large an assemblage, and failing to take warning in time, the effect was disastrous indeed. But to the company. As the hours rolled on, so rolled the tide of humanity into the hall. At "high twelve" the spacious apartment was filled with a dense mass of human beings, and as the ladies came forth from the dressing-room, and glided away to mingle in the promenade, the gorgeous and variegated coloring of their dresses and their graceful movements, reminded you of the beautiful butterfly in the flowering month of June. As this is a matter which interests the ladies, your reporter would say that, although darker colors prevailed to some extent, in the magnificent more antique and the costly brocade silk, yet the great preponderance of white or high-colored tulle, with double skirts and puffed, or plaid silk with heavy lace trimming, told plainly that the advent of gentle spring is near. Mr. P. H. Reason welcomed the guests, after which he introduced Madame Magnan and Mr. I. Bailey, who sang the duet, "Say once again I love thee." They were greatly applauded. Mr. W. C. H. Curtis then took the stand, and by a finely written address upon the principles of Odd Fellowship, "friendship, love and truth" were distinct, yet that these three are essentially one. He concluded with the following lines:

Then Odd Fellows on your way pursue,  
Take for your pattern him who died;  
Scatter good works like morning dew—  
And learn of him, the crucified,  
To seek the sorrowing sons of woe,  
To soothe the heart with anguish-riven—  
To make their cups with love o'erflow,  
And raise their eyes of faith to heaven.

Madame Magnan then sang "Ah! don't mingle." As this song is a great favorite, of course it was greatly applauded. At 12 o'clock the ladies were called to an upper room to receive a slight repast; as they floated into the room your reporter tried to select the "belle," but before he could succeed in doing so, so acute had become his sense of the impropriety of staying and gazing upon such a scene of loveliness, that he was forced to beat a hasty retreat. A bear in a hot-house is the only thing that we could compare his situation to at that time. Prof. Voorhees having charge of the dancing, of course everything "went as merry as a marriage bell." When we were informed that the supper was on the board, we mounted the stairs expecting to find everything in order—but alas! what a sight presented itself. It is useless for us to try to describe it, when we tell you that there was not virtuous enough for half the people, you can let imagination do its proper work. Of course the members of the lodge were covered with confusion and shame, and if they slept well that night, it could not have been from the number of benedictions that fell upon their heads. We, having been furnished by Mr. P. H. Reason with the necessary amount of "tin," sought "a living" elsewhere. That this was a fatal drawback on the pleasures of the company will be well understood, but that there should be no disturbance under the circumstances, tells the whole story in reference to the class of persons present. But we must say that we do think that somebody ought to have been licked, and although the Lodge holds itself blameless in the matter, yet we tell its members that until it does something to redeem the blunder committed, it must take the consequences. Let the supper be repeated at a nominal charge, and let the Lodge follow the example of the "Stone Square" and the "Sons of Morgan," and see that all their guests are attended to before entering on the enjoyments themselves. Thus shall its members wipe out the stain that now rests upon the Lodge. Notwithstanding all this, the company continued to enjoy themselves under the management of Prof. Voorhees until "Phoebus" had one foot in the "chariot of day."

N. B.—Will some one inform us when all the colored musicians died?

#### THE NIGER VALLEY EXPLORING EXPEDITION.

The following is an extract from a letter from Prof. Robert Campbell to Rev. H. F. Garnet, dated "Abbeokuta, Africa, Jan. 6, 1860." "I am happy to inform you that we yesterday concluded a treaty with the King and chiefs of Abbeokuta, by which we secure the right of locating in common with the natives in any part of their territory, not otherwise occupied. We are permitted to govern ourselves according to our own customs. The laws of the native authorities as respects natives, are to be strictly respected. An equal number of commissioners, chosen from both sides, have power to settle any matter of dispute between a native and one of the settlers. We stipulate on our side to bring with us, as a consideration for the privileges grant-

ing kept us from going into the interior before this, but purpose going next week."

#### DIED.

SYMMES.—In Marysville, Cal., on the morning of Jan. 11, George R. Symmes, aged forty years. Mr. Symmes was a native of this city, but left several years ago for California, where he has since resided. He leaves a fond mother and other relatives, who have realized in his death a sad affliction.

#### Special Notices.

**Important Meeting of the African Civilization Society,** at the Cooper Institute, on Wednesday evening, March 7, 1860, at 8 o'clock.—The meeting will be addressed by the Rev. Stephen H. Tyng, D. D., Rev. Aas D. Smith, D. D., Rev. Dr. Wm. Hague, Rev. Dr. Dowling, and Rev. Theo. L. Cuyler.

A statement of the plans and objects of the Society will be made by the President and corresponding Secretary, formerly a missionary in Africa. Singing under the direction of Mr. Robt. Hamilton.

Rev. H. H. GARNET, President.  
ROBERT LINDLEY MURRAY, Treasurer.  
JOHN PETERSON, Recording Secretary.  
Rev. A. A. CONSTANTINE, Cor. Secretary.  
TICKETS, 25 CENTS.

**Notice.—The First Colored Congregational Church,** formerly worshipping in the hall corner of 12th street and 3d avenue, has removed to the vestry of the church in 9th street, between 4th avenue and Broadway, and will open on next Sabbath morning, March 4, 1860. The pastor will preach at 10½ A. M. The Rev. Jas. Morris Williams, of Brooklyn, will preach at 3 o'clock, and the Rev. Mr. Rushton, of this city, will preach in the evening, at 7½ o'clock. Contributions will be taken up through the day.

**The Third Annual Exhibition** of the Youth's Literary Association will be given on Thursday eve, Feb. 8, at the Bethesda Congregational Church in Sullivan street, between Prince and Houston. The exercises will consist of speaking and singing by the members, etc. Admission 12½ cents.  
N. B.—No postponement on account of the weather.

#### ADVERTISEMENTS.

##### EMPLOYMENT FOR WOMEN.

**\$30 PER WEEK—FEMALE AGENTS** wanted, at home or to travel, on salary or commission, for

**"THE WOMAN'S FRIEND,"** a periodical on morality and common sense, exclusively for the female sex, at only 50 cents a year; also for the

**"MAMMOTH FAMILY PICTORIAL,"** the largest illustrated family paper in the world, at only ONE DOLLAR a year. For "confidential terms," to (white or colored) female agents and a copy of both papers, including a three-cent stamp to **MAULE LOUISE HANKINS & CO.,** Publishers, 340 & 348 Broadway, New York City. 33-3t.

##### GRAND LEAP YEAR BALL AND EASTER FESTIVAL.

**MADAME MAGNAN** begs to announce to her friends and the public, that she intends (through many solicitations) to give a Ball on Wednesday evening, April 11, at Convention Hall, 177 Wooster street, between Houston and Bleecker. Altogether a novelty in this city, the management will be by a committee of ladies, assisted by a few highly competent gentlemen. The music will be the best in the city—and nothing will be left undone to render this a brilliant affair. For further particulars see circulars. 33-4t.

**WANTED CONSTANTLY, AT TILMON'S Agency for Employment,** 70 East Thirteenth street, one door east of 4th avenue, all FIRST CLASS HELP, Cooks, Waiters, Chambermaids, Landladies, Housekeepers, Seamstresses, Children, Nurses, &c., colored and white, German, Scotch, English, Irish, Catholic and Protestant.

No one calling at this office need be out of employment one hour, if they are willing to work, and will take places. Particular attention is paid to getting the best wages for all good help for both city and country. Don't forget the number, and be sure to call. **L. TILMON, Proprietor.** 33-1t.

**T. B. VOORHEES' DANCING ACADEMY, CONVENTION HALL, 177 Wooster street, between Houston and Bleecker,** formerly at the Metropolitan Rooms, Prince street. Evenings for rehearsal, Tuesday and Friday. The Quadrille Ruse, 19th Century Quadrille, and the celebrated Danish Dance, taught during this term. For terms, &c., apply at the rooms at the above specified time, or at his residence, 154 Sullivan street. 33-5t.

**WANTED—COLORED YOUNG LADIES** to learn to operate on Sewing Machines. Performed in six lessons. Apply at 713 Russell st., Philadelphia. S. R. GIVEN. 33-1t.

**MADAME ANN E. GREEN RE-** spectfully announces that she will give her first GRAND CONCERT ON MONDAY EVENING, March 6th, 1860, in the BETHESDA CHURCH, in Sullivan street, near Houston, on which occasion she will be assisted by her brother, Master Francis, and the following ladies and gentlemen: Madame Calm, her first appearance, Miss E. Anderson, Miss E. A. Smith, Misses O. A. and A. M. Hamilton, Prof. Waldron, who will preside at the piano, and Robt. Hamilton. Admission 25 cents. Doors open at 7 o'clock. 32-2t.

**MR. WALDRON INTENDS OPENING** on the 3d of March at the METROPOLITAN ASSEMBLY ROOMS, 178 PRINCE ST., a class of young ladies and gentlemen for the study of INSTRUMENTAL MUSIC, CALISTHENICS, AND DEPORTMENT.

Instruction given on the following instruments, viz., the Piano Forte, Guitar, Viola, Violoncello. Terms with use of instrument, Two Dollars for eight lessons, payable one half in advance. Instrumental Class on Wednesdays and Saturdays, from 10 A. M. to 2 P. M. Calisthenics and Deportment Class on Saturdays from 6 until 8 P. M. 30-4t.

**THE LIFE OF JOHN BROWN** and **HELPER'S IMPENDING CRISIS**, for sale by **ABRAHAM ROBERTS** 120 Clinton Court, (Eight St.) Near Sixth Avenue. 27-5t.

**JAMES R. W. LEONARD,** CARD AND JOB PRINTER, 27 HOWARD STREET, NEW YORK.

**FRANKLIN JONES' WASHINGTON BLUE** (the very best of the kind), for sale at the Drug Store 55 WEST BROADWAY. 12-1-2 cents per bottle. 7-4t.

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THE LIBERATOR OF KANSAS, AND THE HERO OF HARPER'S FERRY.

BY JAMES REDPATH. An elegant 12mo. volume of 400 pages, illustrated and embellished with a superb STEEL PORTRAIT of the GLORIOUS OLD MAN.

This book is now ready, and is a work of thrilling and fascinating interest. PRICE ONE DOLLAR. A liberal per centage of the PROFITS resulting from the publication will be GIVEN TO THE FAMILY OF BROWN.

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This is the work that is creating so much excitement IN CONGRESS. Large 12mo volume, 420 pages, cloth. Price \$1 00. Octavo edition, paper covers, 50 cents. Single copies sent to any address, post-paid, on receipt of price.

Address, THOS. HAMILTON, 48 Beekman street, New York. [P. O. Box 1212]

**WANTED—At Titus' Reform Intelligence Office,** 193 Mercer street, between Bleecker and Amity, cooks, chambermaids, and waitresses. Situations ready at all times. Good recommendations required. T. S. W. TITUS, Proprietor.

**ICE CREAM AND REFRESHMENT SALOON.** NO. 75 KNOX STREET, ALBANY, N. Y. Families supplied with ICE CREAM at the shortest notice, in forms of all sizes.

**THE YOUNG AMERICA PIANO.** A perfect article, and fully warranted for \$130.

**SCHOOL PIANO,** for \$130. The subscribers having been induced, after repeated applications, to make a Piano at a low price, to meet the wants of many now deprived of the luxury, have perfected such an instrument, suitable for

**SMALL PARLORS, SITTING ROOMS, &c.** finished in rosewood—a beautiful piano, at ONE HUNDRED AND SIXTY DOLLARS.

These pianos are fully warranted, and have all our last improvements. Circulars furnished on application giving full particulars.

**HANDSOMELY FINISHED PIANO.** adapted for school practice and purposes, at ONE HUNDRED AND THIRTY DOLLARS. All our pianos have our great improvement, the insulated iron frame.

**PIANOS TO RENT.** We have constantly on hand a variety of pianos to rent, mostly of our own manufacture, which are very desirable, as they have our new improvements, and are unsurpassed in quality of tone and excellence of finish. We rent

**PIANOS OF ALL SIZES,** 6, 6½, 7, and 7½ octave. All styles, from the small school and cottage instruments for small parlors and sitting rooms, to the full grand, for concert rooms, large parlors, &c.

Persons who wish to rent pianos and purchase in a few months, can select from our large stock, and the rent for a specified time will be allowed towards the purchase money, as may be agreed upon.

Our arrangements for **TUNING AND REPAIRING** are under the entire supervision of Mr. C. A. Vinton, whose long experience in this department enables us to guarantee perfect satisfaction to all who may wish to employ him. Orders addressed to him at our piano-forte rooms will be promptly attended to.

N. B.—Special attention given to boxing, packing, and carting pianos for families. Instruments securely packed for forwarding to all parts of the country, as well as for sea voyages. Persons at a distance unable to visit the city can, by stating the quality of the instrument wanted, be supplied.

Illustrated circulars furnished on application, giving full particulars. New York City Ware-rooms, 487 Broadway. BOARDMAN, GRAY & CO., Albany, N. Y.

**SAMUEL J. HOWARD** returns his sincere thanks to his friends and the public at large for their patronage, and hopes that his prompt attention to business heretofore will secure a continuation of the same. Orders will be received at the following places:

Office, 97 High street, Brooklyn; Dudley & Stafford, 69 Beekman street, New York; 313 Broadway, New York.

This program may be found each day at Peck Slip wharf, from an early hour on 8 o'clock A. M., and from 12 till 3 P. M.

Orders received in Brooklyn at the office, 97 High street, 299 Hudson avenue, Dr. J. Davis, corner Clinton and Fulton streets; 814 Fulton street, 41 Hicks street. 19-28t.

**MADAME MAGNAN** begs to inform her friends and the public that on and after MONDAY, 9th inst., she will be prepared to GIVE INSTRUCTIONS on the SPANISH GUITAR, and in SINGING, at her residence, 154 SULLIVAN ST., NEW YORK CITY. TERMS MODERATE. Home from 11 A. M. until 3 P. M. January 1st, 1860. 25-1t.

**ROBERTS,** Agent for the Weekly Anglo-African and the Anglo-African Magazine, 120 CLINTON COURT, EIGHTH ST., near Sixth avenue, New York.

where orders for the above-named publications may be left or copies obtained. 12-1t.

**THE YOUNG MEN'S LITERARY** Association of the city and county of New York, meet every Wednesday evening in the lecture room of the Seventh Avenue Presbyterian Church, near Eleventh street, (Rev. H. M. Wilson, pastor).

The exercises consist of reading, lectures and debates. Admission free. 13-4t.

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THE YOUNG MEN'S LITERARY Association of the city and county of New York, meet every Wednesday evening in the lecture room of the Seventh Avenue Presbyterian Church, near Eleventh street, (Rev. H. M. Wilson, pastor). The exercises consist of reading, lectures and debates. Admission free. 13-4t.

**FOR SALE.—THE STOCK AND FIXTURES** of a well established Grocery Store in Brooklyn. Terms very reasonable. Apply to **SAM'L J. HOWARD,** 97 High st., Brooklyn.

**JAMES PYLE'S "Dietetic Saleratus,"** a perfectly wholesome article, which is unequalled for its certainty in producing good bread. This Saleratus not only has the approval of the most eminent physicians and chemists of the day, but upwards of

ONE HUNDRED THOUSAND intelligent families in the New England and Middle States have given it preference over all other kinds.

Its unparalleled success has brought a multitude of counterfeiters in the market, some of which are of a poisonous nature, but the best class of grocers everywhere sell the genuine. However, purchasers should always see that the name of James Pyle is on each package. Some of the counterfeiters are unscrupulous enough to recommend the imitations, but their object is to make a large profit, as they can buy them for much less than the genuine.

Grand Depot 245 Washington st., cor. of Franklin, New York. 6-1t.

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**MRS. E. LEONARD, FASHIONABLE FRENCH DRESS MAKER,** No. 166 Church street. Receives monthly the latest Paris Fashions. 8-4t.

**BELL'S INTELLIGENCE OFFICE** has removed from 41 Howard street, to 82 Spring street, 2d house east of Broadway. 10-5t.

**FURNISHED ROOMS FOR SINGLE gentlemen,** with or without board. Apply at 641 Broome street. 25-4t.

**J. A. SIMMONS, Boot and Shoe Maker,** 147 N. 7th street, Brooklyn. Repairing done at the shortest notice.

**T. ACADEMY, at Metropolitan rooms, 178 Prince st.** Practicing evenings, Monday and Friday. Private classes on Wednesday evening, from 8 till 11. An afternoon class for masters and misses every Saturday, at 3 o'clock.

All the fashionable dances taught. For terms, &c., apply at the rooms at the hours above specified, or at his residence, 164 Sullivan street. 15-12t.

**FOR SALE.—A complete File,** bound, of the New York Daily Tribune, for 1861. Inquire at this office. 8-4t.

**W. WILLIAMS, Printer,** 48 Beekman st. N. Y.

## Poems, Anecdotes and Sketches.

### A PEAL FROM THE BELLS.

BY GEORGE W. BUNGA.

Ding! ding! there is no hell! no hell!  
Said the Universalist bell.  
Look up to heaven this holy day,  
Attend this church, and learn the way.  
There are no fires or fends to blight  
The hope within the heart we light.  
Ding! ding! there is no hell! no hell!  
Said the Universalist bell.

Ding! ding! do well! do well! do well!  
Said the Unitarian bell.  
Come here and cast aside your load,  
And work your way along the road,  
With faith in God and faith in man,  
And hope in Christ, where hope began.  
Ding! ding! do well! do well! do well!  
Said the Unitarian bell.

Ding! ding! swell, swell, ye waters swell!  
Exclaimed in peals the Baptist bell.  
Though faith in Christ alone can save,  
Man must be plucked beneath the wave,  
To show the world's unfeeling faith  
In what the sacred Scripture saith.  
Ding! ding! swell, swell, ye waters swell!  
Exclaimed in peals the Baptist bell.

Ding! ding! farewell, base world, farewell!  
Cried out the Presbyterian bell.  
Life is a boon to mortals given,  
And since there's nothing true but Heaven,  
Do not provoke the avenging rod—  
Come here, and learn the way of God.  
Ding! ding! farewell, base world, farewell!  
Cried out the Presbyterian bell.

Ding! ding! the truth we tell, we tell!  
Shouted the Methodist bell.  
Our Lord hath made salvation free—  
None need be lost, on land or sea—  
Repent, believe, have hope, and then  
Be saved, and praise the Lord—Amen!  
Ding! ding! the truth we tell, we tell!  
Shouted the Methodist bell.

Ding! ding! in love excel, excel!  
Chimed out the Episcopalian bell.  
This is the church not built on sands,  
Emblem of one not built with hands;  
Its forms, and rules, and rites reveal,  
And worship here—yes, worship here!  
Ding! ding! in love excel, excel!  
Chimed out the Episcopalian bell.

Ding! ding! ye saints in heaven that dwell!  
Pealed forth the Roman Catholic bell.  
Lean o'er the battlements of bliss,  
And offer to bless a world like this!  
Here is the wiser, here the wine,  
Let mortals kneel before the shrine.  
Ding! ding! your mother loves you well!  
Exclaimed the Roman Catholic bell.

A Philadelphia paper tells the following anecdote, which will "do to travel":  
Tim McGowan, a gallant fellow, lost his life in the Mexican war. He had lost an arm, when a boy, by having the limb crushed under the wheel of a jaunting car, in the "cold country." His surviving brother, Dennis, never ceases boasting of Tim's exploits.

In a Moyamensing bar-room, the other evening, Dennis began on the old theme of the Mexican war, dwelling with particular emphasis on the heroic deeds of his deceased relative.

"Och, murther, but ye ought to have seen Tim at Rye sack-a-dollar-pole-me (meaning Resaca de la Palma). He caught two Mexican blackguards by the collars of their necks, and kilt them both as dead as herrins' by knocking their heads together."

"How could that be," said a listener, "when your brother had but one arm?"

"Bliss your soul," answered Dennis, "one arm had he? That's true enough for ye; but then, ye see, Tim forgot all about that when he got into a fight."

A Liberal Contributor.—A Western correspondent, in describing the stinging habits of the people of his ilk, when called upon to assist any benevolent work, relates the following amusing story:

One of our friends was called on by a railroad agent who was soliciting stock along the line. He had a fine farm and plenty of money, and listened with an animated countenance to the glowing detail of blessings to be realized from the proposed railroad. The agent made an eloquent palaver, and thought he had won our friend and his money, when he suddenly got his eye-teeth out in this wise:

"Why, yes," said the good old farmer, "I know it is wonderful; it must be a powerful thing, them air railroads—they run for jeh! Surely, I go in for it; I go in for it; I subscribe something, allers, to such things."

"How much stock will you take, sir?" said the elated solicitor.

"Why, you may put me down fifty cents," was the munificent reply.

A boy got his grandfather's gun, and loaded it, but was afraid to fire. He, however, liked the sport of loading, and so put in much charge, but was still afraid to fire. He kept on charging without firing until he got six charges in the old piece. His grandfather, learning his temerity, snarled reproved him, and taking the old continental, discharged it. The result was tremendous, throwing the old lad on his back. She promptly struggled to regain her feet, but the boy cried out: "Lay still, granny, there are five more charges to go off yet!"

"Tom," said an impudent wag to a conceited pop, "I know a beautiful girl who wants to make your acquaintance."

"Glad to hear it—fine girl, struck with my appearance, suppose, eh?"

"Yes, very much so. She thinks you'd make a capital playmate for her little poodle dog." Exit pop, shockingly sold.

In a prayer meeting, not long since, in New Hampshire, a worthy layman, speaking of an eminent missionary, said that he was a poor boy taken out of the streets, and put into a Sabbath school—his father being a drunkard, and his mother a widow.

## A GHOST STORY.

We were returning from our spring meeting of the Presbytery—one gentleman and two ladies—in a "rockaway," and the roads of the best. Night, cold and damp, overtook us eight or ten miles from home, but only a short distance from Judge Blank's. Knowing that we should find inside a warm welcome, a warm supper, and a warm fire, besides beds which we could warm for ourselves, we unhesitatingly consigned ourselves to his hospitality. Supper being over, and our persons seated according to our several tastes in a semi-circle before an old-fashioned blaze, we were just in the mood to enjoy the entertainment of our hosts' conversational gifts. Among other things, he related the following unique tale, which we unanimously agreed to put in print. Said the Judge substantially as follows:

Years ago we had in our house a sweet little child about four years old, the object, of course, of a very tender affection. But sickness laid his hand upon it. Remedies, promptly resorted to, all proved in vain. Day after day the roses faded from his cheek, and the fire in his eyes burned low; and at length death closed those eyes, and sealed the lips forever, and we learned by trying experience how intense a darkness follows the quenching of one of those little lights of life.

The time rolling steadily on brought us at length to the hour appointed for committing our treasure to the ordinary safe custody of the grave. The friends assembled, the customary services were held, the farewell taken, and the little form securely shut beneath the well-screwed coffin lid, and in due time the grave received its trust.

We looked on and saw the earth thrown in the mound raised above, and the plates of sod neatly adjusted into a green sheltering roof, and then wended our way back to our desolate home. My wife had gone into an adjoining room to give some directions to a servant, and I, unfettered by the scenes of the day for anguish, had just laid my head upon my pillow in our room upon the lower floor of the house, when I heard a shriek, and in a moment my wife came flying into the room, and, springing upon the bed behind me, exclaimed:

"See there! our child! our child!"

Raising my head, my blood froze within me, and the hair upon my head stood up, as I saw the little thing, in grave clothes, with open but manifestly glassy eyes, and pale as when we gave it the last kiss, walking slowly towards us! Had I been alone—had not the extreme terror of my wife compelled me to play the man—I should have leaped from the window and bed without casting a look behind.

But not daring to leave her in such terror, I arose, set down in a chair, and took the little creature between my knees. A cold sweat covered my body, and I gazed with feelings unutterable upon the object before me. The eyes were open in a vacant stare; the flesh was colorless, cold, and clammy; nor did the child seem to have the power either of speech or of hearing, as it made no attempt to answer any of our questions.

The horror of our minds was the more intense as we had watched our child through its sickness and death, and had but a few hours before eye-witnesses of its interment.

While gazing upon it and asking in my thoughts, "What can this extraordinary providence mean? for what can it be sent?" the servant girl crept to the door, and after a time suggested, "It looks like Mrs. Blank's child!" Now, our next neighbor had a child nearly the same age as ours, and its constant companion. But what could bring it to our house at that hour and in such a plight? Still the suggestion had operated as a powerful sedative upon our excited feelings, and rendered us more capable of calm reflection; and after a time we discovered in truth that the grave clothes were night clothes, and the corpse a somnambulist, and it became manifest that it was the excitement attending the loss and burial of its playmate, working upon the child's mind in sleep, to which we were indebted for this undimly and startling visit.

Wiping away the perspiration, and taking a few long breaths, I prepared to countermand the little intruder back to its forsaken bed. Back we went, the child keeping at my side, though still asleep. It had walked quite a distance across the damp grass. I found the door of its home ajar, just as the fugitive had left it, and sleeping parents unconscious of its absence. The door creaked as I pushed it open, and awakened the child, who looked wildly around a moment, and then popped into bed.

Now, had it not been for my wife, as I have said, I should, on the appearance of the apparition, have made a leap of uncommon agility from that window, and after a flight of uncommon velocity for a person of my age and dignity, I should have been ready to take oath in any court either in Christendom or Heathendom that I had seen a ghost.

SINGULAR DEVELOPMENT BY MEANS OF A DREAM.—Sometime early in December last, a family in this county had a child some five years of age, which died, and on the next day was buried in a neighboring graveyard. On the night succeeding the interment of this child, its mother had a dream in regard to her lost little one that weighed so heavily on her mind that she would take no excuse or be put off, but the grave must be examined, and so if the child's remains were still there. She had dreamed of seeing her child taken from the grave, and although her husband went and looked at the grave and told her it looked unchanged from the time they had left it, still she insisted on a further examination; and finally, to satisfy his wife, and without any faith in the reality of the dream, the husband, in company with several neighbors, went to the little coffin, opened the grave, and then the little coffin, and judge of their surprise, all was there except the mortal remains of the child. The body was gone.

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Its objects are:—  
To present a clear and concise statement of the present condition, the past history, and the prospects of the colored population of the United States, free and enslaved.

To afford scope for the rapidly rising talent of colored men in their special and general literature.

To examine the population movements of the colored people.

To present a reliable statement of their religious condition, and of their moral and economic statistics.

To present a statement of their educational condition and movements.

Of their legal condition and status in the several States.

To examine into the basis on which rest their claims for citizenship of the several States, and of the United States.

To present an elaborate account of the various Books, Pamphlets and Newspapers, written or edited by colored men.

To present the biographies of noteworthy colored men throughout the world.

On the condition and prospects of free colored men, by common consent, rests, in a great degree, the condition and prospects of enslaved colored men. Hence, besides the intrinsic interest which attaches itself to a magazine with such scope and information, the aid of all who wish to advance the great cause of Immediate Emancipation, is earnestly solicited for its support.

TERMS.—One Dollar per year, payable invariably in advance.

The January number contains an accurate and beautifully executed portrait of ALEXANDER DUMAS.

All communications should be directed to THEOS. HAMILTON, 48 Beekman-st., N. Y.; P. O. Box 1212.

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## IT ONLY SEEMS THE OTHER DAY.

Though swiftly Time, with rapid wings,  
Has borne us from old scenes we knew,  
Yet memory oft the picture brings  
In glowing colors back to view;  
Thus early friends remember when—  
Their first as schoolboys met in play,  
And yet, though years have passed since then,  
It only seems "the other day."

The form of her we loved of yore,  
To whom we pledged affection's vow,  
Will glide before our eyes once more,  
Though but in memory living now;  
Of that dark hair once tress alone,  
A treasured gift—is spared decay,  
Yet words in that familiar tone  
Seem only breathed "the other day."

Those friends appear no more the same  
That shared our mirth and dried our tears,  
Or taught us childhood's favorite game,  
The dear old friends of early years;  
But when we ask if they forget  
Those memories of the past, they say—  
Though time has wrought some changes, yet,  
It only seems "the other day."

## Deferred Correspondence.

### THE COURTS OF OHIO.

DEAR ANGLO:—The people of Ohio may truly be said to be a great people. We do not now live in the woods as of yore, but we still have many of our Buckeye peculiarities, which I think might justly be styled "strange back-wood idiosyncracies." The edicts of which speak are not confined to the circles of the poor and illiterate, but exist rather among those who are in the higher walks of "court life." But when it is remembered in what high repute "white man," "Anglo-Saxon," "European," and such like words and phrases are held in this country, when used in contradistinction to "black man," "negro," and "African," the late decision of the court in Ohio may not be thought strange.

I suppose your readers are aware that one of the peculiarities of the complexional jurisprudence of Ohio is that "the rights and immunities of the 'white blood' must be protected." We do not care if the blood is not entirely pure. A little admixture of black blood seems to do no harm, so that the white predominates. A man's civil and religious rights are not respected in Ohio are not respected in proportion as he is white, but in proportion as he recedes from the black and approximates to the white. If a man is black and lives on the soil of Ohio, politically he is not a man. If he is half white, he has no political rights which the constitution and the laws do respect; but if he is more than half white, he is declared by our courts to be a "white male citizen of the United States," the Dred Scott dicta to the contrary notwithstanding, and he can therefore, according to the first section of the fifth article of the constitution of Ohio, "vote at all elections."

In accordance with the above peculiar rules of legal hermeneutics, the Supreme Court of Ohio made the following decision a short time since:

COLUMBUS, Feb. 14, 1860.

*Alfred J. Anderson v. Thomas Miller, et al.*—Error to Common Pleas of Butler County.

Gholson J. delivered the opinion of the Court. Held—

1. Persons having mixture of African blood, but a preponderance of white blood, or being more white than black, and being otherwise qualified, were by the settled construction of the Constitution of 1802, regulating the elective franchise, entitled to enjoy the right of an elector.

No change was made in this respect by the corresponding section of the Constitution of 1851. The same persons, being otherwise qualified, are not to be excluded on account of color, but are entitled under the present Constitution to vote at all elections.

2. The plaintiff, being one of the description of persons so entitled to vote, having only one-eighth of African blood, and his vote having been refused for that reason only, at the election in 1856 for electors of President and Vice President of the United States, by the judges of election, against whom he brought an action for such refusal.

Held, That he was entitled to recover for the violation of a right conferred by the Constitution.

The decision was unanimous.  
In view of this righteous decision, Locution in Ohio is draped in blackest mourning.

ing—the most lugubrious black. There is among such papers as the "Statesman," of Columbus, the "Enquirer," of Cincinnati, and the "Plainedealer" and "National Democrat," of Cleveland, the most distressing weeping, and wailing, and gnashing of teeth. O, what a dismal howling. I am glad to see the quadrons and octorons vote in Ohio; but I must say I hate the court, the State, the people, or the constitution that could be so mean as to make such foolish and fiendish distinctions among the citizens. How, or on what principle of law, or justice, or policy, can an octoroon slave vote more intelligently than an African slave? Both are ignorant or both are intelligent, as the case may be; yet a preponderance of white blood fits one to enjoy all the immunities of an American citizen, while the predominance of black blood disqualifies the other from citizenship. Truly ours is a great country.

But I must tell you of another decision which the same court has recently sent forth to the world. The decision was made in reference to the children in whom there is a preponderance of white blood. It will be seen that by this decision the children of these legal voters of which I have been speaking "are not, of right, entitled to admission into the common schools set apart for the instruction of white youths." The fathers can vote, but the children cannot go to school "as of right." The decision is thus recorded on page 45 of the "Western Law Monthly" for January:

*Enos Van Camp v. Board of Education of incorporated village of Logan, Hocking Co.*—Error to the District Court of Hocking county.

Peck, J., Held—1. That the statute of March 13th, 1853, "to provide for the reorganization, supervision, and maintenance of common schools," is a law of classification, and not of exclusion, providing for the education of all youths within the prescribed ages, and that the words "white" and "colored," as used in said act, are used in their popular and ordinary significance.

2. That the children of three-eighths African and five-eighths white blood, but who are distinctly colored and generally treated and regarded as colored children by the community where they reside, are not, as right, entitled to admission into the common schools set apart under said act for the instruction of white youth.

Brinkerhoff, C. J., and Sutliff, J., dissented.

It will be plainly seen that by this decision children of five-eighths white blood are turned out of school because they are colored, while by the other decision of the same court men in whom there is much less white blood are allowed to vote because they are white; for it must be remembered that "white male citizens of the United States" are the only constitutional voters in Ohio. I hope your readers will not mourn over the fate of these poor children who are denied by our Republican Supreme Court the opportunity for getting an education, for, however ignorant they may be, as soon as they are old enough to vote, they shall have all the rights and immunities of a legal citizen. If you read these decisions carefully, I do not think you will accuse our Republican Supreme Court of being guilty of consistency.

CHARLIE.

P. S.—Your very worthy, faithful, and eloquent contributor, Miss Frances E. Watkins, lectured in the most fashionable hall in our city yesterday afternoon, to a large and appreciative audience. She lectures again in the same Hall on Wednesday evening next. She is doing a good work, but this I need not tell you.

## REV. T. DOUGHTY MILLER'S LETTER OF ACCEPTANCE TO THE LEGISLATIVE INVITATION.

Wm. Richardson, Esq., Clerk of N. Y. Assembly.

DEAR SIR:—Your communication, inviting me to open the session of the Assembly with prayer is received. I thank you for this unexpected honor, in the recognition of the rights of the Anglo-African in these feverish times, and am happy to say in reply, notwithstanding the fears entertained for my personal feelings and safety from the contempt of the Democracy, being so great as to leave the Chamber in confusion, should a negro occupy the speaker's desk to pray for white men—for I should rejoice that the long predicted day had come when one should chase a thousand, and as one white man has done so in Virginia, more particularly when that one was a black man in New York—but having been invited, I accept such invitation, and only now await your appointment, fearing not to stand before any community, though, perhaps, not able to grasp so deeply in the hidden mysteries of science, theology, &c., as my more favored brother, but rather crave every opportunity that presents itself of stamping the Anglo-African before the civilized world, as a man and a Christian.

Very respectfully,  
THEO. DOUGHTY MILLER.

FEBRUARY 13, 1860.

## LETTER FROM NEWARK.

NEWARK, N. J., Feb. 23, 1860.

MR. EDITOR:—On Monday evening, the 27th inst., pursuant to previous announcement, a large and appreciative audience assembled in the Plane street school-room to listen to a lecture from the Rev. Henry Lott, of Niagara, C. W., recently colporteur and missionary for the people of color in the State of Ohio. His object in visiting the East is for the purpose of establishing a normal school for the education of colored orphan females. He deemed the education of females a crown to our race. Educate the females, and our men would soon become elevated. We must educate the poorer classes of our race, for in those classes, are found the strongest minds. He said that in the history of nations the best educated, the best teachers, ministers, &c., have sprung from poor men, and that the strongest bulk of intellect is found in the poor boys and girls. The lecture was listened to with marked attention, and a vote of thanks was tendered to him.

The great novelty of the day, however—in fact, the all-absorbing topic—is the parlor opera that has been lately performed. It was arranged from selections of music from several of the popular operas, with the adaptation of English words. It was performed on the 16th inst., under the management of the author, in Passaic Lodge Hall, before a highly appreciative audience of a limited number. The opera is in three acts, and is entitled "The Village Belle."

### DRAMATIS PERSONÆ.

Madalina (the belle).....	Miss J. A. W.
Almira.....	E. O'F.
Elferessa.....	M. K.
Malasina.....	M. W.
Nellitta.....	H. S.
Sinforetta.....	Mad. M. N.
Count Ardino.....	Mr. J. O'F.
Rudolph.....	Wm. J.
Dollesio.....	E. N.
Aldina.....	W. G. S.
Biorello.....	W. D. K.

Priests, Peasants, Villagers, &c.  
The orchestra consisted of a first and second violin, bass viol, piano, and drum.

### SYNOPSIS.

The scene of the story lies in a fertile valley in Italy. It opens with rejoicings of the villagers, who have assembled to join in the festivities consequent on the celebration of the Queen's birthday. Madalina, the village belle, who is the idol of her family and the pride of the villagers, is exhorted to prepare to receive the notable villager, Count Ardino, who had, on a previous visit, (of state), expressed himself favorably in her behalf. The whole are abroad and astir, making preparations for the distinguished visitor. Almira and Elferessa, sisters of Madalina, importune her earnestly, on behalf of herself, family, and people, to receive the Count with marked attention; but she continues heedless, gay, and trifling. However, after much persuasion, she agrees to their request, and all become jubilant. Rudolph enters, and announces the arrival of the Count, who is received with all the honor due his rank. He compliments them on the occasion of their happy meeting, and participates with them in their festivities. His attentions to Madalina make a decided impression—so much so that on his departure she is particularly attentive, and receives such overtures as are made by the Count with emotions of much concern, which is highly gratifying to all. His next visit, in the season of vintage, is at night, surrounded by an escort, and accompanied by musicians. He is met by the overjoyed villagers, who conduct him to the home of Madalina, where he serenades his lady-love, assisted by the songsters of the village and accompanied by the band. He is received by the family and entertained, and during the interval Madalina makes her toilet; but, being overburdened by sleep, she repairs to the back parlor, and seats herself at the pier-table, where she sinks into slumber. The Count being left alone, the doors are thrown open, when he observes Madalina. He walks up to her, kneels beside her, and sings a plaintive air. She, partially aroused, answers him, but is again lulled to sleep by his soothing strains of music. He then retires, and she is awakened by her sisters, who inform her of what has transpired, which seems but a dream to her. The Count now enters with the heads of the family, and the proposal is made and accepted. The happy couple are next seen at the cathedral, surrounded by friends and relatives, and whilst the choir are chanting, accompanied by the organ, the nuptials are being performed. At this happy consummation, the villagers are filled with joy, the Count and his fair bride receive their congratulations, the whole place is illuminated, and a grand torchlight procession concludes the event.

METAMORA.

## RELIEF FOR MRS. BROWN.

NEW HAVEN, Feb. 23, 1860.

MR. EDITOR:—As one of the committee of the John Brown relief fund appointed in this city, I transmit the following correspondence, with the request that you will publish the same in your very valuable paper, in order that our constituents may see that we have fulfilled the trust reposed in our hands. By publishing the same you will place the committee under many obligations to you.

J. T. H.

Amos Townsend, Esq., Treasurer of the John Brown Relief Fund.

DEAR SIR:—You have our advice and consent, as fellow members of the John Brown relief committee, to transmit to his widow the money in your hands contributed for her benefit. We would suggest that you retain a copy of your note sent to her accompanying the money, and when you receive one from her acknowledging the same, we would like to have both published in the "Weekly Anglo-African," so that the contributors to the fund (most of whom take that paper) may see that we have fulfilled our commission.

Respectfully yours, &c.,

GEORGE H. WASHINGTON,  
J. THEODORE HOLLY.

NEW HAVEN, Feb. 1, 1860.

Mrs. Mary A. Brown, North Elm, Essex Co., N. Y.

DEAR MADAM:—At a meeting held Dec. 1, 1859, in Zion Church, for prayer in behalf of your husband, the brave John Brown, who was to be executed on the morrow for an attempt to deliver his fellow men from cruel and wicked bondage, a collection was taken up for the benefit of his family. The amount, \$12 75, I now enclose, the receipt of which please acknowledge, as received from the committee, Geo. H. Washington, J. Theo. Holly, and Amos Townsend. Whatever differences of opinion may exist as to the mode of Mr. Brown's operations, no candid man can doubt but that he was actuated by the most exalted motives of benevolence and self-denial. His name will be held in everlasting remembrance by all true friends of liberty and human rights. If he made a mistake in the means, God, whose providence permitted it, made no mistake as to the influence his act is destined to exert on the institution of slavery. The institution is doomed! We have no shadow of a doubt of its abolition. That it will be peacefully abolished we earnestly hope and pray; that it may be overthrown in violence and blood, the perverseness of the slaveholder gives strong reason to fear. May God sustain you and your family by His grace in your sad bereavement.

In behalf of the committee,

AMOS TOWNSEND.

\$12 75.

NEW HAVEN, Feb. 14, 1860.

Mr. Amos Townsend:

DEAR SIR:—To you, and through you to the committee, and to all who gave expressions of sympathy, benevolence and good will in their contributions to make up the sum of \$12 75, which I hereby acknowledge the receipt of, I have to say that you have our many thanks and best wishes for peace and prosperity, as a reward in time and felicity in an endless future.

MARY A. BROWN.

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NEW HAVEN, Feb. 14, 1860.

Mr. Amos Townsend:

churches do, and there are a few near the door which are not owned by families, but by the society, which are free to be occupied by any one who wishes so to do, be he white or black. Because, when a colored man enters a white church, that every white man does not rise and throw open his pew door and contend with each other for the honor of seating him, is it any matter? Did you go there for that? Do you go to the house of God to receive honor or from men? Ought we not rather to go there with a deep sense of our unworthiness in the sight of God, and with deep humility seek the pardon of our sins through the blood of Jesus? Oh! my friends, let us, when we come into the house of God, forget for that time at least that there are any white or black. I am not wholly ignorant of the wrongs heaped upon us by the white man—oh! no; my heart bleeds for my poor, oppressed race, but, understand me, I am treating of these things in a spiritual view.

Let us, then, endeavor to exercise a larger charity to those who wrong us, and pray for those who persecute us. Now, is it not a want of the spirit of our dear Savior that gives rise to this prejudice of which I complain? I wish some one would tell me it is wrong to have a heart full of love for all Christians?—or is it right for one part of the Christian Church to hate another part because we differ in color? And, by the way, I think the prejudice we so much complain of in white people with regard to us, would be sooner done away were there less of it among ourselves.

NEW HAVEN, Feb. 16, 1860.

RUTH.

## COLORED ELDERS SEEKING WHITE PASTORS FOR COLORED CONGREGATIONS.

NUMBER FIVE.

So far, then, as the congregation may evidence a taste for dress and order, all that is well in its place. So far as the mere mechanical operation of sanctimoniously appearing among the people in their places on the Sabbath days is concerned, these elders may do as well as any other piece of machinery manufactured for the purpose—to do a certain piece of work—but that is all, and God knows and every lover of his race knows the blighting, blasting, and cursed effect their design has on us as a people—how it strengthens the slander against us of being of a race incapable of self-government. On the other hand, suppose in that pulpit first referred to, a man like its former pastor or the more recent one, colored men of their minds, intelligence and intellectuality, be seen and heard in that pulpit Sabbath after Sabbath by visitors at the Capital, and that congregation presenting the appearance it does now, with their refinement, what would be the result? It can be told very easily. Those visitors would leave that congregation favorably impressed with the moral, social, and intellectual condition of our people; and yet there are elders who would sacrilegiously thrust out of our pulpits colored pastors, elders found in combinations and caucuses to affect this purpose. "Oh, that our people were wise," to use the language of one of the elders of that church recently ordained; "they should be thrown out of the church as far as Lucifer was thrown from the battlements of heaven"—not into the pit, however, but just so far away that they can never enter the sanctuary as offering to blight the future of a people already cursed with a host of maligners whose chief delight is in outraging their privileges and trampling down their future prospects.

As an instance of the value of a colored ministry over colored congregations, I will relate an anecdote which occurred in the Presbyterian Church in the City of Washington. It was during a series of meetings during a revival. The church on Sabbath evening was crowded to excess; the pastor, (a colored man) one well known, preached upon the occasion. There were many prominent white citizens present, and among them several ministers; one being a Scotch divine who, for the first time, visited a colored church. After congratulating the pastor on the discourse, remarked that it was the first time he had ever heard a colored minister, then turning to the people, said, "Sir, I was invited here to see an African church and congregation, but it appears that you have here a great number of white people, and in fact those well dressed dark people that I see before me, I cannot conceive to be Africans—why, they have all the appearance and refinement of other people. I see also that you have many white people in your choir; surely, this is no African Church." The reply of the pastor was different from what would have been uttered by a white one—he turned to the stranger, he remarked, "Sir, you are mistaken. There are about thirty white Americans on the lower floor, and

not one of them in the choir; all the rest in this house, according to American construction, are Africans, so that your friends, according to their views, did not misinform you. Every white face you see on the lower floor and in the choir are so accounted for; there is a law in this district, the Capital of the United States, that any person having African blood, shall be accounted a negro." So, sir, you have a solution of your friend's remarks when he invited you to visit an African Church. Was he not an American?" He replied that he was. Taking the colored pastor by the hand, he added, "Sir, I shall never forget what I see before me, nor the information you have given me."

I will only add in conclusion, we are now without a pastor, our minister having recently accepted a call to reside over a congregation in New Haven. I need not say we deplore his loss, for it is a loss indeed, and I, as well as the church and community, know his place is not easily filled; but we have determined to wait until a colored pastor can be found who may possess the qualifications necessary to represent our people, the desire or aim of the elders to the contrary, notwithstanding.

box.

## "IT IS MORE BLESSED."

Give! as the morning that flows out of heaven;

Give! as the waves when their channel is riven;

Give! as the free air and sunshine are given;

Lavishly, utterly, carelessly give!

Not the waste drops of thy cup overflowing,

Not the faint sparks of thy breath ever glowing,

Not a pale bud from the June roses blowing,

Give as He gave thee, who gave thee to live!

Pour out thy love like the rush of a river,

Wasting its waters forever and ever,

Through the burnt sands that reward not the giver;

Silent or songful, thou nearest the sea.

Scatter thy life as the Summer's showers pouring!

What if no bird through the pearl-rain is soaring?

Look to the life that was lavished for thee!

Give, though thy heart may be wasted and weary,

Laid on an altar all ashen and dreary;

Though from its pulses a faint music seeps,

Beats in thy soul the sad passage of fate;

Bind it with cords of unshrinking devotion!

Smile at the hymn of its restless emotion;

'Tis the stern hymn of eternity's ocean:

Hear—and in silence thy future awakes!

So the wild winds strews its perfumed essences;

Evil and thankful the desert it blesses;

Bitter the wave that its soft pinion presses;

Never it ceases to whisper and sing.

What if the hard heart gives thorns for thy roses?

What if on rocks thy tired bosom reposes?

Sweetest is music with minor-keyed notes;

Fairest the vines that on ruins will cling.

Almost the day of thy giving is over,

Ere from the grass dies the beauteous clover,

Thou wilt have vanished from friend and from lover!

What shall thy longing avail in the grave?

Give as the heart gives whose fetters are breaking;

Life, love, and hope; all thy dreams and thy waking;

Soon, Heaven's river thy soul- fever shaking,

Thou shalt know God and the gift that He gave.

For the Weekly Anglo-African.

THE MANIAC'S STORY.

BY SARAH.

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NEW YORK, MARCH 10, 1860.

Advertisements for this paper must be accompanied by the cash.

Copies of this paper can be purchased of the news-dealers everywhere.

## A FEW WORDS MORE ABOUT OUR TRUE POLICY.

Now, if we would not be thoroughly worked in as the mere labor part of the great machinery of the ruling classes, be used up and thrown aside at will, with little or no gain or advance to ourselves and eventually no status in the country, we must, and speedily, arrest the present tendency of our pecuniary affairs. Instead, therefore, of losing time on mere idle questions that bring us no profit, let us go directly and earnestly to work to husband our means while we serve the State, and while we contribute to the interests of the predominant class, see to it that we contribute in a far greater degree to our own interests.

To do this seems a difficult task, and yet nothing is easier. *Mind your own business, and attend diligently to it.* This is the conclusion of the whole matter. Beyond this you need not go to succeed. The Quaker has become a standing example of probity and good business management; and why? Because he marks out his business and rigidly attends to it. He never depends upon men, or the mere tricks of men, political, social, or otherwise, which are the common resort, for the prosecution or advancement of his business, but takes the legitimate means only; adding therewith strict attention and unceasing perseverance. Thus, while others of his fellows are breaking or failing on every hand, the Quakers, as a business class, are found firm, strong, lasting—a living example of good management and true policy. This is so of them whether as farmers, mechanics, or merchants.

Take another example—the Dutch grocer. Where is a more thrifty class of business men than your Dutch grocers? A class apparently in a small way, yet really in an extensive way, and rising fast to independence and competency, your Dutch grocer gets himself posted on every corner that is laid out, and appropriates to himself all the corners that are not laid out, and long before the town or city gets there; and why? Simply because grocery-keeping, studied and understood, and rigidly and industriously followed, is his sole business—nothing else. Hence it is that though he comes here and works for his brother grocer for six, eight, and never over ten dollars per month, this year, in '64 or '68 we see him rearing his substantial corner brick building, arranging his shelves, and by day-light hanging out his goods and wares for sale. No failures and no sheriffs ever come there to haunt his sleep.

Now, suppose we place these two solitary examples before ourselves, no matter in what we may be engaged, and apply the principles thereof to our own operations and who but can foresee a ready and rapid advancement in prospective. Let it be, for example the matter of money saving. Let ten or twenty of our young men take it into their heads to excel each other in the simple act of money-getting for the space of ten or fifteen years, bound each to each by compact to strive with, cheer, and encourage each other. None can fail to see what these men can accomplish in this short space of time. Let these same men pursue a business or branch of trade with the same earnestness and vigor and for the same length of time, even amidst hungerings oft and pinchings frequent—yea, amidst the more frequent jeers of their present better-clothed and better-fed fellows, who know of no business; and how great will be the contrast between the two parties in the end, and what an eminent and enviable position will the former occupy in the community.

Now, in the light of these facts and examples, let us offer a word or two more, in addition to those we gave in a former article, about our true policy in this country. And the first point to which I wish to direct attention is the necessity of our becoming land-holders—first, because it is safest for us, uninitiated business men as we are, and second because it will give us greater influence as a body of citizens. Let us, therefore, like the Quaker and the Dutch grocer, make a business of getting good landed property, in city, town, and country. So long as we are a landless and floating people, we can never be a wealthy or influential people. If we have no anchorage in either city, town, or country, we cannot preserve, in property, our earnings. This is true of the whites, and it is eminently so of us. The waves of substantial progress come in their course, and sweep us and all we have from our footing; and when we again find ourselves landed, we also find ourselves stripped and bare of nearly all we ever possessed. Thus it ever has been with the landless masses; and thus it has been with us.

Let us, then, cease to be longer a landless, floating people, but seek to find anchorage in the soil of the country. How many of us, if nothing more, would find comfort and solace—yea, even independence—in our declining years, in a good substantial home and a few acres of land, somewhere in the country, got together by earnings now thoughtlessly squandered;

but how much more might be accomplished to this end were it our defined policy and constant business.

In a word then we would say that it must be a part of our well understood policy to get good available real estate. Where such is to be had and one cannot make the purchase, let two join and effect it, and sometimes a whole company. Blocks on Broadway and fifth avenue might this day have been owned by colored men, obtained in this way.

Let enterprising colored men of small means who are not disposed to purchase city or town property, lay their means out on good small farms, paying what they can to properly secure them. But there is a class of men among us who have means, who could not be persuaded to lay it out in this way. Their monies are paying them only five per cent, while it is paying the holder, who is always of the dominant class, seven, ten, fifteen, and often a higher per cent. Now, let this class make it their business to lend to colored men on good bond and mortgage, at seven per cent, thus realizing a higher rate than they now get, and at the same time become nominal holders of a large portion of real estate in the country. Let it become a part and parcel of our policy to give and hold bonds and mortgages among ourselves. By such means we shall gradually—we may say rapidly—get a vast amount of real estate into our possession, and carry with it a vast amount of real valuable influence of the right sort—a kind worth more to us than all the ephemeral, political, and dreamy stuff that we can gather up from now to the end of time.

## MR. HORACE GREELEY'S DISLIKES.

The responsible editor of the "Tribune," although yet on the sunny side of fifty, has fallen into that peculiar idiosyncrasy of extreme old age, which leads him to believe that mankind in general feel an interest in his likes and his dislikes. In the issue of that paper for the 28th ult., and in an article which betrays his style, he exclaims: "We love liberty, equality, justice, humanity; but we do not like negroes, and heartily wish no individual of that race had ever been brought to America."

This is very nearly the time of the year and phase of the moon in which, since 1846 or thereabouts, Mr. Greeley has been in the habit of giving vent to his groans. Sometimes the fit does not attack him till May, and once we remember that it was kept off until August. We have hitherto regarded it as a mild form of monomania or peculiar aversion, which some persons otherwise sane, and even talented, entertain in regard to objects or sounds, but the present exhibition is so violent and malevolent that we really fear that the over-worked brain of this distinguished man is yielding to the invidious approach of that *travelling companion* which has carried off so many "able editors" before him.

There is no little evidence in the short sentence we quote to show that the writer of it is passing from a lighter to a graver form of mental disorder—from *monomania* to *dementia*. This latter is characterized as incoherent insanity—according to Dr. Copeland, "a chronic form of insanity, characterized by impairment of the sensibility and the will, and by incoherence of ideas."

In addition to his negro-hating ideas, Mr. Greeley manifests a strange incoherence, an idiotic jumbling of ideas, when he says, "I love humanity," "but I do not like negroes." As he everywhere admits negroes to be a part and parcel of humanity—that humanity which he loves—it follows that he claims to love the whole while he hates a part of humanity. And this incoherence—nay, extravagance—in ideas is more manifest when he exclaims: "We heartily wish no individual of that race had ever been brought to America!" This is a wish which only a madman could have uttered. Had no negro ever been brought to America, there could have been no beginning of the American Revolution, the first blood of which was gloriously shed by the negro Attucks; there would have been no maintaining the Revolutionary war, some of the best and most efficient regiments of which were composed of negroes; there would have been no ultimate triumph to the American arms, for there was not one regiment too many in that war on the side of the colonists. There would have been no triumph in the war of 1812 had there been no negroes on board the American fleets; there would have been no sugar trade, no cotton-gin, no forests cleared in the South and South-West, no two hundred millions' worth of cotton to export this year from the United States—yet a British colony; no slavery discussion, no Missouri Compromise, no "New York Tribune," which has waxed fat and great on the negro question; no Horace Greeley!! no—nothing.

To put Horace Greeley's dislikes down in cool, plain English, he dislikes the negro so thoroughly that he would rather unhinge all the progress and all the history, including himself, of the last century and a half, "than had the negro brought to America." Had this thought come from a wretched and jaded misanthrope, not burdened with any but moping and sorrowful melancholy, it would hardly excite remark; but when it comes from one in the full exercise of a powerful, vigorous, and active intellect, it falls with a sudden, strange jar on the ear, which awakens intense solicitude for the sanity of the author.

Mr. Greeley seems to feel that his state of mind needs some remedy, although he can only conceive of the barbarous one of hoping the negroes may "gradually, peacefully draw off, and form a community by themselves somewhere toward the equator, or join their brethren in lineage in Africa or the West Indies." Poor, dear man! We very much fear he must "die without the sight" of such peaceful "withdrawal." The far more eloquent voice and prophetic pen of Henry Clay "charmed them never so wisely," but they would not budge. Henry Clay's words were sweetened even by professions of like, (and we believe he did like the negroes,) instead of terms of irrepressible hate; yet he could not succeed, and if he could not, who can?

We fear Mr. Greeley must be content to let the negro remain in America, at least during his time. He had better, or, his friends had better, set themselves to work to conquer his prejudices, at least so far as to subserve the cause of good neighborhood. Let them begin the cure by slow and cautious steps, and they will ultimately succeed. We negroes like clean blankets; let them cause Horace to throw away that dirty blanket of his, which was, when we last saw it, some eight years ago, as filthy as the tub of Diogenes. We negroes like clean white shirts; let them order a dozen from C. B. Hatch & Co. for Mr. Greeley, and see that he does not wear one longer than three days. Let them get him a new black overcoat at Devlin's, and let them take him every day down to St. Paul's Church and have his boots well polished. As he generally has a "down look," probably this may do more than all the rest to accustom his eyes to the most beautiful complexion with which the human being is endowed.

Having educated his eyes and sense of touch thus far, let them attack his digestion. Even Greeley may be reached through his stomach, far gone as that must be by this time. Take him to a nice West Broadway cellar, and feed him on fat pork and beans; tell him it is wood-cock; then gradually elevate him to the cuisine of Downing, and lastly of Vandyke, and if he don't show signs of abatement of prejudice—why, he might as well be in the other place already, for there is no hope for him in this.

## INTELLIGENCE FROM LIBERIA.

By the arrival of the bark Mendi at this port on the 2nd inst., and the Mary Caroline Stevens at Baltimore, we have Liberia data to Jan. 18. The Mendi is owned by Johnson, Turpin and Dunbar, (colored men) and left here last May with a valuable cargo and fifty-four passengers, six of whom have died, viz: Rev. Wm. C. Monroe and Wm. Benson, from Williamsburg, James R. Roberts and wife, Miss Elizabeth Hill and Samuel S. Whitney. Mr. Monroe (an obituary notice of whom will appear in our next) was taken with the African fever a few weeks after his arrival there, and died on the 9th of Nov., leaving a wife and two interesting children, who have since returned to this country, in compliance with his dying request. He was making preparations to return to this country when he was summoned to a "better land."

On Monday, the 2d of January, Stephen Allen Benson, with imposing ceremonies, was inaugurated President of the Republic of Liberia, for a term of two years. It is needless to state that this is the third term of his Presidential career, elected twice without an opposition, a thing rarely to be seen in our world. Never was there witnessed in Liberia a demonstration of more apparent good feeling, and common interest, and brotherly consideration, than was presented on Monday. Daniel B. Warner was inaugurated Vice President of the Republic. The President, in his inaugural address, says: "If, at this time, there be any one thing in Liberia more than another that rejoices and encourages my heart, it is the rapid progress that my fellow citizens have made in agricultural and industrial pursuits. Their progress in that respect is more than sufficient to compensate me for whatever ordeal I may have had to pass through during the last four years of my public life."

Hon. Jacob M. Moore resigned his office as Judge of the Court of Quarter Sessions and Common Pleas, on the 15th of Dec.

Breadstuff have been cheap and plentiful. Rice could be purchased in any quantity and for anything.

Mr. Léo L. Lloyd delivered a lecture on the 4th of January on "Love," at the conclusion of which he asked an expression of the people of Liberia against "certain false, malicious and ill-deserving statements" which he had read in late number of "Frederick Douglass Paper," over the signature of "Communipaw," the substance of which was that hitherto all that colored men from the United States had carried to Africa was gunpowder, rum and laziness, particularly in the case of the Mendi and Ensenbia. The following resolution was adopted by the meeting:

Resolved, That we, the citizens of Monrovia, pronounce as utter falsehoods, as originating from the father of falsehoods, and propagated by men who have had instigated to circulate malicious slanders, all statements in reference to the traffic of our merchants from the United States, representing it as dishonorable and disgraceful.

A picnic was gotten up by the citizens of Monrovia on Jan. 3d.—Two new vessels had been added to the shipping of Liberia.

## THE GENERAL CONFERENCE.

Mr. Eboror.—On Sunday evening, the 13th of last month, Bishop Quinn preached in the Wylie street church, Pittsburg, and after preaching, announced to the people that the General Conference of the African Methodist Episcopal Church in the United States would meet in said church on Monday, the 7th of May next. With the announcement, the Bishop gave the people some wholesome advice about making timely and suitable preparation for the entertainment of the members during the session of the Conference. He cautioned them against needless extravagance, but, at the same time, exhorted them to the exercise of that good-hearted and prudent hospitality which is always more acceptable than anything else to the true minister of the gospel. And from what I have heard and seen since, I believe that the people and pastor of the church are zealously carrying out the advice of the Bishop, and are making the best preparations for the entertainment of the Conference, of which their present numbers and means will admit. In concluding his address, the Bishop reminded the people of the fact that when the General Conference met at Pittsburg in 1844, the manner in which the members were entertained was a matter of universal admiration; and he hoped that they would so acquit themselves at the approaching meeting, so as to lose nothing of their former well-earned fame.

But, since 1844, an event has occurred which has seriously affected both the number and the means of the colored people of Pittsburg. I allude to the passage of the fugitive slave law of 1850. At least four hundred of our people were the direct victims of that law, and those by marriage and otherwise were connected with as many more, rendering them indirect victims, so that when safety was sought in flight, we lost, from first to last, perhaps one thousand of our population. From all that I have been able to learn, Pittsburg has suffered a greater loss of population by the fugitive slave law, in proportion to her numbers, say less than four thousand, than any other city in the nation. The numerous settlements of fugitives in Pittsburg were induced by two causes. First:—The generous and benevolent spirit of her citizens generally. In uttering this, I do not think I can be charged with exaggeration, for I have heard those well qualified to judge, call West Pennsylvania, of which Pittsburg is the metropolis, the Switzerland of America. Secondly:—The moral worth and consequent respectability of many of her original colored inhabitants; the names of Richards, Collins, Johnson, and Vashon, constituted a tower of strength, in which the fugitive from bondage could rest without fear of molestation. Among our fugitive population were many of our "good lives," as Bishop Quinn called them, and these, more than any others, will be missed at our approaching General Conference, and to supply the lack of these is the main object of this letter. Hence, let our brethren and friends in all the circuits and stations throughout the Connexion, raise their full share of the monies necessary to defray the expenses of the members in attending the Conference.

Pittsburg, with her accustomed warm and generous hospitality, will doubtless be able to entertain the members of the Conference during its session; but to expect her, in her present crippled state, to raise monies to send many of them back to their homes, as she did in 1844, is expecting too much. Having called the attention of our own brethren in each of the stations and circuits throughout our Zion to this necessity of their raising monies to defray the expenses of members both to and from the General Conference, I deem it prudent not further to enlarge; for, although I have been a Methodist since 1816, it is, nevertheless, with much diffidence that I would venture to advise.

L. W. WOODSON.  
Pittsburg, March 1, 1860.

A PHOTOGRAPH OF REV. H. H. GARNET.—Many of our readers at home and abroad will be pleased to learn that through the enterprise of Mr. Geo. H. Hughes, of this city, an admirable photograph of this "favorite son of York" has been executed, and is sold at the low price of one dollar per copy. Besides being a beautiful picture, it is an accurate likeness, and a copy of it should be found in every household among us. Orders may be left at the residence of Mr. Hughes, 2 York street, T. S. W. Titus, 193 Mercer street, or at this office.

CONVERTS TO SPIRITUALISM.—We learn that two prominent members of the "Amateur Chess Club," Messrs. Peter Voglesang and Wm. H. Leonard, suddenly became mediums last Tuesday evening, and were engaged in moving tables in Broadway in the presence of hundreds of witnesses.

YOUNG MEN'S LITERARY UNION.—Through the efforts of Rev. Mr. Catto, a literary society, with the above title, was formed on the evening of the 10th ult. at New Haven. Its officers are: R. W. Evans, President; A. Heard, Vice President; C. Gibbs, Secretary; L. Lothrop, Treasurer, and S. Wright, Librarian.

A REVIVAL.—A correspondent at New London, Conn., writes us, under date of 3d inst., that an extensive revival of religion is now in progress in the colored Methodist Church (Rev. Mr. Smith, pastor) in Stoneington. So far thirty persons have been converted.

## Home Correspondence.

## OUR ALBANY LETTER.

ALBANY, March 5, 1860.

MR. EDITOR:—The eulogy of Wm. H. Johnson, Esq., on John Brown, was a well written production, and well delivered. The audience was much smaller, though, than it ought to have been, or would have been had it been delivered two months since, in the heat of the popular enthusiasm. Mr. J. is an old resident of this city, and made his debut as an orator very acceptably.

The interest in Rev. Mr. Miller's course of lectures on "The Heart of Man" increases weekly, judging by the continually increasing attendance—so much so that he has been requested to change their delivery to Sabbath afternoon in the church instead of Wednesday evening in the lecture-room. The eighth lecture was delivered last Wednesday evening, Rev. Mr. Lott, missionary, of Canada, assisting in the opened services. The lectures are founded on the words of Solomon, Prov. 4:23—"Keep thy heart with all diligence, for out of it are the issues of life," and their immediate subjects have been as follows: First—"The charge and motive," second—"What it supposes and includes," third—"Reasons why it is the main business of the Christian's life," fourth—"Conclusion of same," fifth—"Special Seasons," "Season of prosperity," sixth—"Season of adversity," seventh—"Season of Zion's trouble," eighth—"Season of danger and public excitement," in which last John Brown and his brave and undaunted Christianity until the last hour was vividly shown, and made to take his position in the traits of the Savior and the noble martyrs. The course is not yet completed. Mr. M. will probably yield to the request to deliver his lecture on "Woman—her position and influence," although he has this season delivered none but his religious course.

Nothing of special interest has transpired in the Legislature, save the presentation of a minority report of the special committee on the personal liberty bill. We are not quite sure, but we think and hope they and their report will be far in the minority when the question comes up.

I send you, for the benefit of the people—prepared by Mr. Miller with considerable labor—the speech of the day on the property qualification, delivered in the Assembly by the Hon. Mr. Maxson, of Alleghany, which was not given in the previous report, owing to want of time to prepare it:

MR. SPEAKER—I have earnestly sought, here and elsewhere, during the last fifteen years, for a substantial reason why a man with a large amount of coloring matter in the under layer of the cuticle should not exercise the elective franchise on the same terms as those not distinguished by this untoward peculiarity. But I have, thus far, sought in vain. It is true these negroes always parade sundry excuses for their warfare on the rights of man; but when these excuses are brought to the test of unprejudiced and candid inquiry, they all disappear. I have endeavored to study man in his general character, independent of all accidental surroundings, and I find myself compelled to acquiesce in the divinely appointed order of nature, and recognize a brother in every creature on whose spiritual nature my Father in Heaven has stamped His image. He is none the less a man because, by the accident of birth under a tropical sun, his skin is more highly endowed with coloring matter than my own. Whether he reclines under his own beautiful banana, on the banks of the Niger, or wanders among the splendid ruins of Memphis, the once proud capital of ancient Ethiopia, he has all the characteristics of a man, and hence, by an inevitable logic, I conclude he has all the rights of a man. \* \* \* \* Our forefathers assure us in definite language that the rights for which they fought were the rights of human nature. They incorporated this bold doctrine into the corner-stone of our government, and affirmed the grand axiomatic truth that "all men are created equal," and that they are "endowed by their Creator with the inalienable rights of life, liberty, and the pursuit of happiness." It was to secure these rights that they instituted our government, which differs from the despotisms of the old world in nothing more than in the fact that it derives its "just powers from the consent of the governed." It is in the name of these great fundamental principles of our government that I demand the equal rights of suffrage for the colored men of my own State. I demand it also in the name of that "Higher Power" which hath "created of one blood" all the nations of the earth. \* \* \* \* The Empire State may be proud of her title, but proud or when this relic of feudalism shall have been wiped from her Constitution, and all men find equal rights and sure protection under her laws. What are the pleas set up for this anomalous provision which demands that the colored man shall be the owner of \$250 as a condition necessary to the exercise of the elective franchise, while the white man, be he Yankee, Irishman, or Hollander, may vote without a cent in his pocket? The honorable gentleman from Saratoga (Mr. Ellsworth, Rep.) seems peculiarly horrified at the idea of going to the ballot box with the negro, and thinks some black Southerner would soon rise up, and speedily inaugurate a military despotism. Now, it would afford us great relief if these

gentlemen would explain to us how it is that these 25,000 blacks whom they declare *injurious* to us in every respect, would rise so superior to the millions of whites as to take the government out of their hands, if admitted freely to the ballot-box. Do the gentlemen know that in this miserable plea for despotism they pay a tribute to negro talents which the most enthusiastic Abolitionist has never awarded him? Is it because the negro is black that this discrimination is made against him? Not this, for if he be worth \$250 the discrimination ceases, and he votes with the rest of us. Does this \$250 so whitens out his face that it is no longer dangerous nor disgraceful to go to the ballot-box with him? Is it because he is poor? Not this, for hundreds of thousands as poor as he vote at every election unquestioned; and, besides this, where is the Democrat who will *swear* he is the poor man's friend? \* \* \* \* If the negro is poor and destitute of the means of protecting his natural rights, which wealth affords its possessors, then indeed should he have the ballot-box as a means of defense. His poverty, then, becomes his passport and especial claim to the elective franchise, and in the name of the poor, oppressed, downtrodden, abused, unprotected man of color, I DEMAND IT. The rich, the powerful, have other means of protection; but the poor, the weak, are poor and weak indeed if the ballot-box is taken from them. Sir, it is the peculiar glory of this age that it reaches down its hands to the lowly of every condition and lifts them up. Take out the benevolent enterprises of the nineteenth century, and you pluck out its chief glory. The most beautiful characteristic of the Christian religion is its supreme love of the lowly. Christ never appeared more divine than when he went about blessing the poor, comforting the mourner, healing the sick, and raising the dead. Such deeds ennoble man more than battles and conquests. \* \* \* \* But the gentleman from Saratoga is greatly afflicted at the idea of cheapening suffrage. So have despots of all ages been afflicted. The gentleman should be admonished that it is too late by several centuries to shed tears over the "cheapening of suffrage." Sir, it was to cheapen suffrage that the gallant Pilgrims moored their bark on proud New England's shore. It was to cheapen suffrage that our revolutionary heroes, among whom were black men, who, though they now "have no rights which white men are bound to respect," then had rights their skillful wielding of the sword forced them to respect, until their ends were attained, when, fearing the black man would in a later day evince the same skill in using it for his own rights, the edict went forth, "Never let a black man take up arms. \* \* \* \* But we now reach the climax of horrors, before which my Saratoga friend stands stupefied. And what is this *horridum monstrum* before which the gentleman stands stupefied, with hair erect, and with voice clinging to his throat? Why, "if we let the negroes vote on equal terms with ourselves, it will offend our brethren at the South, of whose feelings we should be extremely careful at these times of excitement." Is this the Republicanism of old Saratoga, a name sacred in the memory of brave deeds and brilliant victories over despotism.

And now, once more, why should this disgraceful property qualification longer deface our Constitution? To-day a man is poor; he has no money, and therefore cannot vote. But to-morrow he becomes the fortunate possessor of a donkey worth \$250, and lo! the black face leaves, and the elective franchise comes rushing on him, and the sensitive legal gentleman from Saratoga shakes hands with the two-hundred-and-fifty-dollar white-washed negro at the polls! But, alas for the stability of fortune and the evanescence of human hopes, the donkey dies; the black face returns, and my learned friend turns a cold shoulder to the unfortunate mourner, and reads him a solemn lecture on "the danger of cheap suffrage." Well may I repeat the question of the sage old Franklin, and ask the learned legal gentleman, "Which was the voter, the man or the donkey?" The donkey alive, the vote may be given—black turns white; but the donkey dead, white turns black, and the vote is a red-hot shaft of fanaticism. Has the gentleman ever reflected on the enormous cheapness of the elective franchise when its exercise is thus made to turn on the trifling incident of a living or a dead donkey?

This speech—the last—had much to do with the final result. We give his words, but the look, the tone, the emphatic gestures, as he thundered it forth amid a profound stillness, broken occasionally by irrepressible applause, which defied the Speaker's hammer, are beyond our power to describe. Let the colored men—the colored voters—of Alleghany not forget Mr. Maxson at the polls.

JUSTICE.  
P. S.—I wish to correct an error in one of my former letters referring to the collection of Mr. Bland, of Troy, in behalf of the Oberlin monument. He informs me that he has as yet received nothing from the Wesleyan Church here, but the promise of the collection. I cheerfully make the correction to set him right before the public.

OUR PHILADELPHIA LETTER.  
PHILADELPHIA, March 5, 1860.  
MR. EDITOR:—On Tuesday evening last Mr. Henry Brainer lectured before the

Philadelphia Library Company. His theme was, "God as a Creator and a Redeemer." Mr. Brainer is a Republican of the ultra school, a man of unflinching integrity, and one who is always willing to defend what he thinks is right. But he is not orthodox in opinion, nor is he scrupulous about avowing his religious sentiments. While he does this, he is not anxious to have the term infidel applied to him. He had not proceeded far with his lecture on Tuesday evening, before I discovered that he was dealing pretty largely in the materials of which the "Vestiges of the natural history of creation" is composed. Those who have read that work know what it teaches: that all animals, from the lowest to the higher orders, are in a state of progressive development; that man is but an improved order of quadrumania, he being in the highest state of development of any of the terrestrial inhabitants. I believe Mr. Brainer to be a man of honest heart and good intentions, but though he be the embodiment of truth and candor, his theory detracts from the dignity of human nature, and has no real foundation in facts. The most important fact which he cited was the transformation of a porwidge into a frog. This case, which he considered as conclusive evidence of a transition state in the animal series from one order to another, is simply the necessary growth between infancy and maturity. It is well known to every naturalist that tadpoles (porwidges) are the progeny of frogs, and therefore it is unnecessary to particularize upon it. I hold the lecturer in high esteem, but I do not believe he has studied both sides of the question appertaining to the "vestiges of creation." There are many other points in the lecture which I would like to notice, but for want of space I pass them by.

On Thursday evening there were two very important gatherings of our people in this city. The one was an assemblage of Odd Fellows at the Benet Hall in South Seventh street, below Lombard, for the purpose of celebrating the anniversary of the introduction of the Order into this country. The other was a soiree held at the Philadelphia Institute under the direction of a number of ladies, for the benefit of the car fund.

The number of Odd Fellows who assembled to celebrate the event, above alluded to, far exceeded my expectations. They were provided with a supper composed of the choicest viands which epicurean appetites desire. This part of the entertainment was under the control of P. G. M., Elijah J. Davis, who spared no pains to supply a sumptuous board. The committee of arrangements consisted of P. G. M., E. J. Davis, P. G. M., A. Webber, P. G. M., Wm. Allen, P. G. M., J. H. Band, P. N. F., Wm. H. Johnson, P. N. F., John Lyons, and P. N. F., D. D. Turner. When all had regaled themselves with the good things spread out before them, the following sentiments were offered and responded to:

1. "The day we celebrate."  
2. "The Grand United Order of Odd Fellows, by inculcating the principles of friendship, love and truth among us, a people, deserve our highest adoration and support." This was responded to by G. M., D. B. Bowser.  
3. "The committee of management, England, and the sub-committee of management, America, for their devotion to the interests of the Order, merit our highest esteem and gratitude." This was responded to by P. G. M., James Needham, G. S.

4. "The memory of P. G. M., Peter Ogden, founder of the Order in America. *Requiescat in pace.*" This was received standing, and in silence.  
5. "The Philomathean Lodge No. 646, the pioneer Lodge of the West, may she ever be exemplary in character and standing to her younger sisters, and thus show her attachment to the glorious principles upon which our Order is established." This was responded to by P. G. M., U. B. Vidal.

6. "The Unity Lodge [No. 711, the mother Lodge of Philadelphia, may she ever verify the truthfulness of the proverb of the inspired Psalmist: 'Behold how good it is for brethren to dwell together in unity.'" This was responded to by P. G. M., John C. Bowers.

7. "The Good Samaritan Lodge No. 815, may she ever be found like the Samaritan of holy writ, pouring oil and wine into the wounds of disabled brothers, thus showing her attachment to and her love for the principles of the Order of Odd Fellows." This was responded to by P. G. M., Wm. E. Gibson.

8. "The Phoenix Lodge No. 894, may she, like the Phoenix rising from her ashes, prove the fact that we, as a people, although crushed in this so-called land of liberty, can and will rise, asserting our manhood and demanding all the rights, privileges and immunities belonging to men, thus showing the peculiar adaptation of the principles of Odd Fellowship to our circumstances and condition." This was responded to by P. G. M., Charles Simpson.

9. "The Covenant Lodge No. 895, may she ever adhere to the great covenant entered into on the altars of friendship, love and truth, that of regarding all men as brethren, but more particularly those of our own family." This was responded to by P. G. M., T. C. Burton.

10. "The Friendship Lodge No. 896, the fifth in the great constellation which centres in Philadelphia, may she ever keep a watchful eye over the great principles,

friendship, love and truth, and never swerve for a moment from those great and immutable principles, the basis of Old Fellowship." This was responded to by P. N. F., J. W. Simpson.

11. "The Carthaginian Lodge No. 901, may she go forth with all the determination of the Carthaginian of antiquity, resolved to do right, dispensing joy and comfort to her members, administering to the wants of the widow and orphan, and thus show the world how true and consistent Old Fellowship is." This was responded to by P. G. M., N. J. Bacon.

12. "The Mount Olive Lodge No. 964, may each one of her members strictly adhere to the great moral and religious precepts of the Order, and may she, among her sister Lodges, stand prominent as did the Mount mentioned in holy writ, on which the Redeemer of man proclaimed the universal brotherhood of man." This was responded to by P. N. F., Ezekiel Sullivan.

13. "The Mount Lebanon Lodge No. 1,213, may the great principles of the Order tower high and remain ever fresh and green, as do the cedars of Lebanon." This was responded to by P. N. F., Daniel Colby.

14. "The Press, under the immediate control of our people, may the well-directed efforts in the cause of improvement meet with merited success." This was responded to by P. N. F., Parker T. Smith.

15. "The Patriarchal Order, may it, like the patriarchs of old, ever exercise a shepherd's care over the flock." This was responded to by P. G. M., C. C. Jones.

Volunteer toasts:  
1. "The Good Will Lodge No. 1,025, of Norristown, may she ever keep in view that great precept of holy writ: love all men." This was responded to by P. G. M., John Augusta.

2. "The health of the brethren of Baltimore" was drunk, when P. G. M., James T. Jackson, of Olive Lodge No. 967, of Baltimore, responded, and at the close of his remarks offered the following:

3. "The ladies of Philadelphia, may their beauty be only excelled by their virtues." This was responded to by P. G. M., Thomas Charnock.

4. "The caterer of this supper, may health and prosperity long attend him." This was responded to by P. G. M., Elijah J. Davis, and after singing the closing ode, the company dispersed.

Many of the speeches were truly eloquent and entertaining, and I regret being unable to give a synopsis of some of them. It was "a feast of reason and a flow of soul." P. G. M., Wm. Allen, acted as chairman, and P. N. F., D. D. Turner, as vice-chairman.

The soiree held on the same evening was not so well attended as might have been expected, for a more beautiful evening seldom blesses us at this season of the year. Mr. John C. Bowers delivered an address previous to going to the supper, and several other gentlemen were to have been present, but they did not arrive. Johnson's band, under the direction of Captain Anderson, enlivened the occasion by the performance of some excellent pieces of music.

The number of deaths reported to the Board of Health last week was 206, 11 of which were colored.

#### LETTER FROM DANBURY.

DANBURY, Conn., Feb. 22, 1860.

MR. EDITOR:—Permit me to say a few words in regard to the dear "Anglo." I think it is the only paper of the kind that now comes to our pleasant town, and I believe the one you send me is the only one that comes here. But surely you have much reason to think you are doing a great deal towards elevating our people by issuing such a noble sheet. It would certainly be interesting to all concerned in our elevation to see the white people gathered around me, eager to know if the "Anglo" has come. "Is it possible," many will say, "that our colored people can write like that? Why, it goes far ahead of many papers which stand very high in the literary world." Others will say, "It is an interesting and beautiful sheet; but I suppose no one can take it but a colored person." Thus it is welcomed here by such white people as have seen it, and the colored people are getting much waked up on the subject. I inform all classes that I presume your paper will be sent to any one who may forward to you the required amount. As they peruse the paper and see the productions from other fields, every one seems anxious to have a sketch from our own town. Thank the Lord, we can already see the glorious and fast-ripening fruit of your enterprise.

An event once transpired in this town which will long be remembered by all who witnessed the scene, though many years have passed since then. I daily pass with in a few rods of a small piece of rising ground called "Gallows Hill," where I can see the outline of an old grave, on which spot a gallows was once erected to launch a man into eternity unprepared. It was a colored man, named Amos Adams. His life was not laid down like the noble Captain Brown's—not for the freedom of his race, but for crimes of his own. But still more painful is it, as I pursue my walk, to have pointed out to me the broad fields where thousands of people assembled to gaze upon his trembling form and falling from the gallows he could look down on a

table where all sorts of ardent spirits were sold. What a sight in a Christian land—men filling their brains with venom around the scaffold where a man is being launched into eternity, and within sound of his dying groans! Thank God that the day is coming when man shall mourn when his brother weeps! Thank God that the day has come when we can prove to the world that we hope for a land free from the vices and follies that hasten people to the unknown world!

#### OUR TROY LETTER.

Troy, Feb. 26, 1860.

MR. EDITOR:—Last night we had another intellectual justification here—the anniversary of the Benevolent Daughters of Williams, a name derived from a distinguished person who preached here some time past with very great acceptance to the female portion of his hearers, and as a reward for his meritorious offerings they adopted his name. The usher for the occasion was our esteemed citizen, Lloyd Harper Esq., the janitor of the Van Rensselaer Institute. Their annual report was excellent, as were also several brief addresses, written by young misses of the grammar school, and presented by H. Bosman, Esq., brother of the young physician, a young man of prepossessing appearance, and destined, if he lives, to make his mark in the world. The great intellectual attraction of the evening, however, was Professor A. M. Bland. The Professor has a clear, excellent voice, with an oratory of Websterian character. Indeed, the whole

ensemble of the Professor is not unlike that distinguished man in his early days; but when the Professor is stirred, he is not unlike one who was once his fellow-townsmen—Calhoun—in the glitter of his eye and the bitter of his sarcasm, with which he meets and for a time demolishes his foes. His theme at this time, though, was the placid one of "Woman;" yet even here his old nature would come out, for he dealt with a very unseemly band those poor fellows who dare assert that woman is not altogether their equal, and paid a true and beautiful tribute to woman, all of which we heartily responded to. At the same time we warn the gentleman to be careful in future how he takes laurels at such a risk, for with all the rare power he possesses he had the challenge of an able contestant before he left the forum for some of his bold and severe strictures. Upon the whole, Mr. Editor, it was an able production, and was well received. As usual, the ladies—dear, good souls—would not dismiss us without the cheer of a good sandwich and a cup of tea, with all the necessary accompaniments.

#### OUR TRENTON LETTER.

Trenton, March 3, 1860.

MR. EDITOR:—I was startled a few mornings ago by seeing in the paper that one Lewis H. Putnam had found means to gain the notice of the Senate of this State now assembled in this city, and had permission given him to address that body after adjournment, for the purpose of interesting them in favor of emigration to Africa, and the establishment of free tenantry in Liberia. Now, I have no objection to Mr. Putnam or anybody else, who wishes to go to Africa, soliciting means or aid and comfort to enable them to do so, but when they claim to be friends to the cause of the colored man on this continent and holding high position among us; they should, at least, I think, consult us, and see whether we are willing to entrust our cause in their hands and allow them to invoke legislatures in our behalf, and assume the direction of our destiny as a nation.

This Lewis H. Putnam, a stranger to us, a man of whom I have not heard before, with no delegated power, comes to Trenton at the time of the sitting of the Legislature, from we know not where, and without even consulting the colored people of this locality, goes into the Senate and pretends to speak for us on the all-important subject of our future disposal or expatriation to Liberia. If this is not an assumption of power unequalled in the annals of history, I do not know of anything that may be called so; and I say this without examining the utility or feasibility of what he is striving to do, from the very cause that he did not think fit to submit to our examination, as a people, or to trouble himself to gain our co-operation.

On Wednesday evening the elder of the Mount Zion A. M. E. Church, in his sermon, alluded to these efforts in a very telling manner, branding their author as a Judas to our people, and in fact intimating that we should be commendable in duty if we should rise, en masse, and expel him from Trenton. Prior to this, in the early part of the evening, I understand there were passing and re-passing Mr. S. Vandegriffe's residence, reiterating threats of violence, an indignant portion of our population, whose menaces were terrible enough to cause the mistress of the mansion to tell our friend that she would be obliged to him if he would change his boarding place, as she feared these demonstrations of feeling might become somewhat dangerous to him and to her place of abode.

On the other hand, he has been actively engaged since he has been here in visiting all the prominent men of the place, especially those who are supposed to have any preference for the colonization scheme, and soliciting supporters to his plan, how successfully, will be seen when it is known

that in the short space of one week he obtained leave of the Senate to address them, and has so far wrought on a portion of them, as I see by this morning's paper, (Thursday) that Senator Buckley has brought in a bill to establish an agricultural district in Liberia, and New Jersey is asked to appropriate money for the colonization of a people who are not even aware that such a man as Lewis H. Putnam ever lived, much less that he is seeking legislation for their especial benefit.

The most curious part of the affair is that this colored gentleman, Lewis H. Putnam, is not a resident of the State of New Jersey, nor ever has been, and consequently must be unable to enlighten our Legislature on the wants of the people of this State—another curious feature is, that this gentleman does not consider these people intelligent enough either to judge of his plan or to co-operate with him in his benevolent measures. In short, he makes a secret advance among us, works clandestinely to attain his object, and with the subtlety of the Evil One, meets our objection by saying we cannot judge of his plan. It only remains for me to solicit the aid of all colored men who are opposed to absolutism in our affairs, to assist in diminishing the power of this subtle enemy by all means in their reach, and, if possible, to drive him from public notice.

#### OUR BALTIMORE LETTER.

Baltimore, March 5, 1860.

MR. EDITOR:—On the evening of the 27th Rev. George S. Watkins delivered a powerful lecture before the "Galbrieth Lyceum,"—subject, "The varieties of the human race." His arguments were clear.

The young gentlemen connected with the "Dutau House" presented, through their butler-in-chief, Mr. Crosby, \$12, to aid the "Ladies Sewing Circle" in their work of love. Mr. C.'s address in presenting it was good. The ladies, of course, passed a vote of thanks, just such as the ladies can give. While the ladies were at work for the poor, the young gentlemen of the "Lone Star Lyceum" were lectured by Mr. John Henry Butler,—subject, "Man, know thyself." Mr. Butler always speaks well, and has a happy way of leaving his auditors in a good humor.

While all this was going on at Bethel Church and Murray's Hall, old Sharp street Hall was crammed to overflowing, to hear remarks from Messrs. Hackett and Bishop, before the "Protective Association," who had just returned from Annapolis, our State Capital. Mr. Hackett is a working man—he loves, he lives and works for his race. He alone, obtained over 1,000 signatures to a petition against the obvious bill now before the Legislature of Maryland. He was the first man to call a public meeting, to organize the "Protective Association," to look after the bills before the Legislature of Maryland. Mr. Bishop and others followed Mr. H. in great eloquence and power, showing upon what a narrow neck of land we stand. All the facts I cannot now give, but may hereafter, if deemed prudent by your correspondent.

A bill passed our Legislature to sell free colored people into slavery when they fail to pay their debts, with the proviso that a judgment rendered has rested twelve months. After it had passed, it was ascertained that a constitutional majority had not passed it, and the motion to make the bill a law was reconsidered. So we will not be sold if we owe a few dollars.

Quite a new idea has been given of insurance policy by our Legislature. It is this: A bill has been introduced in the Senate to incorporate the Southern Slaveholders' Insurance Company of Maryland. It empowers the company to "insure any person or persons, whether the same be residents of the State of Maryland or any other State, District or Territory of the United States, against any loss sustained by his, her or their slaves running away, absconding or escaping from his, her or their control, and such insurance shall be made at such rates and under such regulations as may be determined upon by the board of directors of said company; and

any slave so insured shall run away, abscond or escape from the control of his or her owner or owners, it shall be the duty of said owner or owners to notify the company of such fact without delay, and said company shall be entitled to return said slave to the custody of his or her owner or owners within a reasonable time after such notification, or in default thereof shall pay to the owner or owners the value of said slave, as fixed by the policy of insurance; unless meanwhile by disease or injury the value of said slave shall have decreased, and in case of such disease or injury the value of such slave shall be ascertained by arbitrament and appraisement."

Mr. Editor, you will see at once the intention of this bill. In one day four petitions were read in the Legislature against the enslaving of free colored persons, and one was presented for every day during last week. The fair ladies of Baltimore were on hand, headed by Mrs. Dr. Thomas, Mrs. Mayor Swan, and Mrs. Reverdy Johnson. Saturday last there was a long discussion on the bill regulating the colored population. Many are opposed, and others advocate the miserable bill now pending before the Legislature. The 10th the House adjourns, and in my next I hope to state the result of these bills. Tennessee, Florida and Missouri Legislatures and their Governors have crushed the life out of the bills before them. Thank God that so

much of good remains in these States. Suppose those bills had passed, where would the 275,000 free colored people of the South have gone? How many, like the old lady at Weeksville, Long Island, would be appealing for help, or go into slavery? Maryland has 90,000; Virginia 60,000; North Carolina 30,000; Delaware 20,000; Louisiana 20,000; Kentucky 11,000; District of Columbia 11,000; South Carolina 10,000; Tennessee 8,000; Georgia 3,000; Mississippi 3,000; Alabama 3,000; Florida 1,200; Missouri 1,200; Texas 1,000; Arkansas 1,000. Total, 275,000. I again would ask where these 275,000 persons would go? Ten of these States have seriously been considering the propriety of excluding their free colored population during the last year. Some of these States have passed these laws. Already we have the appeal of the Arkansas exiles. Already their cries have gone up before the Throne of Heaven. And the good of all nations are not unattentive observers of these oppressive measures of the people in whose midst we were born and have been reared.

Not less than thirty of our people left here last week, guided by the "North Star," for a colder but more congenial climate—some have gone to Canada, and others to the free States. A very respectable man and a man of means, has gone across "the Jordan" of Lake Erie, to look for a home. A venerable old man of whitened locks remarked to me this morning, that "the religion of Christ would make a man respect himself sufficiently not to longer submit to these continued threats, and therefore it is his Christian duty to leave a country which so completely outrages every sentiment of manhood, which prostrates every manly feeling, and threatens continually the seizing of our little ones and enslaving them." Noble sentiment, thought I, worth the attention of younger men; already an organization has been effected called the "Emigrant Association." More anon.

#### UNION OF ZION.

MR. EDITOR:—I am pleased to see, through the columns of your valuable paper, that the subject of the unity of the Zion Connexion is urged by different writers. I feel that every member of the Connexion, both ministerial and laity, should not only feel, but should act in this important matter, for it is of the utmost importance, and for Zion's sake, let us not hold our peace until something shall be done that will bring about an indissoluble union of our beloved Zion. There are many of our brethren who have not realized the bad effects of the division, because they have not been brought in immediate contact with it; but there are others who have suffered both spiritually and temporally on account of the unchristian state of affairs in this city. The effects of the split is plain to be seen. Here there are two churches, both A. M. E. Zion Churches, both struggling and toiling to live, and hard work it is. I assure you here are two churches where there should be only one—a good church would accommodate all the church-going people in this place and have room to spare, besides this, only one can be properly supported here, for the people have not the means to do more than this, consequently, they find that they have heavy burdens upon their shoulders that they are not able to lift, and these burdens being laid upon them by the conduct of the very men to whom they have looked up to as leaders—they want these heavy burdens removed from off their shoulders, and are looking anxiously to the coming conferences to do something for their benefit. The time has been, here, that the members of the two churches would scarcely speak to each other—the ties of friendship were broken—happy associations were broken, and friends became arrayed against each other in a conflict about churches and preachers; this conflict carried its baneful influence in society, and hence the sad state of things here.

But the people now see that their home interest requires that they should be united, have one church, be one people—then, and then only, can they expect to prosper and enjoy the Divine presence. Their prayer to God is that the ministers of Christ will lay aside all personal feelings in this matter, all selfish and interested motives, and act, as is their duty, for the interest of the church and the building up of the Redeemer's kingdom; they—the people—are ready for a union, and most devotedly wish for it. Now is the time, the crisis has come, and we are looking with all anxiety to the conferences that are about to sit, and their prayer is that something will be done to heal up the breaches made in the walls of our beloved Zion, and trust that every minister will go to the conferences filled with a sense of his duty, and not shun this momentous question, and not leave until he has proved to the world that he has done all that he could do to bring about the much-wished for union; it is the first business of the Christian minister to labor for the spiritual interest of mankind, to seek the general good of all men. I am persuaded that no greater work can be done at this time toward accomplishing the high mission entrusted to the ambassadors of Christ, than the gathering together of the lost sheep of the house of Israel in one fold under one Shepherd. So mote it be.

POTOMAC, March 5, 1860

P. S.—We have been visited by Mr.

Johnson, the agent of the "Anglo-African Magazine" and "Weekly." While here, he was the guest of Mr. J. Rhodes, who now distributes the "Anglo-African" amongst us every Saturday. I am not aware of what success he met with here. Likewise Lewis Clark, the "George Harris" of Mrs. Stowe's "Uncle Tom's Cabin," is in our midst, and has met with friends and audiences, and has met with friends and money to help him carry out his plans in Canada.

Monday, March 12th, is fixed upon as the day on which the trial of the well-known Ishmael Freeman, who is now confined in the city jail, accused of the murder of his wife by poison—it will attract great attention.

#### LETTER FROM PATERSON.

PATERSON, N. J. Feb. 29, 1860.

MR. EDITOR:—On Monday evening, Jan. 30, the Rev. Manning, of the A. M. E. Church, had a tea party for his own benefit, some outside assistance being necessary for his support. The affair was held in Odd Fellows' Hall, and the profits amounted to \$38.

On the 7th, 8th, and 9th of February, in the afternoons and evenings, a fair was held for the benefit of the above church, in Godwin street. The tables were well filled with various articles, which gave evidence of considerable industry and artistic skill in their preparation. The ladies, especially, deserve the meed of praise, as they were indefatigable in their exertions, sparing no pains to render the affair alike pleasant and profitable. The receipts amounted to over \$70.

Colored Patersonians, I am glad to say, also pay some attention to the things of this world, and the names of a few may be mentioned, who, by industry and economy, have accumulated considerable property. Among these are the brothers John and Benjamin Thompson, city porters. These gentlemen keep three horses and wagons going at the present time, and are doing a steady, thriving business. The former is the owner of a couple of houses, &c., situated in a good location—the father of the above also owns a very pleasant home. Nor must I omit to mention Mr. Wm. Tanner, charcoal merchant. Like the Thompsons, he is his own landlord, and carries on quite a prosperous business. Although Paterson is noted as a manufacturing city, colored people are generally excluded from the various mills, silk, cotton, &c. In Booth & Hamill's silk mill, however, they have a colored engineer, Mr. James Ackerman. The engineer, Mr. Wm. Van Rensselaer, employed in the Excelsior Steam Spice Mills, is also a colored man. So is Mr. Charles Moore, who superintends the roasting of coffees, &c., in that establishment. For obvious reasons, however, the greater part of our people are employed as common laborers.

#### DIED.

Gordon.—In this city, Feb. 20th, Mrs. Phoebe Gordon, wife of Mr. Richard Gordon, and only daughter of Jacob Butler, after an illness of a few days, in the 45th year of her age.

It was but thirteen months ago that the doors of Shiloh Presbyterian Church were thrown open to receive a blooming bride and a happy groom, to be united in the holy bonds of matrimony, and they went on their way rejoicing. Father, mother, brother, and friends, all were there, and wished them joy and God-speed. Time rolled on the bride became a mother. The happy father was delighted, parents were overjoyed, and numerous friends welcomed the little stranger with "God bless you!" The happy but feeble mother gazed for a while upon her darling child with hopeful heart, then closed her eyes in death. The doors of the church were again thrown open, and a funeral cortege entered. Before the altar lay the cold form of that once happy bride.

And thus she speaks:

Yes, dear baby, I have left thee,  
Gone before thee to my home;  
I know that thou wilt soon be with me,  
Though I leave thee here alone.

Yes, my husband, I have left thee,  
Submissive to my Savior's call;  
The marriage band dissolved so quickly,  
Turns the sweetness into gall.

Ah! loved mother, I have left thee,  
All your cares, and hopes, and fears;  
Your good advice and lessons taught me,  
Should sooth thy sorrow, dry thy tears.

But, my father—dear, dear parent—I'm not gone—forever gone;  
Only up to heaven to inherit  
Peace and joy around the Throne.

And, my brother, you'll remember  
Sister Phoebe, now no more;  
Leave all sinful ways forever,  
Meet me on that heavenly shore.

Friends, companions, all, I've left them,  
Left the scenes of care and pain;  
Weep not, mourn not, grieve not for me,  
But live that we may meet again.

Read.—In Williamsburg, March 2, Sephard Rezo, aged 49 years.

ALEXANDER.—In Newark, N. J., March 1, of Marasmus, Francis Alexander, only son of Peter Alexander and Selma S. Treadwell, aged 6 years, 10 months, and 18 days.

SEARS.—At Elizabeth City, N. J., Feb. 29, of inflammation of the lungs, Joseph Murray, young child of Wm. P. and Malvina Sears, aged six months.

#### Special Notices.

P. P. E. Church of the Messiah, (seats free), Mercer street, between Bleeker and Aylmer. Divine service in this church every Sabbath morning at 10½, afternoon at 3 o'clock, and during the season of Lent, every Wednesday and Friday evenings at 8 o'clock.

A. GRISWOLD, Minister in Charge.

The Young Men's Literary Association will discuss the question, "Is there a prospect of the colored people rising to eminence in the United States?" on Monday evening, 14th inst., at Rev. H. M. Wilson's Church, 7th avenue, near 11th st. Admittance free.

#### MISCELLANEOUS.

##### EMPLOYMENT FOR WOMEN.

\$30 PER WEEK.—FEMALE AGENTS wanted, at home or to travel, on salary or commission, for

"THE WOMAN'S FRIEND," a periodical of pure morality and common sense, exclusively for the female sex, at only 50 cents a year; also for the

"MAMMOTH FAMILY PICTORIAL," the largest illustrated family paper in the world, at only ONE DOLLAR a year. For "confidential terms," to white or colored female agents, and a copy of both papers, inclose a three-cent stamp to MARIE LOUISE HANKINS & CO., Publishers, 345 & 348 Broadway, New York City. 33-3t

Beware of impostors!—I understand that some person or persons are going about with a subscription paper, stating that they wish to collect means to place the orphan of Mrs. P. A. Gordon in a good and respectable home. Mrs. Gordon's husband or family have never authorized any person or persons to take this responsibility upon themselves, and they do not thank anybody for so doing. The public, therefore, will confer a favor upon her husband and friends by refusing any person or persons who may call upon them under this pretense. J. M. B., Jr.

March 1, 1860.

NOTICE!—MR. T. S. BOSTON TAKES pleasure in announcing to his friends and the public, that he will open a school for dancing on Tuesday evening, March 13, 1860, at the METROPOLITAN ASSEMBLY ROOMS, No. 178 Prince street. Classes will be formed for juveniles and adults. Parties wishing to form a private class can do so by calling at the Rooms on Tuesday evening, when the terms will be made known. Regular school nights, Tuesday and Friday. MR. THOS. S. BOSTON.

PROMENADE MUSICALE AND TABLEAUX.—The first grand promenade musicale and tableaux will be given at the METROPOLITAN ASSEMBLY ROOMS, 178 Prince street, on Tuesday evening, March 20, 1860, under the direction of Mr. T. S. Boston, on which occasion he will present a series of tableaux. Tickets of admission 25 cents, to be had at the door on the evening of the entertainment. For further particulars see circular. 44-2t

MRS. JANE JOHNSON AND MRS. MARY WARE beg leave to inform the public in general that they attend to LAYING OUT AND SHROUDING THE DEAD. All orders kindly received and punctually attended to at 317 West 4th street, between Houston and Bleeker. Altogether a novelty in this city, the management will be by a committee of ladies, assisted by a few highly competent gentlemen. The music will be the best in the city, and nothing will be left undone to render this a brilliant affair. For further particulars see circular. 33-4t

GRAND LEAP YEAR BALL AND EASTER FESTIVAL.

MADAME MAGNAN begs to announce to her friends and the public, that she intends (through many solicitations) to give a Ball on Wednesday evening, April 11, at the Metropolitan Rooms, 178 Prince street, between Houston and Bleeker. Altogether a novelty in this city, the management will be by a committee of ladies, assisted by a few highly competent gentlemen. The music will be the best in the city, and nothing will be left undone to render this a brilliant affair. For further particulars see circular. 33-4t

WANTED CONSTANTLY, AT TILSON'S Agency for Employment, No. 47 West 14th street, one door east of 4th, all FIRST CLASS HELP, Cooks, Waiters, Chambermaids, Landladies, Housekeepers, Seamstresses, Children's Nurses, &c., colored and white, German, Scotch, English, Irish, Catholic and Protestant.

No one calling at this office need be out of employment one hour, if they are willing to work, and will take places. Particular attention is paid to getting the best wages for all good help for both city and country. Don't forget the number, and be sure to call. L. TILSON, Proprietor. 33-1t

T. B. VOOREES' DANCING ACADEMY, CONVENTION HALL, formerly at the Metropolitan Rooms, Prince street. Evenings for rehearsal, Tuesday and Friday. The Quadrille, 19th Century Quadrille, and the celebrated Danish Dance, taught during the term. For terms, &c., apply at the rooms at the above specified time, or at his residence, 154 Sullivan street. 33-5t

MR. WALDRON INTENDS OPENING a class of young ladies and gentlemen for the study of INSTRUMENTAL MUSIC, CALISTHENICS, AND DEPORTMENT.

Instruction given on the following instruments, viz, the Piano Forte, Guitar, Violin, Violoncello. Terms, with use of instrument, Two Dollars for eight lessons, payable one half in advance.

Instrumental Class on Wednesday and Saturday from 10 A. M. to 2 P. M. Calisthenics and Deportment Class on Saturday from 6 until 8 P. M. 80-1t

THE LIFE OF JOHN BROWN AND HELPER'S IMPENDING CRISIS, for sale by ABRAHAM ROBERTS, 120 Clinton Court (Eight St.) Near Sixth Avenue. 27-5t

JAMES R. W. LEONARD, CARD AND JOB PRINTER, 27 HOWARD STREET, NEW YORK.

HEATE'S EXCELSIOR WASHING MACHINE, the best article of the kind, for sale at the Drug Store 55 WEST BROADWAY. 12-12 cents per bottle. 7-1t

FOR SALE.—THE STOCK AND FIXTURES of a well established Grocery Store in Brooklyn. Terms very reasonable. Apply to SAMUEL J. HOWARD, 97 High st., Brooklyn. 22-1t

JAMES PYLE'S Dietetic Saleratus.

A perfectly wholesome article, which is unequalled for its certainty in producing good bread. This Saleratus not only has the approval of the most eminent physicians and chemists of the day, but upwards of

ONE HUNDRED THOUSAND intelligent families in the New England and Middle States have given it preference over all other kinds.

Its unparalleled success has brought a multitude of counterfeits in the market, some of which are of a poisonous nature, but the best class of grocers everywhere sell the genuine. However, purchasers should always see that the name of James Pyle is on each package. Some of the grocers are unscrupulous enough to recommend the imitations, but their object is to make a large profit, as they can buy them for much less than the genuine.

Grand Depot 345 Washington st., cor. of Franklin, New York. 6-4t

STEPHEN LAWRENCE, ENGINEER, and agent for STEAM ENGINES, BOILERS AND STEAM PRESSURE MACHINES, No. 35 William street, New York. 12-1y

MRS. E. LEONARD, FASHIONABLE FRENCH DRESS MAKER, No. 168 Chatham street. Receives monthly the latest Paris Fashions. 8-4t

DELL'S INTELLIGENCE OFFICE has removed from 41 Howard street to 82 Spring street, 2d house east of Broadway. 10-5t

WANTED.—COLORED YOUNG LADIES to learn to operate on Sewing Machines. Work dispatched at shortest notice. Shirts made to order. Apply at 713 Russell st., Philadelphia. 33-1t

J. A. SIMMONS, Boot and Shoe Maker, 147 Nary street, Brooklyn. Repairing done at the shortest notice.

#### MISCELLANEOUS.

##### THE BOOKS FOR THE TIMES.

In press, THE LIFE OF CAPTAIN JOHN BROWN, THE LIBERATOR OF KANSAS, AND THE HERO OF HARPER'S FERRY. BY JAMES REDPATH. An elegant 12mo. volume of 400 pages, illustrated and embellished with a superb STEEL PORTRAIT of the GLORIOUS OLD MAN. This book is now ready, and is a work of thrilling and fascinating interest. PRICE ONE DOLLAR. A liberal per centage of the PROFITS resulting from the publication will be GIVEN TO THE FAMILY OF BROWN.

HELPER'S IMPENDING CRISIS. A LIVE BOOK! Nearly 100,000 COPIES HAVE BEEN SOLD. NOW IS THE TIME! This is the work that is creating so much excitement IN CONGRESS.

Large 12mo volume, 420 pages, cloth. Price \$1.00. Octavo edition, paper covers, 50 cents. Single copies sent to any address, post-paid, on receipt of price. Address, THOS. HAMILTON, 48 Beekman street, New York. [P. O. Box 1212]

WANTED. At Times Reform Intelligence Office, 185 Mercer street, between Bleeker and Amity, cooks, chambermaids, and waitresses. Situations ready at all times. Good recommendations required. T. S. W. TITUS, Proprietor.

GIDEON LIPPETT, ICE CREAM AND REFRESHMENT.

No. 76 KNOX STREET, ALBANY, N. Y. Families supplied with ICE CREAM at the shortest notice, in forms of all sizes. THE YOUNG AMERICA PIANO, a perfect article, and fully warranted for \$150.

SCHOOL PIANO, for \$150.

The subscribers being induced, after repeated application, to make a Piano at a low price, to meet the wants of many now deprived of the luxury, have perfected such an instrument, suitable for SMALL PARLORS, SITTING ROOMS, &c. Finished in rosewood—a beautiful piano, at ONE HUNDRED AND SIXTY DOLLARS.

These pianos are fully warranted, and have all our latest improvements. Circulars furnished on application giving full particulars. THEY ALSO FURNISH HANDSOMELY FINISHED PIANO, adapted for school practice and purposes, at ONE HUNDRED AND THIRTY DOLLARS.

All our piano-fortes have our great improvement, the insulated iron rim. PIANOS TO RENT.

We have constantly on hand a variety of pianos to rent, mostly of our own manufacture, which are very desirable, as they have our new improvements, and are unsurpassed in quality of tone and excellence of finish. We rent

PIANOS OF ALL SIZES, 6, 8, 10, 12, and 14 octave. All styles, from the small school and cottage instrument for small parlors and sitting rooms, to the full grand, for concert rooms, large parlors, &c.

Persons who wish to rent pianos and purchase in a few months, can select from our large stock, and the rent for a specified time will be allowed towards the purchase money, as may be agreed upon.

Our arrangements for TUNING AND REPAIRING are under the entire supervision of Mr. C. A. Vinton, whose long experience in this department enables us to guarantee perfect satisfaction to all who may wish to employ him. Orders addressed to him at our piano-forte rooms will be promptly attended to.

## Poems, Anecdotes and Sketches.

For the Weekly Anglo-African.  
**IN MEMORIAM.**  
On the late Right Rev. Richard Allen, first Bishop of the A. M. E. Church in the United States of America.  
BY B. CLARK, SEN.

Peace to thee, father, thou hast gone  
To that blest shore,  
Thy last great battle's fought and won,  
Thy conflict's o'er.  
As dew drops from the flowers above  
On earth distill'd,  
Thy melting words, like floods of love,  
Our hearts have fill'd.  
The bondman in thee found relief;  
And the distressed  
Of every kind, though torn by grief,  
Pronounce thee blest!

Thou labor'dst hard to teach thy race  
A Saviour's love,  
And point them to that better place,  
In heaven above.  
A murky light thou didst not give,  
But brilliant clear,  
Thy deeds of piety shall live  
Many a year.

Not like a transient meteor, thou—  
But a bright star!  
Whose glorious light is seen even now,  
Both near and far.

Loud the angels sang God's praise  
In chorus high,  
When thou hadst crown'd thy toil with ease  
In victory!

Waiting around thy couch they stood,  
To guide thee o'er  
The surging waves of death's cold flood,  
To Canaan's shore.

Then rest thee, father, till that day  
When saints shall rise,  
Shall burst the bonds of mortal clay,  
To mount the skies.

Thou shalt then be rewarded, and  
Thy robe, so bright,  
Outline the sun throughout that land  
Of love and light.

Then God will give to thee a crown  
Bright as the sun,  
And say, "Upon my throne sit down,  
Thou faithful one."

And in that crown shall many stars  
To thee be given—  
When all thy tears—thy wounds and scars  
Be healed in heaven.

**THE PEDDLER'S STORY.**  
—  
BY WANDERER.

During a journey through the West, I stopped one night at an inn, where I met a peddler. After having refreshed myself, I sauntered into the bar-room, as the peddler began to narrate the following (according to his own assertion) true story:

Not many years since, he began, I was traveling through a portion of this country. I wanted to reach a border village, and for that purpose determined to travel through a large forest, that being the shortest route. Accordingly, one morning I started for my destination. About noon I reached the woods. Some believed the place was infested by robbers, but as I had heard of no acts to warrant this opinion, I deemed the passage safe, and therefore, though my package was valuable, carried no weapons. I had been traveling through the woods for some time. It commenced raining, and in a few minutes had increased to such an extent as to compel me to seek shelter under a tree. There I remained for upwards of an hour, during which time the storm continued unabated. Not wishing to remain longer in that situation I determined to travel on, and seek for some house or inn where I could obtain shelter. Accordingly, I shouldered my baggage and started forth. I had gone but a few rods ere I was thoroughly wet. My baggage was in a leather valise, and was thus protected from the rain. Night came on before I could find a habitation. I had gone too far to return; the only alternative, therefore, was to push forward; for, despite all my efforts, I failed to discover the sign of a house. I was about despairing of success, when a turn in the road revealed to me a faint light, which seemed at some distance. At first I deemed it some occult illusion, but on approaching nearer, discovered my suspicions were unfounded, for the light proceeded from a rude log hut.

When I arrived before it, I hesitated about entering, but the violence of the storm overcame all scruples, and I knocked loudly for admission. After some little delay, I heard a noise resembling the drawing of bolts, and a moment after the door opened, a huge, ugly looking fellow thrust his head out and demanded what I wanted. "Shelter for the night," I replied. This the fellow seemed at first unwilling to grant, but when he saw my valise his countenance brightened, and he bade me enter, while I inquired if there was any room. He then told me to follow him. He led me into a room where three men were sitting around a table, playing cards. This, like my guide, were evil-looking fellows, and I began to wish I help myself. The hut, but as I could not help myself, I determined to make the best of it. On my entrance the game stopped. While playing my valise on the floor, I saw them exchanging ominous glances. Walking up to the table, I said:

"Gentlemen, don't let me interrupt your game, for I will depart, if I intrude."  
"Oh, we're glad to see you, ain't we boys?" one of them answered, at which the "boys" replied with loud and prolonged laughter. They then bade me to be seated, and proceeded with the game. I pretended to be greatly interested in the play, but, in reality, I was meditating upon my unenviable situation. What could I do? That I was among sound fellows was uncomfortably evident. Every few minutes one of them would cast a furtive glance at my baggage; I, thought, however, if I could get to my room, I might there mature some plan. Accordingly, I gave a few yawns, began to rub my eyes, and exhibited other signs of drowsiness. I then inquired if they would show me to my room, as I wished to retire. The same fellow who had admitted me said he would see if there was a fit apartment, he turned up a pair of rickety steps. After some five minutes' absence, he returned, but this time he was alone. When the men inquired for the

other, he replied—"Dick went to bed," and gave them a significant glance. He then turned, and requested me to follow him. Having taken my valise, I bade the others good night. He led me up the same stairs, to the second floor, which consisted of two rooms, opposite each other. Pointing to one of these, he gave me a light, and as he turned to depart, said:

"Stranger, this house is kivered with rats, and if you hear any queer noises, you needn't be skeered."  
"All right, sir," I replied, and then, without further comment, he closed the door and went down stairs. I surveyed my apartment. It was a small room, the furniture consisting of a rude cot and a chair, the dilapidated appearance of which proved that it had experienced better days. I was about to lock the door, when I discovered that there was only a rude wooden latch to secure it. However, I placed my valise on the chair, and the latter against the door. After I had done this, I discovered a small window a few feet above my bed. Getting upon the latter, I softly raised the sash and reconnoitered. Immediately beneath, and within easy reach, was a small wooden shelf; once upon this I could easily descend to attempt this when escape. I determined to attempt this when the others were asleep. I threw myself on the bed to await this night, leaving my candle burning. At first it required great effort on my part to travel and long exposure to the storm had exhausted me. Having lain about half an hour, I heard a slight noise; I listened intently, and a moment after the sound was repeated. Then, for the first time, I recollected that I had not locked the door. Perhaps there might be a man secreted there to murder me. I remembered the strange fellow whom they had called "Dick," had remained up stairs.

All was quiet beneath. I thought that they might have retired leaving their comrades to dispatch me, and I determined to end my suspense by looking under the bed. Fortunately, my candle was still burning. The sides of my cot were ornamented with muslin curtains, which reached the floor. Despite my previously formed resolution, it was some time before I could muster energy enough to raise this. At length, however, I stooped softly over, pushed the muslin aside, and saw the object of my suspicion, the "Dick," lying under the bed, with his face towards the wall. For a moment I scarcely breathed, fearing he might discover me; but, judge of my inexpressible relief on discovering that he slept. Fortunately, there was a small valve of chloroform in my valise. With this I could easily drug him, and then escape. I was now certain that the others had retired, thinking this villain could accomplish his purpose unaided. This plan I determined to carry into execution. Accordingly, I crept out, and having reached the fluid, unlocked it, and secured the fluid. Having unlocked a small piece of sponge with a portion of it, I stooped down by the side of the cot and applied it to his nostrils. Having allowed it time to take effect, I commenced my preparations for escape.

Assuring myself that all was safe, I secured my valise, extinguished my light, mounted upon my bed, lifted out the sash, and a moment after was upon the roof. The rain had stopped, but the wind blew furiously. This, I never, was a fortunate circumstance, as the noise occasioned there by prevented the men from hearing me. The shed sloped down to within some ten feet of the ground. I approached the edge, I softly dropped my valise; then, holding it to the eaves with my hands for a moment, I let go, and landed unharmed. Gathering up my valise, I pushed on towards my destination. After three hours' incessant walking, I arrived, wet and weary, at the village of L. I immediately proceeded to the magistrate's house, woke him up, and narrated my adventure. Early in the morning, I returned with a posse of citizens to the rendezvous. Arriving there, we found all its inmates had fled, save him to whom I had administered the chloroform. He was still under the bed, asleep. We waited awhile, hoping the others might return; but, as they did not, we bound the rascal and conveyed him away. When he recovered his senses, he found himself between four stone walls, and in possession of jewels more durable than elegant.

**A SATISFACTORY ANSWER.**—An attorney in the country recently received an account from abroad for collection, and in reply he made the following statement of the financial condition of the section of Minnesota in which he resides, which was doubtless perfectly satisfactory to the creditor:

"Now, I am perfectly astonished at you for sending a claim out here for collection in these times. You might as well cast your net into the lake of fire and brimstone expecting to catch a sunfish, or into the celebrated Stygian pool to catch speckled trout, as to try to collect money here. Money? I have a faint recollection of having seen it when I was a small boy. I believe it was given me by my uncle to buy candy with. ('The candy I do recollect.' But it has been so long since I have seen it that I almost forget whether gold is made of corn or mustard, or silver of white onions or fish scales. Why, sir, we live without money. You're behind the times. It's a relic of barbarism—of ages past. We live by eating, sir—we do. Hoot, man, the millennium is coming; the year of jubilee has come, and all debts are paid here, (as much as they will be,) unless you take 'pro-joe.' The word 'money' is not new in our vocabulary. In the latest Webster (revised for this meridian) it is marked 'obsolete—formerly a coin representing value and use as a medium of commerce. A few small pieces can be seen in our historical society's collection, where they are exhibited as curiosities, along with the skeleton of the 'mastodon,' Noah's old boots, and Adam's apple."

**AN ANSWER.**—The Rev. Dr. Mason, of this city, passing up Broadway, stopped to read a theatrical placard which attracted his attention. Cooper, the tragedian, coming along, said to him:

"Good morning, sir; do ministers of the Gospel read such things?"  
"Why not, sir?" said the doctor; "ministers of the Gospel have a right to know what the devil is about as well as other folks."

## ADVERTISEMENTS.

**The Anglo-African Magazine,**  
A MONTHLY OCTAVO OF 32 PAGES.  
DEVOTED TO  
LITERATURE, SCIENCE, STATISTICS,  
AND THE ADVANCEMENT OF THE CAUSE OF  
HUMAN FREEDOM.

Its objects are—  
To present a clear and concise statement of the present condition, the past history, and the prospects of the colored population of the United States, free and enslaved.  
To afford scope for the rapidly rising talent of colored men in their special and general literature.  
To examine the population movements of the colored people.  
To present a reliable statement of their religious condition, and of their moral and economic statistics.  
To present a statement of their educational condition and movements.  
Of their legal condition and status in the several States.

To examine into the basis on which rest their claims to citizenship of the several States, and of the United States.  
To present an elaborate account of the various Books, Pamphlets and Newspapers, written or edited by colored men.  
To present the biographies of noteworthy colored men throughout the world.  
On the condition and prospects of free colored men, by common assent, rest, in a great degree, the condition and prospects of enslaved colored men. Hence, besides the intrinsic interest which attaches itself to a magazine with such scope and information, the aid of all who wish to advance the great cause of Immediate Emancipation, is earnestly solicited for its support.

TRANS.—One Dollar per year, payable invariably in advance.  
The January number for the present year contains an accurate and beautifully executed portrait of IRA ALDRIDGE, and is directed to THOS. HAMILTON, 48 Beekman-st., N. Y.; P. O. Box 1212.

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**NOTICES OF THE PRESS.**  
The Anglo-African Magazine is the title of a new candidate for public favor, the first (January) number of which lies before us. It is published in the interest of that class of our fellow-citizens, who are disfranchised by the Dred Scott decision, who are disfranchised by their general policy, speak vigorously of the injustice done them by the opinions of some of the Judges of the Supreme Court.

We hail the appearance of this Magazine as a step in the right direction, and trust that it will not be suffered to lack for the want of support.—*Evangelist (New York).*  
Among the various new publications recently announced, we are glad to learn of the establishment of a magazine conducted entirely by colored persons, and devoted to the social, moral and political advancement of their brethren.—*Independent (New York).*

The Magazine is one of great ability, interest and taste, and will bear a comparison with those of much greater pretensions. We sincerely hope the friends of the colored people will patronize this work and help them in this honorable effort to put themselves in a position which they deserve, and which their enemies would fain prevent them from attaining. "Slave," or the "Free State," is a beautiful paper, and filled with thrilling interest.—*American Baptist (New York).*

It is a creditable publication. Such a journal will, if rightly conducted, do much to raise the condition of this class of our population, and inspire them with a manly self-respect, and breathe a Christian spirit into their struggles.—*Christian Register (New York).*

The colored citizens of the United States number many men of culture and marked ability as speakers and writers, and they have established a monthly in New York, entitled the *Anglo-African Magazine*, which is certainly creditable in style, execution and literary merit. It is to be the organ of useful knowledge, and a decrease of ungenerous and unreasonable prejudices. I commend it to our Reading Rooms and libraries, and recommend it to a wide circulation. It is a valuable family, as a work of reference, and for the colored citizen.—*Rev. R. H. Conklin, in Tribune (Providence, R. I.).*

"This monthly, published at New York, by Thomas Hamilton, is edited and written by colored people. It is an able Magazine. Some statistical articles on the great deal of research, and are valuable."—*Zion's Herald (Boston, Mass.).*

"We have the third number of this work before us, and have perused it. It is certainly an able work."—*The Prospect (Charleston, S. C.).*  
The *Anglo-African Magazine* is a new monthly in the pamphlet form, published at 48 Beekman-st., New York, for one dollar per annum, by our friend Thomas Hamilton, promises good things, solid, noble, elevating. The first number exhibits the highest order of talent. The contributors are of the best, and the editor is a man of high character and high ability. The narratives, sufferings and heart-breaking escapes of fugitives from the land of Egypt and Pharaoh's host, are truly marvelous, and to read them is to feel that the world is a wonderful place. No romance can equal them, and yet they are solid facts. Every number will give the reader a new insight into the condition of the colored race, and the progress of the Republic. Whatever may be the fate of this new publication, it is a work of great interest, and it is to be regretted that it is not more widely known. It is a bright new fact, and we trust the beginning of an era in the mental, moral, and religious history of the colored people in this Republic. Whatever may be the fate of this new publication, it is a work of great interest, and it is to be regretted that it is not more widely known. It is a bright new fact, and we trust the beginning of an era in the mental, moral, and religious history of the colored people in this Republic. Whatever may be the fate of this new publication, it is a work of great interest, and it is to be regretted that it is not more widely known. It is a bright new fact, and we trust the beginning of an era in the mental, moral, and religious history of the colored people in this Republic. Whatever may be the fate of this new publication, it is a work of great interest, and it is to be regretted that it is not more widely known. 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# The Weekly Anglo-African

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### THE MEN FOR THE TIMES.

Give us the nerve of steel,  
And the arm of fearless might,  
And the strength of will that is ready still  
To battle for the right.  
Give us the eye to weep  
That honest tear of feeling,  
That shuts not down for the world's dread  
frown,  
The genuine heart revealing  
Give us the mind to feel  
The sufferings of another,  
And fearless power in the dying hour,  
To help a suffering brother.  
Give us the clear, cool brain,  
That is never asleep or dozing,  
But springing ever with bold endeavor,  
Wakes the world from its proslavery  
Ah, give us the nerve of steel,  
And the hand of fearless might,  
And the heart that can love and feel,  
And the head that is always right.  
For the foe is now abroad,  
And the earth is filled with crimes;  
Let us be prayer to God,  
Oh! give us the men for the times.

### Deferred Correspondence.

#### EMIGRATION.

MR. EDITOR:—I have often wondered why those of the colored people of these United States who wish to emigrate to a land where they have "rights which white men are bound to respect," do not emigrate to the West Indies—either St. Domingo (Hayti) or the Island of Jamaica, but more particularly to the latter, since the inhabitants of that island not only speak the English language, but all religions are tolerated, the Baptist, Methodist, and Episcopalians predominating. Moreover, it is a most delightful climate, has good society, and every man is eligible to every office except the governorship, that dignity being appointed by the crown. Fish, fowl, and fowl abound in superabundance, and there is no more fruitful land in the universe. Fruits are very abundant, and far superior to any in the United States, with the exception of the apple, strawberry, and raspberry. But there are other fruits of a most luscious quality, unknown to us here, which are literally wild, or require but little cultivation. Were I a colored person, I should certainly emigrate, if at all, to a country possessing all these advantages.

I would strongly advise all your friends to pay but little attention to the tirades in the "Herald" and other pro-slavery papers, because they are, as a whole, a mere tissue of falsehoods. It is true that in the large cities and towns like our own, there are always a lot of white and colored persons who are too lazy to work, and obtain a precarious subsistence by appropriating the hard earnings of the industrious; but these are the exception, and not the rule. I again say that the calumnies endeavored to be heaped upon Her Majesty's subjects in those islands are unworthy of notice. I was in Jamaica a few years ago, and had to enter some goods at the Custom House, and I found probably fifty clerks, nearly all of whom were black, and their attention and demeanor were such that very many of our custom-house officials might take a few creditable lessons from them.

In the country parts the inhabitants are always clothed fully equal to the laboring classes in any other country—that is, as far as requisite for a warm climate; and on Sundays you will find them in every part of the island clothed equal to our own inhabitants. It is probably true that, so far as the majority of the white islanders are concerned, their pecuniary position is very much lessened; but that of the colored population is very much enhanced.

If you should consider my remarks of any value, I will tell you truly and candidly why the sugar crop of that island has so much diminished, and that the blame is not and cannot be thrown upon the shoulders of the laboring class. Land is plentiful at very low prices, and any man who is industrious can, with very little labor, procure the necessities, and even the luxuries of life. I do not, however, think much cotton can be raised in the

West India Islands, unless it is on land which can be irrigated. I have known, in the dry season, the earth to be opened in large fissures in many places, caused by extreme dryness, no rain having fallen for five or six months, although this drouth is somewhat alleviated by heavy dews; yet I do not think those dews sufficient to cultivate the cotton plant. There is coffee, pimento, arrow-root, sugar-cane, and all tropical fruits, roots, and vegetables, which grow spontaneously, or with but little labor. The finest horses and cattle are to be found there, while no finer hogs are to be met with anywhere; and so also of sheep, the mutton being very superior. Poultry of all kinds thrives, with the exception of geese. Turkeys are rather hard to raise, but after they reach a certain age, and are acclimated, as it were, they are very superior.

As I before observed, if on a perusal of these lines you may think them of any value, I will give you in future letters good and substantial reasons why the sugar crop has decreased in quantity, and the cause of the pecuniary situation of the white people of those islands, which cannot be gainsayed. My long association through life, more or less, with the Ethiopian race, enables me to judge of their many fine qualities, and I am satisfied that it is only the want of the civilization of ages which fails to make them fully equal, if not superior, to the Caucasian, notwithstanding all the obloquy cast on them by a pro-slavery press and people.

### LETTER FROM TORONTO.

Toronto, C. W., March 6, 1860.

MR. EDITOR:—A musical soiree was given at the St. Lawrence Hall on Thursday evening, Feb. 16th, for the benefit of the House of Industry, by the "Toronto Amateur Musical Association," under the direction of Messrs. E. J. Tinsley and A. R. Abbott. As far as the performers were concerned, it was a complete success; and when we take into consideration the vast amount of tangible aid dispensed indiscriminately to the needy by the above named institution throughout the year, we can only regret that the attendance on this occasion was so limited, there being not more than 250 persons present. The pieces, both vocal and instrumental, were tastefully selected, and rendered in a manner worthy of professionals. In fact, when all have acquitted themselves so well, it would be invidious to attempt to particularize; but we cannot refrain from noticing the rich contralto voice of Miss Martha Lewis, in the beautiful duet of "Come to the meadows," which contrasted so pleasingly with her sister Mary's soft mezzo-soprano. "Old Fowler" was admirably rendered by Mr. Ruffin, and "encore," "Isle of Beauty" was sung with peculiar feeling and expression by Mr. A. R. Abbott, accompanied on the melodeon by Master W. W. Abbott, who is quite a prodigy. A dialogue, abounding in witty sayings and ludicrous scenes, was well interpreted by Messrs. Miller, Costello, and Montier. "The Lyric Chorus," composed for the occasion by Mr. J. Waddle, music by Mr. A. R. Abbott, is a pleasing composition. It was sweetly and effectively rendered by the Misses Lewis, Wilson, Lucas, and Teackle, whose voices blend so well together that they received warm tokens of approbation. The waltzes and polkas were so spiritedly rendered that we noticed more than one beautiful foot moving to the time, as they could not be otherwise gratified. Much praise is due Mr. John Bolden, the originator of the soiree, as well as Messrs. Tinsley and Abbott, the conductors. We also take pleasure in saying that although the audience was small, it was intelligent and discerning, and fully appreciated the "good things" spread out in the side-rooms, as well as the good music discoursed by the company. The net profit, twenty-five dollars, has been acknowledged by the worthy recipients.

### RECEPTION OF THE SEVENTH REGIMENT AT WASHINGTON.

MR. EDITOR:—The shabby reception of the Seventh Regiment at Washington may be in part attributable to suspicions formed after the invitation given them to visit the seat of government. The authorities, or those who should have welcomed our gallant soldiers, may have taken a second thought, and for fear of cordially welcoming some of those detestable abolitionists to their city, declined doing that which a community of negroes would have been ashamed, as poor and ignorant (as they are termed) to have left undone. Before the south can again entertain towards the North that feeling that our New York merchants have endeavored to inspire, those who were influential in getting up the great

sympathy meeting at the Academy must pass around the hat for a collection to pay the expenses of the "Old Dominion," entailed upon her in convicting and hanging those sacrilegious abolition desperadoes, who had the audacity to attempt to run off with her human chattel. A contribution now of a hundred thousand dollars from the Union-savers will do more to cement the Union than all the empty speech-making you can start. Is the Union worth a contribution of \$500 from each of those dear Southern sympathizers? One more effort in the right direction, and the Union is safe.

### SLAVERY.

BY THOMAS PRINGLE.

O Slavery! thou art a bitter draught,  
And twice accursed is thy poisoned bowl.  
Which taints with leprosy the white man's  
soul,  
Not less than his by whom its dregs are quaffed.

The slave sinks down, overcome by cruel craft,  
Like beast of burden on the earth to roll;  
The master, though in luxury's lap he loll,  
Feels the foul venom, like a rankling shaft,  
Strike through his veins: As if a demon laughed,  
He, laughing, trends his victim in the dust,  
The victim of his avarice, rage, or lust;  
But the poor captive's moan the whirlwinds waft  
To Heaven—not unavenged. The oppressor  
quakes  
With secret dread, and shares the hell he makes.

### A TRUE STORY.

BY BAYARD TAYLOR.

On the 15th of October, 1856, a celebration of a peculiar character was held in a small village near Jena, Germany.

We must go back to the 15th of October, 1806. On that day the windy uplands northeast of Jena witnessed the brief but terrible combat, which resulted in the triumphant entry of the French army into Berlin eleven days afterwards—during which time Prussia had lost 60,000 men, 65 standards, and 600 cannon. A portion of the French army was encamped on the battlefield, or quartered in the village around. The poor inhabitants, overwhelmed by this sudden avalanche of war upon their quiet fields—where for a hundred years or more they had reaped their harvest in peace—submitted in helpless apathy while their houses and barns were plundered by the lawless soldiery.

Davoust—the "Butcher of Hamburg," as the Germans called him—took up his quarters for the night in one of the most convenient and comfortable houses which could be found in the neighborhood of the scene of slaughter. He had taken his cloak, and was about retiring to an inner chamber for repose, when an officer entered, "Pardon me, General," he said, "but there is a case which requires attention. The German *cannille* must be taught to respect us. Ten soldiers of Company —, of the Fourth Infantry, who quartered themselves in the village of Waldorf (let us say) have been driven away by the people, and two or three of them are severely wounded."

Davoust's cold eye glittered, and his mustache curled like the lip of a mastiff, as he turned, and halted a moment at the door of the bedroom. "Send a lieutenant and twenty men to the village, pick out ten of the vagabonds and shoot them down!" was the brief order. "Where is Waldorf?" he added, turning to one of those useful creatures who are always willing to act as guides and interpreters for the enemy in their own land.

"There is a village called Upper Waldorf, which lies near the head of a small valley to the left; Middle Waldorf is on the other side of the hill, and Lower Waldorf about half an hour's distance beyond."

The Marshal, not caring to annoy himself by more minute inquiries, went to bed. If ten men were shot, that was sufficient.

The next morning at sunrise, Lieutenant Lamotte, with twenty men, marched over the trampled hills to seek Waldorf. It was a disagreeable business, and the sooner it was over the better. On reaching a ridge which overlooked the intersection of two or three valleys, more than one village was visible through the cold fog now beginning to rise. "Que est Waldorf?" inquired the officer of the man whom he had impressed by the way.

"Das," answered the man, "ist ober Waldorf," pointing to a village on the left. "En avant!" And in fifteen minutes more the Frenchmen marched into the little hamlet.

Halting in an open space between the church and the two principal beer-houses, the officer summoned the inhabitants together. The whole village was already awake, for few had slept during the night. At the command of the lieutenant, the soldiers seized all the male inhabitants, and forcibly placed them in line before him. The women and children waited near in terrible anxiety, for no one understood the words which were spoken, and these ominous preparations led them to imagine the worst.

At this juncture, the son of the village pastor appeared upon the scene. He was a young man of twenty, who was studying theology in order to become his father's successor, and fortunately had some knowledge of French. He immediately addressed himself to Lieutenant Lamotte, and begged for an explanation of the proceedings.

"I am ordered to punish this village," answered the latter, "for your treatment of our soldiers last night. The Marshal orders that ten of you must be shot. The only thing that I can do is, to allow you to draw lots among yourselves, or to point out those concerned in the outrage."

"But," continued the young man, "your General has been misinformed. No French soldiers have visited our village before you. There are also the villages of Middle and Lower Waldorf, which lie further down in the open valley. You can soon satisfy yourself, sir, that this village is entirely innocent; and I entreat you not to shed the blood of our harmless people."

"There is no investigation," said the officer. "I was ordered to proceed to Waldorf, and I am guided hither. I will wait till you make choice of ten men to be sacrificed, but have no authority to do more."

By this time the people learned the fate in store for them. The women in tears and appealing gestures crowded around the officer, begging him to spare their sons and husbands—the men stood silent, with bloodless faces, and dumb, imploring eyes. The scene was evidently painful to both officer and soldiers, accustomed as they were to the unmerciful code of war. They were anxious to put an end to it and leave. Finally Lieut. Lamotte consented to wait while a sergeant was despatched to headquarters, accompanied by a peasant to show him the nearest way. A few lines hastily penciled stated the facts in the case, and asked for further instructions.

Meanwhile the inhabitants waited in a state of suspense scarcely to be endured. Lieut. Lamotte—who, as a thorough Frenchman, soon wearied of a painful emotion, and shaking it off at the risk of appearing heartless—said: "The morning is keen, and a walk before sunrise does not diminish the appetite—can you give us some refreshments from your hidden supplies?" At a word from the young man, many of the women brought together the coffee they had prepared for their own breakfast, with black bread, mugs of beer, and a small cheese or two—sufficient for a rough meal—of which the soldiers partook with the usual laughing comments on "*la cuisine Allemande*." The company of victims looked on in silence, and more than once muttered gloomily: "We are feeding our executioners."

"Even if that should be true," said the young man, "it is but doing as Christ has taught us. Whether or not we obtain Christian charity from these men, let us at least, show them that we are Christians."

This rebuke had its effect. A few of the men assisted in entertaining the soldiers, and the latter with their facility for fraternization soon made themselves at home. As the stomach fills the heart also enlarges, "It is a pity these men should be shot by mistake."

It was not long before the sergeant and his guide arrived. The former handed the lieutenant a note, which he hastily tore open and read. "Waste no time in parley. It is indifferent which village is punished; an example must be made. Do your duty and return instantly." So ran the pitiless answer.

"Choose your men!" said the lieutenant, rising to his feet, and grinding his teeth to keep down his faltering heart. But now the lamentations broke out afresh. The women clung around the men who were dear to them, and many of the latter, overcome by the general distress, uttered loud cries and prayers for mercy. The young man knelt down in front of them, saying to the officer, "I do not kneel to you; but I will pray to God that he will remove the sin of slaughter from your soul."

As the officer met his earnest eyes, full of a sublime calmness and courage, his own filled with tears. He turned to his men who stood drawn up in line before him, but no word was spoken. Their hands were in their proper places, according to drill regulations; and there were drops on many cheeks which they could not wipe away. There was a silent question in the officer's eye—a silent answer in theirs. The former turned hurriedly, beckoned the young man to him, and whispered, in an agitated voice:

"My friend, I will save you by stratagem. Choose ten of your most courageous men, place them in a line before me, and I will order my soldiers to shoot them through the head. At the instant I give the order to fire, they must fall flat on the ground; my soldiers will aim high, and no one will be injured; as soon as the volley is fired, I will give the order to march; but no one must stir from this place till we are out of sight."

These words were instantly translated to the people, but so great was their panic, that no one offered to move. The pastor's son then took his place, alone, in the vacant seat before the line of soldiers. "I offer myself," said he, "as one trusting in God that we shall all be saved; and I call upon those of you who have the hearts of men to your bodies to stand beside me." Young Conrad, a sturdy farmer, and but newly a bridegroom, joined—casting, as he did so, a single enquiring look upon his future wife, who turned deadly pale, but spoke not a word. One by one, as men who had resolved to face death—for the most of them had but trembling half confidence in their escape—eight others walked out and took their places in line. The women shuddered and hid their eyes; the men looked steadily on in the fascination of terror; and the little children in awe and ignorant curiosity. The place was as silent as if devoid of life.

Again the Lieutenant surveyed his men. "Take aim!" he commanded. He continued—"aim at their heads, that your work may be well done!" But though his voice

was clear and strong, and the tenor of his words not to be mistaken, a clairvoyant flash of hidden meaning ran down the line, and the men understood him. Then came the last command: "Fire!"—but in the second which intervened between the word and the ringing volley the ten were already falling. The crack of muskets and sound of their bodies were simultaneous. Without pausing an instant the Lieutenant cried: "Right about wheel!" "Forward!" and the measured tramp of the soldiers rang down the narrow village street.

The women uncovered their eyes and gazed. There lay the ten men, motionless and apparently lifeless. With wild cries they gathered around them; but ere their exclamations of despair had turned into those of joy, the last of the soldiers had disappeared in the wood. Then followed weeping, embraces—as all arose from the ground—laughter, and sobs of hysterical joy. The pastor's son, uncovering his head, knelt down, while all reverently followed his example, and uttered an eloquent prayer of thanksgiving for their deliverance.

What this young man had done was not suffered to go unwarded. A blessing rested upon his labors and his life. In the course of time he became a clergyman, filling for a while his father's place for the people he had saved, but was afterwards led to a wider and more ambitious sphere. He was called to Leipzig, received the degree of Doctor of Divinity, and finally became known throughout Germany as the founder of the *Gustav Adolf Verein* (Gustavus Adolphus Union), which has for its object the dissemination of Protestant principles by means of voluntary contributions. In some respects it resembles the home missions of our country. Many churches, built by this association, are now scattered throughout the United States.

In 1856, three out of the ten pseudo victims of Davoust were still living in their old homes, and the people bethought them that the semi-centennial anniversary of such an event deserved a special celebration.

Dr. —, of Leipzig, (formerly the pastor's son) was invited to be with them. He came—he would have come from the ends of the earth—and after a solemn, religious service in the church, proceeded to the very spot on which he had stood and faced the French muskets, and there related to the children and grandchildren of those he had saved, the narrative which I have here given in less moving and eloquent words. Those who were present described the scene as singularly impressive and affecting. The three old men sat near him as he spoke; and the emotions of that hour of trial were so vividly reproduced in their minds that, at the close they laughed and wept as they had done on the same day fifty years before.

In conclusion, the speaker referred to the officer whose humane stratagem had preserved their lives. "Since that day," said he, "I have never heard of him. I did not even learn his name; but he is ever remembered in my prayers. Most probably he died a soldier's death on one of the many fields of slaughter that intervened between Jena and Waterloo; but if he should be living, it would cheer my last days on earth if I could reach him with a single word of gratitude."

In the same year there lived—and, no doubt, still is living, in Lyons, an invalid and pensioned captain of the Napoleonic war. After a life of vicissitudes, he found himself in his old age alone, forgotten, and poor.

One day in November, 1856, he entered the cafe as usual, took his accustomed seat as he was wont to do, and picked up the nearest paper. It happened to be the *Angsburg* "Allgemeine Zeitung"; but he had spent some years in Germany, and understood the language tolerably. His attention was attracted by a letter dated Jena. "Jena!" he thinks, "I was there too—I was there too; what is going on there now?" He reads a little further. "Celebration of Waldorf!" "Waldorf! The name is familiar; where have I heard of it?" As he continues his perusal, the old captain's excitement, so unusual a circumstance, attracts the attention of all the other *habitués* of the cafe. "Grand Dieu! Davoust—Waldorf! the ten men! the pastor's son! I did dream such a thing, or is this the same? Forgotten for years and years—effaced by a hundred other military adventures—overlaid and lost in the crowded store of a soldier's memory, the scene came to light again."

That evening he wrote to Dr. —, in Leipzig. He was ill, and but a few months distant from his last hour, but the soldier's letter seemed like a providential answer to his prayers, and brightened the flickering close of his life. A manly and affectionate correspondence was carried on between the two while the latter lived. The circumstance became public, and the deed was officially recognized in a way that made most flattering to the pride of Captain Lamotte. The Grand Duke of Saxony conferred upon him the orders of their respective houses, which were followed soon after by the cross of the legion of honor, from Louis Napoleon, and an increase of his pension, which assured him ease and comfort for the rest of his life. A translation of the Doctor's narrative, published in the French papers, drew attention to him, and he was no longer a neglected frequenter of the cafe. He was known and honored, even without his three orders.

"Cast thy bread upon the waters, and thou shalt find it again after many days."

"Gentlemen," said a tavern-keeper to his guests, at midnight, "I don't know whether you have talked enough or not, but as for myself, I am just going to shut up."

### SELF-IMPROVEMENT.

An Address delivered before the Colored Evening School in Clarkson Hall, Philadelphia, Friday evening, March 2, by Wm. Still.

In the brief remarks that I propose to make on the present occasion, I desire to offer a few thoughts on "Self-Improvement." On pondering over how I might say something for the encouragement and profit of those who are in the habit of coming here from time to time for instruction, I could think of no other subject so befitting the occasion as the one I have selected. It is a subject in which I have felt a deep interest; it is one in which every colored man should feel a deep interest, especially young colored men and women.

Too much pains cannot be taken by the unimproved to gain improvement; nor can too much pains be taken by the improved to aid and encourage the unimproved, for the man or woman without education, is but poorly calculated to fill satisfactorily the humblest calling in life, no matter how much physical strength he may possess. Some may ask what benefit learning is to me? What benefit is learning to any colored man in this country? In what direction can he make it available, as he is by the laws and customs of the great majority of the American people? These questions may seem to be hard to answer. In regarding the colored man's condition in this light, it is not wonderful that many are found sitting down with a trouble made up to give themselves no trouble to seek learning under such discouragements; to remain in ignorance all their days; to be the "hewers of wood and drawers of water" for the benefit of others. While aware of the many hindrances in the way of many, from infancy to mature years, for whom much allowance should be made, of course, nevertheless, reasonable excuses can hardly be found for those who live for years, unable to read or write, under the advantages offered in this state, especially when having access to an excellent evening school like this, conducted on philanthropic principles.

Hence, to prepare the mind for hungering and thirsting after learning, the idea must never be entertained that it will not be worth the pains required to secure it, in other words, that it will not pay. But let such rather reflect frequently upon the great value of education. Let them think how necessary it is simply to know how to count their hard-earned wages, how to purchase in the market, store, &c., to the best advantage, to meet their every day wants. Perhaps with a very large majority among the ignorant, in purchasing clothing, &c., if they could reckon as readily as the tailor with whom they deal, twenty dollars would go as far as thirty; in the family requirements a half year's wages would go equally as far as a whole year's. Instead of working hard all the year round without saving a dollar, though they may have lived steadily, they might have had many comforts, and something laid up, besides, towards procuring a home, to aid their cause or to meet the wants of old age. Many times, instead of being refused even a poor situation at starvation wages, a good situation might be embraced at fair wages. Instead of having to remain in ignorance without regard to almost everything in the world, past, present, or to come, how much gratification and pleasure, profit and good, might be shared from innumerable sources. Indeed, it requires no extraordinary discernment to perceive the countless blessings of education, to make it a matter of no marvel why so many may be found who have determinedly acquired it almost entirely by their own efforts; the only wonder is that so many can be found who treat the subject indifferently and content themselves to know nothing, when so little time and pains is actually required to procure knowledge. When once a man or woman heartily craves improvement, the labor of learning is not so difficult as many suppose—when the actual need of it is felt half the work is accomplished. He need only to apply his mind faithfully to his task during his leisure hours, weekly—gaining here a little and there a little, to convince him that no great sacrifice of any kind is required—to make him, if not a scholar, an intelligent man—to make him capable of taking an interest in the things of the world around him, whether pertaining to religion or politics, to nature or art.

In view of having to suffer so many hardships at the hands of the dominant race, every colored man should be ambitious to place himself in an attitude of defense, where he could successfully repel the oft-repeated taunt, that the negro is naturally inferior to the other races of men. Every colored man is made to feel this reproach. Every colored man, therefore, should use all diligence to find the remedy. Nothing but a higher intelligence, greater decision of character, a keener sense of the manifold wrongs to be endured, an unswerving love of truth, with a single eye to the all-important object to be gained, on the part of colored men, will ever so effect the prejudice of the white race in this country as to cause the rights of the black man to be fully respected. However indisputable his claims, and however faithfully his cause may be advocated on the score of sympathy and philanthropy by white men, nevertheless, it cannot be denied that the main part of elevation must be performed by colored men themselves, and that by self-improvement. By adopting this plan, he is sure to rise—by neglecting it, he is sure to remain degraded. How should every colored man in the free States, in the midst of these thrilling times of excitement, be moved to improve himself? The chances to make intelligence available in a thousand ways, forbid the idea that any should be indifferent, for in

no direction can he turn, but he is assaulted with slavery or prejudice. With the spirit of liberty that pervades the breasts of many, of the opposite color, at the present day, no listlessness with regard to any important interest, bearing on the welfare of his race, should be indulged in for a moment, by colored men. To prove, would time admit, that I have not marked out duties and labors too difficult to be performed, hundreds of cases might be referred to in different parts of the United States and Canada, who were raised under bondage up to manhood and womanhood, without an hour's schooling, actually prohibited from learning their A B C, who have not only struggled from under the yoke, but are now to be found among our most successful business men, most intelligent and eloquent speakers, best writers, &c., having acquired all their book learning after passing their 21st year, mainly through their own exertions. Also, in this connection, in support of my position, I would take the liberty to introduce the name of a noble-minded black man, who is justly entitled to the love and admiration of every man and woman, identified with his race, on this continent. His upright character and many perseverance after knowledge, succeeded as he did, reflects imperishable credit on the race. He emphatically made his name historical. I allude to Benjamin Banneker. He was born poor, and, though free himself, his parents were slaves. With slavery he was in every sense surrounded, of course with but poor opportunities for self-improvement. Nevertheless, he valued information, and was bound to struggle to obtain it. The secret of his success may be found in one brief paragraph alone, in his ever memorable letter to the Hon. Thomas Jefferson, respecting an almanac he had just finished, and was about forwarding with the letter to that dignitary—it reads as follows: "This calculation is the production of my arduous study, in my advanced stage of life; for having long had unbounded desires to become acquainted with the secrets of nature, I have had to gratify my curiosity herein through my own assiduous application to astronomical study, in which I need not recount to you the many difficulties and disadvantages I have had to encounter."

What a lesson! In calling your attention to him, I wish particularly to impress you with the fact that the same "arduous study and unbounded desire to become acquainted with the secrets of nature," &c., if struggled for by any of you, the same happy results may be experienced in your case as in his. Certainly no colored man in a free State ought to remain without a knowledge of reading and writing; for, to my mind, the necessity thereof forces itself upon him as upon no other class in the country. Some colored men say, "If we are ignorant, the white man has so mercilessly wronged us, that he is responsible for all our shortcomings." It must readily be admitted that there is great force in this view; nevertheless, our indifference on this plea is not justifiable; we should rather double our diligence, that we might have more power and force to make the white man see his indebtedness, his enormous injustice towards us. We may wait long in the future, but we have in the past for the race who have oppressed us to remove the yoke, to elevate us to a footing with themselves, but so long as we remain in ignorance, or in a state of indifference, we shall be hoping for more from that quarter than we shall get; we may fancy that some wonderful streak of good luck may suddenly overtake us, and in all these things be woefully disappointed. Some of the opposite race have always sympathized with us—at the present day we know that noble and self-sacrificing hearts daily feel with those in bonds as bound with them; that they are willing to spend their money in the cause, or peril their lives even for the freedom of the blackman; abundant testimony on this point could be gained from every State in the Union, from prisons and courts, from presses and pulpits, from underground railroads and fugitive slave trials, from day schools and night schools, showing that there are warm and earnest hearts engaged in a warfare, by whom we should feel grateful, by whom we should feel cheered, still I repeat, our great business should be to look to self-improvement. Self-reliance is the sure road to independence." Without this main spring it is an easy matter to make shipwreck of hope, and to turn away the habit of intemperance and dissipation.

To fairly start in this upward course of self-improvement, an individual needs to sit down and think very seriously, as did a certain man described in "Foster's Essays." This man had lost his property by "imprudence," and was reduced to almost destitute want, so much so that he wandered about for some time almost in a state of despair, meditating self-destruction, till he lay at last down upon a hill which overlooked the fertile fields that he once called his own. "He remained," says the narrative, "fixed in thought a number of hours, at the end of which he sprang to the ground with a vehement, exulting emotion. He had formed his resolution, which was; that all these estates should be his again;" he had formed his plan, too, which he instantly began to execute. The result of his intense thought brought him to the conclusion that "there was no other way for him but hard labor;" to take the very first job that might offer, however low the wages might be, and to save a part of it in spite of everything. I am not sure, but I am under the impression that the first job got was to put in some coal for a gentleman; however, he continued faithful to his resolution, laboring assiduously at first at one thing and then another, "until he gained back all he had lost." It is this kind of decision of character that succeeds. Many of the heroic fugitives, before escaping, sit

down and think, and decide to be slaves no longer, and execute their designs accordingly, precisely as this man acted in requiring his lost possessions.

When once the colored man in this country can be brought to think how he may improve himself, how important his time is, and what vast results might be wrought by his own decision, the result will, I doubt not, be everything that the most ardent friend of humanity could desire. With these commendable traits of character, like the noble minded Benjamin Banneker and the exemplary Phillis Wheatley, the colored man could rapidly improve, in the North at least, despite all disabilities. Such schools as this is well calculated to help promote the cause. Any efforts put forth in this direction will doubtless do good, and should be encouraged to a much greater extent than they are.

## The Weekly Anglo-African.

NEW YORK, MARCH 17, 1860.

Advertisements for this paper must be accompanied by the cash.

Copies of this paper can be purchased of the news-vendors everywhere.

### A PHILOSOPHICAL PIKE.

The doctrine of progressive development—that is the development of a lower, resulting in a higher species of organized being—has received a new impulse of late from the remarkable book of "Darwin on Species." Additional impulse, also, in the same direction, has accrued from the recent exhibition of a "Talking Fish," (now, alas! deceased) and a "philosophical Pike," (now, thanks be to gracious, alive and kicking.)

A morning print, which some years ago laid the literary world under deep obligation by publishing the remarkable essay of "Richelieu on Sausages," is the fortunate medium of communication between the same world and the philosophical Pike. Moreover, the city of Washington, in which the first essay was written, is also the ever-memorable locality in which Pike flourished. No wonder that it rained on Washington's Birthday—no wonder the Seventh Regiment was left squashing in the mud—Washington was occupied by a nobler presence than Washington or the doughty Seventh—it contained Pike, and not only Pike, but Pike in labor with his philosophical speculations, speculations which required water and mud—and the hour suited itself to the Pike. And now, let us here these views which constitute not perhaps a "higher law," but certainly higher Pike (Hiera Pica) than has yet fallen in our way. There is the force and strength of a strong young whale in the exordium. Pike dixit.

"The negro question develops all sorts of ideas, from the 'irrepressible conflict' doctrine to that which esteems human slavery to be the fruit of a divine benediction. Ingenuity is taxed on the one side and the other of the case, until all its relations and associations have become wearisome. It is not too much to say that every measure in Congress turns upon it. Every personal outrage here (of course the outrage on the Seventh Regiment included) grows out of it. All political movements find their source in it. The loves and the hates, the partisanships, the prejudices, the association and communion of all men and women of the federal capital, are colored, guided, and for the most part created by the negro question."

This is a strong, clear statement of a truth remarkable in itself, and encouraging to the eye of faith and reason, for it shows, under an apparently contradictory aspect, that there is after all a national conscience visibly stirred by our great national sin. And Reason and Christianity would add, let the negro be the source of all ideas and all action in and out of the American Congress and nation, until by the exercise towards him of mercy and justice in giving him full enfranchisement, he shall cease to become the cause of all such commotion. But what does Pike say? Hear him: "In view of this palpable fact, what question so natural as, 'Where is all this to end?' It seems to me there can be but one answer. This is the elimination of the negro from our controversy. But how is he to be got out? Only in one way, by dismissing him from among us." Further on, he explains thus: "We say the Free States should say, confine the negro to the smallest possible area. Hem him in. Coop him up. Slough him off."

To those not familiar with surgery, it is well to explain, that to slough a part off, is to procure the death of the part by the process of mortification. And this is the process by which the philosophical Pike proposes to get rid of the negro question—KILLING OFF THE NEGROES. Charles O'Connor hinted at this process, at the Academy of Music, hinted at the "extermination of the negroes as a means of getting rid of the question," but considered it too inhuman. He preferred, "if gentlemen pleased, perpetual slavery." But here is a Pike, with less heart than even Charles O'Connor, who does not hesitate at herding together and putting to death four millions of human beings, whose right to life is at least four million times as great as any plea he can offer for his own pitiful, miserable existence. Charlesagne, teased and pestered beyond endurance by the theiving piratical Saxons, invaded their land, assembled the whole nation, planted his sword Joyeuse in the midst of a field, and cut off every head which reached higher than its

hilt, in order, as the liturgy says, to "grant peace in our time, O Lord." But here comes, in our greater day, the great Pike, *Pike le magne*, penny-a-liner to the New York "Tribune," co-negro hater of the distinguished Mr. Horace Greeley—and proposes to "coop in" and "slough off" four millions of black people. To be sure, Pike afterwards says "that the African and Caucasian in this part of the continent must first separate, in order to establish the conditions under which a future union or fusions of (these) races is possible." But here Pike is decidedly muddy. There is no such thing as uniting the dead with the living, the part which has been sloughed off with the part from which it has been thus separated. What a worse 'than vampire he must be to propose to unite dead negroes with living white men and women!

We hinted, last week, with deep solicitude, at the possible dementia of the editor-in-chief of the New York "Tribune." It is but charity to hope that Pike is absolutely crazy, a proper inmate for the madhouse; the only wonder is that a statement so foolishly horrible should have been permitted admission even in the columns of that newspaper. There is just one point, however, on which we coincide with Pike. There will be some sloughing done in the progress of the negro question. The men who, with all the light of the nineteenth century blazing upon them, with the national conscience groaning beneath them, and seeking light and guidance in the path of freedom and justice—we say that the men so enlightened, and so looked up to, who shall yet suffer petty personal aversions, or dim hopes of party triumph, to cause them to utter such dark counsels as those of Pike, and Greeley, and Blair, and Doolittle, these men will be sloughed off from all that is good and true in the land, and will lie blasted beneath the bright and shimmering light of a truth which they will not comprehend, and a justice to the negro which they are too feeble kneed to stand up before.

Why, the Legislature of Maryland, in refusing to pass the free negro bill, stands beyond these men as day does to night. Judge Catron, of the Supreme Court, in his appeal against the Tennessee free negro bill, is a saint of light as compared with these creatures of darkness. And we here warn the Republican party that there is one in this land against which neither they nor the gates of hell can prevail—and that is, the negro. God has placed him here, and will keep him here. Clay and Calhoun, McDuff and Greeley, yea, the immortal Pike, are but individuals, whose oppressions are limited by years, three score and ten—but the negro is a race, strong, multiplying and enduring, whose triumph will come when these haters have sloughed off and "forgotten lie."

One word more. Our brethren of the Garrisonian faith, have plead as seldom men have plead before, in behalf of the doctrine of come-outism, in Church and State. They have hurled their intensest thunder upon the false-hearted and unprincipled abolitionists who remain in ecclesiastical or political connexion with those who uphold slavery anywhere. With what consistency can the secretary of that society continue to be an employee in the office of the New York "Tribune," which is pledged to uphold slavery in the slave States as long as those States will have slavery to exist—and with what consistency can the most brilliant writer of the Garrisonian party continue to receive his thirty pieces of silver, yoked to one who, like the great Pike, proposes to slough off four millions of human beings?

### THE TWO GREAT POLITICAL PARTIES.

The two great political parties separate at an angle of two roads, that they may meet eventually at the same goal. They both entertain the same ideas, and both carry the same burdens. They differ only in regard to the way they shall go, and the method of procedure. We, the colored people of this country, free and enslaved, who constitute the burden that so heavily bears down both of these parties—we, who constitute their chief concern, their chief thought—we, who cause all their discord, and all their dissensions, and all their hates, and all their bitter prejudices—we, say both of these religious political parties, we, the blacks, must, in some form or other, be sacrificed to save themselves and the country—to save the country intact for the white race.

The Democratic party would make the white man the master and the black man the slave, and have them thus together occupy every foot of the American soil. Believing in the potency of what they term the superior race, they hold that no detriment can come to the Republic by the spread of the blacks in a state of servitude on this continent; that with proper treatment and shackles upon him, proper terror over him, and vigorous operations for the obliteration of his mind, if he have any—that with these, and whatever else will brutify him, he can be kept in sufficient subjection to be wholly out of the pale of danger to the Republic; that he can never be so much as a consideration in any calculation of imminence to the government. On the contrary, it is held by this party that his presence, under these restrictions, is of incalculable benefit to the nation—the chief instrument in the development of her resources, and the corner-

stone of her liberties. What the Democratic party complain of is, that the Republican party—not for the negro's, but for their own political advancement—advocate the necessity for a check upon the spread of the blacks—not as free, but in chain, not as men, but as slaves; for in this—the blacks, as free men, shall have neither rights, footing, nor anything else, in common with the whites, in the land—both parties are agreed; and in looking at matters as they present themselves to us at this moment, we are not sure that if any of the many withheld rights were to be secured to us, they would not come from the Democratic side after all, notwithstanding the great excesses their leaders frequently carry them into. We mean the great body, acting; as it will some day, independent from the party leaders. The great masses, if left to themselves to act up to their true instincts, would always do much better in matters involving right and wrong than they do when operated upon by what are generally supposed to be intelligent leaders. These are generally great demagogues or great conservatives, neither of which have done the world any positive good. Whatever of worth it receives from them is the result of their negative position.

The Republican party to-day, though, we believe in the minority, being the most intelligent, contains by far the greatest number of these two classes of men, and hence, though with larger professions for humanity, is by far its more dangerous enemy. Under the guise of humanity, they do and say many things—as, for example, they oppose the re-opening of the slave-trade. They would fain make the world believe it to be a movement of humanity; and yet the world too plainly sees that it is but a stroke of policy to check the spread, growth, and strength of the black masses on this continent. They oppose the progress of slavery in the territories, and would cry humanity to the world; but the world has already seen that it is but the same black masses looming up, huge, grim, and threatening, before this Republican party, and hence their opposition. Their opposition to slavery means opposition to the black man—nothing else. Where it is clearly in their power to do anything for the oppressed colored man, why then they are too nice, too conservative, to do it. They find, too often, a way to slip round it—find a method how not to do it. If too hard pressed or fairly cornered by the opposite party, then it is they go beyond said opposite party in their manifestations of hatred and contempt for the black man and his rights.

Such is the position of the two parties to-day, and it is yet to be seen whether they will drive in the political storm they are creating, and which is now raging round them. In their desire to "hem in" and crush out the black man, they form a perfect equation. They differ only in the method. We have no hope from either as political parties. We must rely on ourselves, the righteousness of our cause, and the advance of just sentiments among the great masses of the Republican people, be they Republicans or Democrats. These masses we must teach that it will not do for them to believe nor yet act upon the declaration of their party leaders, that we are a naturally low and degraded race, and unfit to have or enjoy liberty and the rights of men and citizens, and hence must be crushed out of the land. We must teach these masses that all this is a fabrication, a great political lie, an abominable injustice to an outraged but honest and determined people, who cannot be crushed out—a people outraged by overpowering brute force, and then declared unfit to come within the pale of civilization. All this is our work, and rising by all the forces within our grasp high above the chicanery and vulgar policies of the day, we must perform fully and well our duty in these respects.

### A WORD OF ENCOURAGEMENT.

MR. EDITOR:—I have noticed with much interest the progress of your efforts to improve the condition of the oppressed, and to make the "Anglo-African" worthy of a place in every family, and am highly gratified with the results, thus far, of your noble undertaking. Encourage the people to habits of industry, enterprise, and virtue. Intelligence, wealth, and power will then spring up among them like an overflowing fountain, and "the parched ground will become a fruitful field." The times demand men and women of energy and intelligence. Let those who can and will launch out for themselves, examples for others, and show to the world by their noble, philanthropic and Christian efforts that "what man has done man can do." I know the difficulties under which they labor, but these will only make their success the more certain and their triumph the more glorious. Some may say, "We want capital," true, but intelligence, with a discriminating judgment and energy of character, is a capital of more value than gold. With this, under the blessing of God, we may accomplish much for a suffering world. Wishing you every success, I am,

Yours truly,

A. A. CONSTANTINE.  
23 BIBLE HOUSE, N. Y., March 12, 1860.

Advices have been received in Washington, claiming a Republican majority in the Constitutional Convention of Nebraska, just elected.

## California Correspondence.

### OUR SAN FRANCISCO LETTER.

SAN FRANCISCO, Feb. 20, 1860.

MR. EDITOR:—Business has somewhat revived since my last, with every indication of a brisk time this spring. A great trade is anticipated between this city and the Washoe silver mines. Hundreds are waiting with anxiety for the opening of spring weather to cross the Sierra Nevada Mountains for Carson City. At that time, it is expected, the exodus will be as great from here as it was two years ago, during the Frazer River excitement.

The only recent incident worthy of particular note, occurred at a festival for the benefit of Zion Church, on the 16th inst., the circumstances of which are somewhat novel, from the fact that there is not the best of feeling existing here between the Jamaicans and our people. The festival was held in Barton's hall, used in general by white persons for balls, parties, &c. By having it in this new place, it attracted an extraordinary number of persons to its patronage. A few Jamaicans were present, one of whom was urged by his friends to tediously barter the assembled upon some unknown subject. Marks of disapprobation were manifested, which were construed into great disrespect by the few of his countrymen present; but the true cause of the so-called disrespect emanated more from the character of the man than from any want of courtesy on the part of those present.

While on this subject, it may not be out of place to give you an outline of the ways of society as existing here. The material for its formation is unlike that of older settled cities, where persons are acquainted for a great number of years, and by constant association are enabled to judge of each other, and where those whose merits meet with the approbation of the public are generally looked up to as criterions. Instead, therefore, of aspeing, as many of our people here do, what they suppose to be the "aristocracy," they would be much more respected were they to fall back upon the original and only true method of judging a man, and take respectability for the standard in the formation of social intercourse. In the first place, we have good and bad material from nearly all the States in the Union, the larger portion of which claims to be respectable and versed in the teachings of Chesterfield. We also have many intelligent colored persons from nearly, if not quite, all of the West India Islands, New Grenada, &c., who, in many instances, claim social superiority over the colored Americans. But as the ruling of the white Americans is, "Social proscription to all who are not white," our whole colored population falls upon a socially and politically disfranchised equality. Hence unpleasant jealousies sometimes arise as to who shall be the acknowledged leaders of society. Our Jamaican friends, in aspiring to this honor, are given to much fault-finding, and if all be true that they say of us, we are certainly, as a whole, a versatile people. Of the New Yorkers who are here, they say they are too proud; of the Philadelphians, they are too isolated and Quaker-like; of the Bostonians, they are too ultra; of the Baltimoreans, they are too vain in the admiration of their females; while the Washingtonians are too gay, the Southern people in general too polite, the Western people too independent, and so on with similar expressions for the people from all the different parts of the States. The above enumerated complaints are urged by our Jamaican friends, and in some cases entertained and acquiesced in by others of the West Indians. The colored Americans, however, from their union in custom generally, combine in all important movements, social and political, and from the satisfaction always given are entitled to, and have, become the recognized leaders, much to the chagrin of our Jamaican brethren. The most of those people had been induced to go to Panama during the building of the railroad, and on its completion emigrated here.

TALL SON OF PENN.

### LETTER FROM MARYSVILLE.

MARYSVILLE, Cal., Feb. 7, 1859.

MR. EDITOR:—Agreeable to promise, I send you a few notes from our beautiful city, which is situated at the head of navigation in the northern portion of the State. It is the third city in the State, possessing many natural advantages in points of location, &c., and in a few years will be a formidable rival with its sister city, Sacramento. Its population is 9,000, with a colored population of about 200. This class of the community, as a whole, are in good and comfortable circumstances. We have two churches, one of which is the finest colored church in the State. There is one day school, which is under good management and well attended; also one Sabbath school, which is in a prosperous condition. The common school law of this State does not recognize the colored child only as a thing, whose mental improvement they have no interest in, but, notwithstanding, we are compelled to pay a school tax equally with those who receive the benefit, while we are dependent upon the humanity of the county school commissioners (some counties being more liberal than others) and the interest manifested by the parents. This community has suffered a severe loss during the past month in the death of our old and mutual

friend, Geo. R. Symmes, one of nature's noblemen, a warm and earnest advocate of the rights of the oppressed, endeavoring himself by his many noble and liberal acts to every community into which he was thrown, causing a void that will require a long time to fill.

The weather for the past month has been most delightful, perfect spring like, the days warm and beautiful, the nights a little frosty, contrasting greatly with your cold, bleak weather of the Atlantic board. Everything at present, commercially and financially, is very quiet. There is considerable excitement in relation to the new and extensive gold and silver mines on the eastern slope of the Sierra Nevada mountains, in the Washoe Valley. Large numbers are preparing to leave as soon as the spring opens, when I expect there will be a grand rush. More anon.

YUBA.

## Home Correspondence.

### OUR PHILADELPHIA LETTER.

PHILADELPHIA, March 12, 1860.

MR. EDITOR:—The hall occupied so long by the Philadelphia Library Company and the Banneker Institute as a lecture-room, can no longer be had for that purpose, unless they want it exclusively, at a cost of \$150 per annum, as all the other societies have gone, leaving them sole occupants of the room. The janitor gave up possession on Wednesday succeeding Mr. Bruner's lecture before the Library Company, and was notified of the fact. In future the lectures and discussions will be held in the basement of St. Thomas' Church, in South 5th street. The first lecture held there was delivered by Parker T. Smith, on Tuesday evening last, before the Banneker Institute. It was an ethnological essay in review of Dr. Charles Caldwell, an ethnological writer, and author of a book entitled "Unity of the Human Race." The contents of this book are intended to show that the negro is closely allied to the monkey, tribe. Everything of a degrading nature is said about him, while the Caucasian is lauded to the skies. Mr. Smith's essay was quite lengthy, occupying a little over an hour in its delivery. It seemed to be well written, but it was not well read, which circumstance he accounted for in an apology at its conclusion: He said: "I seldom apologize for anything which I do before the public, but I offer an apology at present; it is this: My head has been full of boxes, bales, and other articles of merchandise, for some time past, being engaged in the mercantile business, which has prevented me from giving this manuscript attention it deserves." No debate succeeded the lecture.

Some of the papers of State have taken especial delight in croaking over non-intercourse between the North and South, and I believe many of our merchants have been induced to make less preparation than usual. The consequence is that they are now beset on every hand with Southern orders, for which they were not prepared, and probably the rush is not yet at its height. I have never seen a more brisk trade than in this spring. Two thousand dollar orders for dry goods, drugs, &c., are by no means rare just now, and the Market street merchant's day lasts from early morning till about midnight.

The number of deaths reported to the Board of Health last week was 205, 16 of which were colored.

BANNER.

### OUR ALBANY LETTER.

ALBANY, March 13, 1860.

DEAR ANGLO:—The past week with our Legislature has been a busy one indeed, many bills being rushed through with railroad speed, under operation of "previous question." In consequence of this, and the prominence given to the petty measures, each gentleman has in his pocket, anxious to see turned into a law, the Personal Liberty bill, which was to have come up on Friday in the Assembly, as the special order of the day, has been postponed, to make room for the great measure of the session, the concurrent resolutions which were fixed for Thursday last, having also been postponed; and when it is remembered that full two-thirds of their time is already gone, and there are now three hundred bills yet to be acted on, there is fear of their not being reached in the Senate, owing to the Presidential election, to damage the prospects of which Democratic Senators and even some weak Republicans like the four in the Assembly, who voted "no," would not raise a finger, nor, in the words of the Senator from the Third District, (Spinola) "touch the nigger, buried in the bill."

The lecture season of both associations here closed by lectures by the Rev. H. W. Beecher, one on "Politics and Religion," the other on "Heads and Hearts," overflowing houses greeted him each time, and the last lecture is said by one who heard it to be exceedingly beautiful, and withal deeply anti-slavery.

Another select school has just been opened under the direction of Miss Grier. We have been visited by several strangers the past week, among whom has been Mr. George S. Jackson, of Newburg, who spent some two or three days with us.

The "Anglo" is working out its mission; it is proving to the world that "negroes are men," its able, well written articles, and interesting letters from all parts of the

country, showing the onward progress of our oppressed race, is proving to the proud Anglo-Saxon race that we have able thinkers, able writers, able speakers, able preachers, able editors, among us, though we, as a race, have so long been debarrd from digging deep in the hills of science and invention. Not only the Anglo-African, but the Anglo-Saxon is beginning to show an interest in reading carefully with us, astonished to see that they who so long have been oppressed, are able to cope with him who on every side finds an avenue of learning and usefulness inviting him in; and in the "Anglo" our Republican legislators find the proofs of all they asserted on the Assembly floor in behalf of the moral and intellectual ability of that race, while even Democratic haters of anything that looks like a negro are forced to admit that "of all the usings up Horace Greeley has had, that of the 'Anglo' is about the best dose administered to the white turn-coat in many a day, and will turn sour on Horace's stomach." The colored people read white papers to know what they are doing for them, and so we are glad to know white men are reading the "Anglo," which is destined to become the great national organ of the colored race, that they may see what we are doing for ourselves. JUSTICE.

### OUR TRENTON LETTER.

TRENTON, March 10, 1860.

MR. EDITOR:—Our people, as may be supposed, have been much excited during the past week on account of the emigration bill before the Senate, and some were simple enough to believe that it actually contemplated our immediate expulsion from the State. Others, who understood it better, were much puzzled as to the most effectual means of opposing the measure. Some recommended the calling of an indignation meeting, while others advocated violent measures toward Lewis A. Putnam, the author of it, as they believed; but the more thinking part of the community thought it best to get up a remonstrance to the Legislature against the bill, so as to stop, as far as possible, the evil already perpetrated, and be indignant afterward, which was the plan adopted. In accordance with these views, a petition was drawn up for the signatures of the people. On Thursday afternoon, and before the evening of the following day, nearly one hundred of the most intelligent men of color in Trenton had attached their names to it, and on last Monday, the 4th inst., Hon. J. C. Cook presented it to the Senate for us.

This bill asks an appropriation from this State for the purpose of buying a tract of land in Liberia, to be appropriated off in farms; and is framed under the supposition that the people of New Jersey, or a large portion of them, are asking for land in Africa. Now, without alluding to the falsehood of this supposition, for all are aware that nobody except the Colonization Society and its agents ever asked such favors, even in the States where we are the most oppressed, this plan tends to augment the prejudices already existing, for we are well assured that if this State buys land for our benefit, they will use some means or other to induce us to settle on it—and who can foretell what those means may be, whether more oppressive laws here, or direct laws for our expulsion? It is to be hoped that the colored people of this State will give expressions to their feelings in the form of petitions to the Legislature against the bill. AFRIC.

### LETTER FROM NEWARK.

NEWARK, N. J., March 12, 1860.

MR. EDITOR:—The colored school question here is producing quite an excitement among both blacks and whites, and evidently will result in some good, which is even now partially foreshadowed, although the matter of a new school-house at present must follow some other much needed reform.

We were in hopes that "Excelsior" would have resumed the subject in last week's issue, setting forth more in detail the prominent evils daily growing out of the shabby furnished and badly ventilated school-rooms, and the circumscribed extent and non-adaptedness of the play-ground, the children being obliged to go into the street to play, much to the annoyance of the neighbors and passers-by, and, as a sequence, the demoralization of the discipline of the school.

As a partial explanation of the latter part of the first paragraph, I am informed that the Board of Education are anxious to try and remodel the present school-rooms, and repair the worn-out, cut-up, old-fogy furniture, and also that petitions are circulating for signatures memorializing the Board to consider the propriety of immediately increasing the salaries of the teachers of the colored school, for, although this is termed a second-grade school, the teachers are required to pass the same examination and perform the same quality and amount of labor as the teachers in the white grammar schools, and for nearly fifty per cent less pay.

One more school item, and then I will drop the matter. The City Superintendent of Schools last week publicly announced his willingness to take charge of a class of colored pupils in the high school, if no other mode of introducing and teaching them dared be adopted by the Board of Education. This partially turns aside the bitter keenness of the just charge that the stunted

earnings of the poor, oppressed black man are extorted from him to educate the children of his white oppressor.

All praise be accorded to "Afri," of Trenton, for his manly castigation of "one L. H. Putnam," the great colonizationist; and, Mr. Editor, your last week's issue is deserving of preservation for that one letter, if for nothing else in it. The same individual visited this city last fall for several weeks, collecting quite an amount of money, and doing some other colonization work; yet not a colored man (shame! ye Newarkers) dare open his mouth publicly in opposition, but let him come and go in his contemptuous manner. Show him up and pass him round, says SKINNER.

### LETTER FROM HUDSON.

Hudson, March 9, 1860.

MR. EDITOR:—The members of Zion Church held a fair on Thursday and Friday, 24th and 25th of February. The display of useful and fancy articles, and numbers in attendance, exceeded all precedent. The receipts were \$469.57. The Sabbath school connected with the same, G. Deyo superintendent, gave an exhibition on the 26th. It was exceedingly interesting, and showed a flattering condition of the school. The profits amounted to near \$40.

The Wesleyan Church of this city is contemplating the sensible movement of uniting with the Zion A. M. E. Church, Rev. W. F. Butler, pastor. A beginning has been made, and the enterprise has obtained so good a footing that it can hardly fail of success; and this has been accomplished mainly by the unwearied exertions of a few. The amount of good which this union will accomplish in Hudson can hardly be estimated. PHILADEL.

From the New York Herald.

### MEETING OF THE AFRICAN CIVILIZATION SOCIETY.

The African Civilization Society, of this city, an organization composed chiefly of colored people, held their first meeting at the Cooper Institute last evening. Owing to the inclemency of the weather, the hall was by no means full, and an admission fee of twenty-five cents doubtless further deferred many others from attending the meeting who would otherwise have been present.

The meeting having been called to order, and opened by singing and prayer, Rev. H. H. Garnet, a colored clergyman of this city, spoke as follows:

LADIES AND GENTLEMEN:—It devolves upon me to make a brief statement of the objects and plan of operation upon which we have agreed to act. We propose to offer such encouragements as shall induce the African people to persevere in honorable pursuits, and thus hasten the removal of the grievous oppressions and unjust prejudices which are the sources of our long and bitter grief. We have among us men of talent and learning, but such is the prejudice against our race that they are not employed. The African Civilization Society proposes, by the assistance of God, to aid in the removal of those unchristian barriers which are placed in the way of our race, by discovering fields for the full and free exercise of their talents and energies, either in our own native land, in Central America, in Hayti, in any of the West India Islands, or in Africa, the land of our forefathers. We believe that Africa is to be redeemed by Christian civilization, and that the great work is to be chiefly achieved by the free and voluntary emigration of enterprising colored people. We hold it to be the duty of the Christians and philanthropists in America, either to send or carry the gospel and civilization into Africa, to thus make some atonement for the wrongs and crimes which the people of this land have perpetrated upon that injured country. In our efforts to accomplish this work we offer no excuse or palliation for the unjust prejudices which exist towards us as a people. We reject the idea, entertained by many, that the black man can never enjoy equal privileges in this country with other classes. To admit this would be to distrust the power of the Gospel, and to doubt its universal triumph. We regard the enslavement of our race to be the highest crime against God and man, and we hope, by teaching the Kings and Chiefs of Africa better things, to induce them to exterminate the slave trade and engage in lawful commerce, and in this way aid in destroying slavery in this and all other lands. In carrying out our objects we ask for volunteers, and only for volunteers. We appeal to all on the broad grounds of humanity and Christian love. Our plan of operation in Africa is this:

1. To confirm the friendly relations already established by members of the society now there, with some of the chiefs in the Yoruba country, by sending out a company of virtuous, intelligent and enterprising colored people, who are now ready to act as pioneers, and who will proceed as soon as the necessary funds are raised.

2. To purchase lands at suitable points for the use of the settlers, to be given to them in equal limited quantities, and to furnish the necessary mechanical and agricultural implements.

3. To erect school houses and houses of religious worship, to instruct the natives in the arts and sciences, and develop, by intelligence and industry, the natural resources of the country.

4. To promote lawful commerce upon the coast of Africa, and the growth of cotton and other tropical products by free labor.

With the blessing of God we hope to secure, as the results of our efforts, the diffusion of the Gospel in Africa, and the consequent overthrow of idolatry and superstition, the destruction of the African slave trade, and the establishment of civil government by free colored men, based upon true Christian principles, where ample scope may be afforded to all for the exercise of every mental and moral faculty.

In behalf of the patriot, philanthropist and the Christian—believing that the generous sympathy of our nature will lead very many to act the part of the good Samaritan towards Africa, by contributing liberally to this object, and thus enabling

the society to enter at once upon the work of Africa evangelization and civilization. From the accounts recently received from missionaries and explorers now in the field, the society is encouraged to commence a Christian industrial settlement in Yoruba, where the chiefs are willing to receive missionaries and settlers, and have professed their friendship to those coming to do them good.

The society desire to raise \$6,000 to enable this company, with their associates, to enter upon their work in Africa, and earnestly appeal to the friends of the African race for the needed amount, so that the enterprise may be speedily commenced.

I am happy to state that we last week received from our commissioners in Yoruba, information that they had succeeded in effecting a treaty with the chiefs of that country for a large and sufficient tract of land, and that they are permitted to form their own municipal laws, subject only to the common law of that country. It is stated that the chiefs and kings are not only willing, but anxious to have any number of intelligent colored men of this country, meet with them and settle there. Our plan is not to subvert the government and overthrow the reigning powers of those countries where in the providence of God we may be cast. We believe it would be preferable to sit down by their side, and not only teach the people by precept those principles which we desire them to cherish, but also to teach them by the power of example those things that will elevate their manhood and exalt their nature; and to make them feel that we are a part of themselves—interested in everything which promises to promote their happiness and increase their prosperity. I would state, again, that we have now a number of men, of the proper sort, who are willing to embark in this glorious enterprise, and who believe as I do, and as the officers and friends of this society believe, that there is a glorious future before Africa. We feel encouraged when we remember that Africa is one of the few countries whose future destiny is a subject of Divine prophecy, of which the Scriptures say, "Ethiopia shall soon stretch out her hands to God, and princes shall come out of Egypt."

The audience was then addressed by the Rev. Asa D. Smith, (white) of this city. He said he congratulated the audience that the platform upon which this society stood was one so broad that it might be occupied by persons of various affinities and opinions, and that it ignored all these exciting questions which might otherwise separate from them those whose aid they would gladly secure. There was mingled in his feelings upon this subject not a particle of prejudice against color. Nor did he advocate the objects of this society on the ground of any want of capacity in his colored friends to take care of themselves in this country, and perform their duties as citizens of this republic. Neither did he advocate the cause for the purpose of getting rid of the colored citizens of the community, though he had no doubt that it would be best for our country, best for themselves, and best for Africa; if they should pass away to their fatherland, and there rejoice in greater opportunity for advancement than they could possibly have here. His platform was a higher one. He took his stand on the ground of philanthropy, and urged the object of the society because of the benefit which would accrue to mankind from the evangelization and civilization of a hitherto benighted land. Already, what wonders are visible in that quarter! What explorations have been undertaken, and what martyrdoms of individuals have resulted from researches intended to open to the world a hitherto undeveloped country! It seemed as if, in this matter, God was stirring the hearts of savants as well as those in humbler spheres. What meant the agitation in our own land? Why was it that the hands of the African, so to speak, were upon the very pillars of the national fabric? Why did no words of politicians say to the waves, "Peace, be still!" and serve to allay the turmoil? It was because God permitted this discussion and these party movements to go on for the purpose of keeping the minds of men fixed upon Africa, and he believed there never would be rest to the mind of Christendom until efforts on a larger scale than ever before were put forth with reference to the civilization and Christianity of that country. He also pleaded the cause of this society, because of "national obligation" which rested upon America. We had a common guilt in this matter, and we should endeavor to redeem the wrongs we have inflicted upon a downtrodden race. Even now the dark slave ship might be fitting out in our bay, and a portion of our wealth and enterprise be engaged in a traffic which was alike accursed of God and man. Then, again, what contributions had been made to the resources of our country by cotton, and what wealth had been procured into our coffers? The speaker said he believed the plan proposed to be one of the best means for elevating the condition of the colored race that had yet been suggested, for instead of debating with them the question whether they could amount to anything anywhere, whether they can fill any sphere of usefulness, or whether they were radically different from the whites in capacity, Africa had been thrown as it were upon their bosoms, and they had been invited to go there to engage in the great work of civilization and evangelization, and open to the world a country which has hitherto remained almost in a state of barbarism. In order to elevate any man he must be thrown out of himself. Set him to thinking of himself, and it was a hydrostatic pressure upon him which cramped his capacities and rendered him unfitted for the most important duties of life; but give him a broad sphere for operations, and he would develop thoughts and feelings which will have their influence on the community around him, and exercise upon himself the most effectual benefit. Such would be the case with the colored man, in a country where he could enjoy the social and political equality which is here denied him. He had read in the newspapers the other day of a blind boy nine years of age, who was now delighting large audiences in Southern cities by his performances upon the piano.

was wrought upon the boy while he played, how the face, before so stolid, was now gleaming with the fires of genius, which seemed almost to flash from the sightless eyeballs—how his whole being appeared to be entranced by the melody which he called forth from the instrument, he thought to himself that that boy was a type of poor blind Africa. For ages she had groped in darkness, but by God's direction she would soon put her fingers upon the Gospel, and call forth such music of love and praise as would resound through all Christendom, and stir the great heart of the world as it was never moved before. (Applause.)

Rev. Dr. Hague, of this city, was then introduced by the President, and addressed the audience. He said he believed the commencement of this society marked a new era in the history of the world, and that, although the beginning was an humble one, they should remember that it was large compared with that which assembled in an upper chamber in the city of Jerusalem centuries of years ago, through which had since been moulded the destinies of the world. Africa was a pearl of great price, and there was a mass of humanity within her borders which required to be leavened; Christianity was to be introduced, a continent regenerated, and made one vast country over which the Son of Righteousness should pour a flood of glory. The looming up of that hitherto unlighted country was a leading feature in the history of this nineteenth century. It was not wonderful that China should be much thought of with her four hundred millions, but it was wonderful that an old world long hidden should be only now brought into the view of this civilized portion of the universe. It was a popular idea that prejudice against color was connected with the idea of slavery. Nothing could be more incorrect, for in the sixteenth century, in the time of Justinian, slaves were white. In order to subvert this prejudice and to elevate the race, there must be a nationalization; and in order to bring the community together, scattered as it is far and wide, one grand center must exist. The people must have a nation, a commerce, a system of diplomacy, and, in a word, as historians say, "be brought within the broad scale of civilization." Already this change had commenced. Africa was looming up. The Niger had been explored, and the shores of this hitherto unknown Mississippi of the torrid zone, laden with wealth, were waiting for a market. For a long period public sentiment had judged of African character by the degraded standard of civilization on the low coast, where slaves visit and petty kings make merchandise of human flesh; but the fact was already becoming known to the world that the people of Africa possessed a faculty for self-government, and are already developing those stamina of character which only wake to influences of Christianity. Already we could see three millions of her population engaged in self-government, pursuing the arts of industry, and conducting the affairs of a nation with a forecast and judgment of which we need not be ashamed when reckoning them among the brotherhood of nations. They also possessed language. One of the great difficulties in Asiatic tongues was a lack of terms to denote abstract ideas. In China and other kindred countries, for instance, it was impossible to translate "God," "sanctification," "gospel," "redemption," "atonement," and other words which bring to our mind great, stirring thoughts and ideas of heaven and Jesus. But in Africa the language abounded in these abstract terms, and the missionary experienced no difficulty in preaching the gospel and developing the history and higher doctrines that pertain to Christianity, and which we regard as God's appointed agency to regenerate and disenthral the world.

Rev. Dr. Dowling (white) followed in an address treating of the evangelical aspect of the subject, and illustrated his remarks with many pleasing anecdotes, which seemed to be keenly relished by the audience. Rev. Mr. Stewart, (colored), a returned missionary from Liberia, here arose in the audience, and said: Mr. Chairman, I merely wish to say a few words. I came to this place to hear and to be instructed; but I have been a citizen of Liberia for the last eleven years, and whenever I hear that country mentioned it fills my soul with emotions of joy, and I like to give utterance to them. I congratulate your society in this movement, and I am free to say, in behalf of the citizens of Liberia, that they hail with joy this action on the part of their brethren in this country for the amelioration of the condition of Africa. We look with pleasing anticipations to this timely help. (Hear, hear.) I may say respecting the republic of Liberia that rapid progress is being made in advancing the moral and political condition of the people. It is a futile idea, which has gained much ground, that the natives of Africa are not susceptible of moral, political, and social culture. I believe that if Africa is ever to be evangelized it must be done by the colored race, and we must have help from the colored people of these United States. I hope that your society may be the means of sending many useful men and women there, to carry with them the gospel, to plant permanent civilization, and to give to that people all the blessings that you enjoy here. May God bless your every effort. (Applause.)

At the close of the remarks of Mr. Stewart, the President stated that he had been informed that the Rev. Dr. Cheever had been present during the evening, and called upon that gentleman, if now in the room, to make some remarks. Dr. Cheever did not respond, however, and the President came to the conclusion that he had previously taken his departure. Mr. Constantine, the Corresponding Secretary, then read several letters from persons in different parts of the country, sympathizing with the cause, and referred especially to one from a colored man in Maine, who wrote that he was building a vessel to run between here and the Niger Valley, which he hoped to have completed by June, and that he should like to place it at the disposal of and go out with the company about to be sent through the agency of this society.

The President announced that they then introduced to the audience Mr. Robert Hamilton, who, he said, was one of the persons awaiting the call of the society to embark to Africa, and who would favor them with a song. Mr. Hamilton then sang with excellent effect the lines commencing, "Once poor Africa's day was dawning," after which the meeting was dismissed.

## Amusements.

**YOUTH'S LITERARY ASSOCIATION.**—The third literary and musical entertainment of this association was given on Thursday evening, the 8th inst., at the Bethesda Congregational church, Sullivan street, under the management of Messrs. Thos. S. Boston and J. Lawrence. Although the weather was rather unpleasant, the house was filled with a highly respectable and intelligent audience, whose hearty expressions of satisfaction evidenced that the exercises were of no mean order. The association presented a splendid feature in having associated with them a number of young ladies, adding a beauty and finish to the occasion, and showing them to be not unmindful of the expedients necessary to the attainment of their lofty purpose to improve with themselves those who are to be the mothers, that they, having an equal appreciation, may likewise improve their children. Again, their association with these youthful pioneers must have a tendency to attune their intellectual harps to higher strains of moral and mental ambition, and relieve their literary labors of one half their burden.

The exercises commenced with an overture finely executed by our mercurial friend Boston, after which the association sang a chorus, which did great credit to their musical leader, as well as to themselves. The opening address was then delivered by the President, Mr. John C. Gambier, a young gentleman whose polished exterior had raised favorable expectations, and in whom the audience were not disappointed. Addresses were also delivered by Messrs. Chas. S. Eato, Chas. Ross, John W. Jacobs, Levi H. Piner, George Bodee, and Benj. Myers.

We should have been glad to place before our readers the addresses delivered, which would have well repaid a perusal; but circumstances have prevented. We will beg to call attention, however, to a few items which distinguished the address of Master John W. Jacobs. Said he, "Examples of virtue and propriety have long been needed in this great city, where vice and wickedness invite the young and thoughtless, luring their footsteps on from one degree to another, until self-respect is lost in the vortex of dissipation; and it is to be regretted that too many of our young men become willing victims to the allurements of the wine-cup and the fascinations of the game." A sprinkling of the "un-terrified" who had interspersed themselves among the audience, seemingly felt assailed, and saluted the young gentleman with a volley of hisses; but he, equal to the emergency, solicited a repetition of the same if they would distinguish themselves as belonging to the class alluded to. We need not say that their silence suddenly became as profound as was their previous confusion.

Mr. J. Lawrence, too, distinguished himself on this occasion. A natural orator, combining power of thought with application and practice, he will yet make his mark, and render himself an efficient soldier in the ranks of these young Spartans. Master Bodee certainly showed himself cut out for a comedian. In the dialogue entitled "The Test of Love," we could not help contemplating the beautiful frontispiece which graces the January number of the "Anglo-African Magazine," while this youth, with that rare conception of style and expression which characterizes the successful actor, (lacking, of course, development), charmed and delighted the humdrum, among whom we noticed some of our most distinguished elocutionists. We might go on and fill columns with comments upon the brilliancies of Messrs. Eato, Ross, Piner, Myers, and Coggar, but space will not permit. We would recommend a repetition of this entertainment, as we believe it would redound to the profit of the public, as well as the association.

We noticed present on the occasion, by invitation, the "Esmeralda Club" of Brooklyn, Mr. G. P. Vogelsang President.

**A SABBATH SCHOOL FESTIVAL.**—The teachers of the Sabbath school connected with the A. M. E. Zion Church, corner of Church and Leonard streets, in consideration of the industry and success of the children in their late exhibition, complimented them with a festival or party in the basement of the church, on Thursday evening, 1st inst. A liberal supply of good things, both hot and cold, was placed before them, under the supervision of the superintendent, Mr. John H. Johnson. The little ones enjoyed the treat right merrily, and their joyous carols reminded one of the little birds of May. The object of this generous movement was to encourage the children in well doing—to show to them that their juvenile efforts to prepare themselves for good and useful men and

by the way side, the fragrance of which shall linger upon their senses when we are dead and gone?

**PROF. VOORHEES INVITATION BAL.**—Having received a very polite invitation from Mr. Voorhees to be present at this, his annual gathering of patrons and friends, we hastened with all diligence, on Friday evening, Feb. 9, to avail ourselves of the opportunity of witnessing the progress made by his pupils in this elegant accomplishment, and if we are capable of forming a judgment upon the manner in which everything was conducted, we should be inclined to pronounce the whole affair faultless. The ease and grace with which the ladies and gentlemen moved through the mazes of these intricate modern dances, were really quite instructive to the uninitiated. To acquire such perfection must have cost many sleepless hours. This being more like a family gathering, of course the ladies were not in "full dress." Nevertheless, we could not help noticing the fact that quite a number of them were clothed in spring colors, although dark colored silks were in the ascendant. We were pleased to observe that the "low-neck" cut has been pretty much abandoned by the ladies, and the beautiful "Bertha" introduced. As this protects the person from indecent exposure, we would fain hope that this fashion may long prevail. All parts of New York and Brooklyn were represented, even as far south as Langley Place, Mad. R. and Mr. E. coming up from that distant region. Sullivan street claimed prominence, in the persons of Mesdames M. and V., while a whole variety of young beauties filled up the background from the same house. Washington City was represented by Miss R., of Stanton street, Mad. D., of Church street, Miss B., of Amity Lane, Mrs. F., of Thompson street, Miss G., of King street, Mad. B., of Second avenue, Mad. B., of Cornelia street, Mad. J., of Elm street, Miss A. P., of Harrison street, the Misses E. and C. P., and a host of young ladies whose places of residence we know not, all seemed determined that their respective localities should not be outdone. Nor were the gentlemen at all deficient in a knowledge of the dances to make them agreeable companions on the floor. Prof. V., who was everywhere present, and was very ably assisted by Mr. J. E., also by the Messrs. E., of Mott street, have every reason to be proud of the evening's exercise. There was one or two things which we noticed—one was that our old friend, L. M., seemed to stick pretty close to the girl in blue, whom the "count" was inclined to hug in every dance, even in the "Lancers." Now, old boy boy, this won't do. We know that the temptation is great, but in the language of the turkey, we cry, "quit."

## RE-UNION OF ZION.

Mr. Editor:—There have been several communications recently published in your paper respecting the union of the A. M. E. Church, or rather the Connexion. The difficulty or split among them has existed a long time, and has done more harm than those brethren can imagine, both to themselves and the people; and this the people sees, and having an organ through which they may communicate their sentiments to each other, they begin to call loud for a union—and the ministry, unless they are disinterested in the cause of religion or the welfare of their people, must act in a manner that will effect the most good.

A union of the two parties is essential, and will prove beneficial to both sides. Hence, why not now? There can be no better opportunity, from the fact that the General Conference of both sides convene this year, one in May, Philadelphia, the other in June, New York. I see nothing to hinder a union, unless it is the discordant spirit which has ruled so long, and scorns to yield. If so, on which side does it exist? This is not easy for an impartial mind to discriminate from their previous sentiment, but from the course recently adopted, I think by closely observing, it will be easily traced.

I perceive from a recent interview with some of the ministerial brethren, and the communication in last week's paper, that steps are to be taken to procure or propose a union. Here is an opportunity for all who feel interested to examine the matter both sides; and I would advise all interested or concerned to peruse these communications carefully and impartially, and they will be able to see who and which side is for an impartial union, and how it is to be performed, was given in your paper of the 3d inst., and we hope shortly to hear the sentiments from the other side, which, I believe, will be executed ere long, from the information I have received. In the meantime, let the people not cease in giving their expression. It is generally customary in Christian communities, churches especially, when any particular object is desirable, the people are called upon to fast and pray—to observe this precept now would not be out of place.

**A VOICE FROM THE EAST.** **LATTER-DAY DEMOCRACY.**—An Ohio paper calls Senator Pugh a "type of Democracy," whereupon Prentice continues the metaphor, observing that the "type" is con-

**MARRIED.** ALDRIDGE, GRANGER.—On the 5th inst., by the Rev. H. H. Garnet, Mr. David Aldridge, of this city, to Miss Henriette Annie Granger, of Utica.

**DIED.** GRASSBEEK.—On the morning of March 5th, after an illness of six weeks, Prince Grassbeek, aged 66 years. Mr. Grassbeek was born in Newark, N. J., and for the last 25 years had been engaged as head cook at the United States Hotel, corner of Pearl and Fulton streets. The infirmities of age had long previously commenced their work upon his venerable frame, but his uncommon energy and imperious will resisted their progress until death triumphed, and he sank to the bosom of his mother earth in the full hope of a happy resurrection.

"He saw what thou hast seen, Encountered all that troubles thee; He was what thou hast been, He is what thou shalt be." **MONROE.**—At Careyburg, Africa, on the 9th of November, 1869, of the African fever, the Rev. Wm. C. Munroe, aged 61 years. The writer of this brief notice first became intimately acquainted with Mr. Munroe nearly 26 years ago, in the State of Connecticut. We had both just entered upon public life in the service of our people. Since that time our friendship had not only continued, but become more and more pleasant. The last time I saw Mr. Munroe was shortly before I heard of his leaving for Africa. Having an engagement to lecture in Brooklyn, E. D., he tendered me the hospitality of his house for the evening—and never shall I forget that evening. In company with himself and family, consisting of his wife and children, I enjoyed an intellectual treat. Mr. Munroe was a man of good abilities, fair attainments, warm patriotic feelings, and sound piety as a Christian man and minister. He leaves a wife and two children to mourn their loss. All the friends of the race will sincerely condole with Mrs. Munroe and her children in their severe affliction. Whether here or in Africa, we cannot spare many such men, whose places are not easily supplied in public life. Mr. Munroe was a minister in the Protestant Episcopal Church, and as such served his brethren acceptably in Michigan and in New York, after being a missionary for some years in Hayti. His death is a public loss, but may it be sanctified to our people for their public and spiritual good. J. W. G. P. New York, March 7, 1869.

**SUITS.**—On the morning of the 9th inst., Henry H. W., infant son of Peter and Jane E. Smyth, aged five months and nineteen days. **KISSAM.**—In Williamsburgh, on the 9th inst., Maria Stevens Kissam, aged 11 years and 3 mos.

**Special Notices.** **P. E. Church of the Messiah.** (seats free), Mercer street, between Bleeker and Amity. Divine service in this church every Sabbath morning at 10, afternoon at 3 o'clock, and during the season of Lent, every Wednesday and Friday evenings at 8 o'clock. A. GRISWOLD, Minister in Charge.

**Lecture at 7th Avenue Presbyterian Church.** (Rev. H. M. Wilson's) between 11th and 12th streets. By request of the pastor and trustees, the Rev. Jno. Dowling, D. D., will deliver his popular lecture, entitled "Onward, or Progress and Principle," at the above church, on Monday evening, March 10, 1869, at 8 o'clock. The lecturer is widely and most favorably known as a warm friend of the oppressed. Proceeds for the benefit of the church. Tickets 25 cents.

**Notice.**—All the members of Rye Neck Grange Company are requested to meet on the 22d of March, at 7 1/2 P. M., in the vestry of the church in 9th street, between 4th avenue and Broadway, on business of great importance. By order of the President, L. TILMON.

**ADVERTISEMENTS.** **UNION AND FRIENDSHIP. THE SECOND GRAND BALL OF THE BROOKLYN ESMEERALDA CLUB** will take place on WEDNESDAY EVENING, MARCH 23, 1869, at the NATIONAL HALL, 130 Prospect street, between Bridge and Gold streets, Brooklyn. The floor will be placed under the polite and efficient management of Prof. T. B. Voorhees, and Isaac Murray's celebrated string and brass bands have been engaged expressly for this occasion. The supper room and various departments will be under the charge of skillful and experienced practitioners. Tickets (admitting a lady and gentleman) \$1; single tickets, 50 cents. To be had of the following:

**COMMITTEE:** GEORGE A. TOWNSEND, WILLIAM H. BROWN, WILLIAM NICHOLS, JOHN J. JACKSON, ISAIAH PHILLIPS, JOHN H. FISHER, GEORGE RICHARDSON, CORNELIUS DECLINE, JAMES H. WILLIAMS, HOMER SCHANK. G. P. VOGELSSANG, President. P. H. WILLIAMS, Vice. O. H. WILLIAMS, Chairman.

**WM. R. JACKSON, Secretary.** JOHN E. PORTER, Asst. Secretary. FRANCIS H. THOMPSON, Treasurer. The Williamsburg cars will convey persons within a block of the hall.

**GOLDEN ANNIVERSARY.**—THE G. N. Y. A. Society, for Mutual Relief, will celebrate their fiftieth anniversary on the evening of March 23d, 1869, by a **SOCIABLE SOIREE**, at the Metropolitan Assembly Rooms, No. 178 Sullivan street. Addresses will be delivered by Messrs. C. B. Ray, J. Peterson, S. White, T. Downing, and others.

Singing by a number of young lady amateurs, under the direction of Messrs. Robert Hamilton and T. S. Boston. A collection will be served under the superintendence of Mr. E. V. Clark. The friends of the society are cordially invited to participate in this, our 50th anniversary. Tickets of admission to the whole affair, 25 cents; may be obtained of the committee and at the door.

**COMMITTEE:** T. Downing, J. Rock, A. Latham, A. Lyons, J. J. Zullie, P. Vogelssang.

## MISCELLANEOUS.

**LITERARY AND SOCIAL ENTERTAINMENT** for the **ANGLO-AFRICAN READING ROOM.** A committee of ladies and gentlemen will give an interesting entertainment at the **METROPOLITAN ASSEMBLY ROOMS,** 178 Prince street, Wednesday evening, March 21, 1869, in aid of this noble and reformatory institution. Exercises will commence at 8 1/2 o'clock. Refreshments at 9 o'clock, after which an intellectual feast will be given. The "Young Literary Society" have volunteered to furnish the occasion with addresses, recitations, and music. Mr. Thomas S. Boston will preside at the piano.

**COMMITTEE OF ARRANGEMENTS:** Mrs. Julia W. Garnet, 52 Laurens st. Mrs. Samuel Hardy, 134 Christie st. Mrs. Harriet Inalee, 218 Church st. Miss Angeline Dawley, 62 Laurens st. Miss Lewis, 58 Thompson st. Miss Helen Clay, 4 Congress st. Mr. Geo. H. Hughes, 3 York st. Mr. P. S. Porter. Mrs. Sarah Higgins, 167 Mercer st. Mrs. Hester Jackson, 218 Church st. Mrs. P. S. Porter, 170 West 29th st. Miss Harris, 5 King st. Miss Hilda Johnson, 120 Clinton Court. Mr. Wm. H. Ross, High st., Brooklyn. Mr. Wm. H. Green, 192 Mercer st. Mr. S. Hardy, Christie st. Doors open at half-past 7. Tickets 35 cents—1st for sale by the committee.

**GRAND CONCERT.**—MADAM M. A. REED, of Philadelphia respectfully announces that she will give ONE CONCERT of sacred and secular music on Wednesday evening, March 18, at the **BETHESDA CONGREGATIONAL CHURCH,** in Sullivan street, near Houston, on which occasion she will be assisted by the following ladies and gentlemen: Madame A. E. Green, Miss A. Cornell, Misses O. A. and A. M. Hamilton, Miss M. A. Wilson, a lady from Camden, Philadelphia, (her first appearance) Mr. Chas. V. Walsh, (brother to Mad. R.) who will also appear for the first time, Prof. Waldron and Mr. Robert Hamilton. Admittance, 25 cents. Doors open at 7 o'clock, concert to commence at 8 o'clock. For full particulars see programme. No postponement.

**FEW GENTLEMEN** may be accommodated with lodgings at No. 34 Lispenard street, one door from Church. 35-1f

**WANTED.**—A situation for a boy, in a store or office, or an opportunity to learn a trade or the drug business. Apply to Jacob Roberts, N. Banking Company, Newark, N. J. 36-1f

**EMPLOYMENT FOR WOMEN.** **\$30 PER WEEK.**—FEMALE AGENTS **\$30** wanted, at home or to travel, on salary or commission, for

**"THE WOMAN'S FRIEND,"** a periodical of pure morality and common sense, exclusively for the female sex, at only 50 cents a year; also for the

**"MAMMOTH FAMILY PICTORIAL,"** the largest illustrated family paper in the world, at only ONE DOLLAR a year. For "confidential terms," to (white or colored) families agents and a copy of both papers, inclose three cents, payable to **MRS. LOUISE HANKINS & CO.,** Publishers, 346 & 348 Broadway, New York City. 33-3f

**NOTICE!**—MR. T. S. BOSTON TAKES pleasure in announcing to his friends and the public, that he will open a school for dancing on Tuesday evening, March 13, 1869, at the **METROPOLITAN ASSEMBLY ROOMS,** No. 178 Prince street. Classes will be formed for juveniles and adults. Parties wishing to form a private class can do so by calling at the Rooms on Tuesday evening, when the terms will be made known. Regular school nights, Tuesday and Friday. MR. THOS. S. BOSTON. 34-1f

**PROMENADE MUSICAL AND TABLEAU.**—The first grand promenade musical and tableaux will be given at the **METROPOLITAN ASSEMBLY ROOMS,** 178 Prince street, on Tuesday evening, March 20, 1869, under the direction of Mr. T. S. Boston, on which occasion will be presented a new series of tableaux. Tickets of admission 25 cents, to be had at the door on the evening of the entertainment. For further particulars see circular. 44-2f

**GRAND LEAP YEAR BALL AND EASTER FESTIVAL.** **MADAME MAGNAN** begs to announce to her friends and the public, that she intends (through many solicitations) to give a grand ball on Wednesday evening, April 11, at Convention Hall, 177 Wooster street, between Houston and Bleeker. Altogether a novelty in this city, the management will be by a committee of ladies, assisted by a few highly competent gentlemen. The music will be the best in the city, and nothing will be left undone to render this a brilliant affair. For further particulars see circulars. 33-1f

**WANTED CONSTANTLY, AT TILMON'S Agency for Employment, No. 70 East Thirtieth street, on Tuesdays and Fridays, all FIRST CLASS HELP.** Cooks, Waiters, Chambermaids, Landladies, House-workers, Seamstresses, Children's Nurses, &c., colored and white, German, Scotch, English, Irish, Catholic and Protestant. No one calling at this office need be out of employment one hour, if they are willing to work, and will take pleasure. Particular attention is paid to getting the best wages for all good help for both city and country. Don't forget the number, and be sure to call. L. TILMON, Proprietor. 33-1f

**T. E. VOORHEES' DANCING ACADEMY.** **DEMAY CONVENTION HALL,** 177 Wooster street, between Houston and Bleeker, formerly at the Metropolitan Rooms, Prince street. Evenings for rehearsal, Tuesday and Friday. The Quadrille Dance, 19th Century Quadrille, and the celebrated Danish Dance, taught during this term. For terms, &c., apply at the rooms at the above specified time, or at his residence, 164 Sullivan street. 33-5f

**MR. WALDRON INTENDS OPENING** on the 3d of March at the **METROPOLITAN ASSEMBLY ROOMS,** 178 Prince st. a class of young ladies and gentlemen for the study of **INSTRUMENTAL MUSIC, CALISTHENICS, AND DEPORTMENT.** Instruction given on the following instruments, viz, the Piano Forte, Guitar, Violin, Violoncello. Terms, with use of instrument, Ten Dollars for eight lessons, payable on Wednesdays and Saturdays, from 10 A. M. to 2 P. M. Calisthenics and Deportment Class on Saturday from 6 until 8 P. M. 30-1f

**THE LIFE OF JOHN BROWN** and **HELPER'S IMPENDING CRISIS,** for sale by **ABRAHAM ROBERTS,** 120 Clinton Court, (Eighth St.) Near Sixth Avenue. 27-5f

**JAMES R. W. LEONARD.** CARD AND JOB PRINTER, 27 HOWARD STREET, NEW YORK.

**HEATH'S EXCELSIOR WASHING** BLUE, (the very best article of the kind) for sale at the Drug Store 65 WEST BROADWAY. 12 1/2 cents per bottle. 7-1f

**FOR SALE.**—THE STOCK AND FIXTURES of a well established Grocery Store in Brooklyn. Terms very reasonable. Apply to **SAM'L J. HOWARD,** 97 High st., Brooklyn. 22-1f

## MISCELLANEOUS.

**JAMES PYLE'S Dietetic Saleratus.** a perfectly wholesome article, which is unequalled for its certainty in producing good bread. This Saleratus not only has the approval of the most eminent physicians and chemists of the day, but upwards of **ONE HUNDRED THOUSAND** intelligent families in the New England and Middle States have given it preference over all other kinds. Its unparalleled success has brought a multitude of counterfeits in the market, some of which are of a poisonous nature, but the best class of grocers everywhere sell the genuine. However, purchasers should always see that the name of James Pyle is on each package. Some of the grocers are unscrupulous enough to recommend the imitations, but their object is to make a large profit, as they can buy them for much less than the genuine. Grand Depot 345 Washington st., cor. of Franklin, New York. 6-1f

**MRS. E. LEONARD, FASHIONABLE FRENCH DRESS MAKER.** No. 34 Lispenard street, Receives monthly the latest Paris Fashions. 8-1f

**THE BOOKS FOR THE TIMES.** In press, **THE LIFE OF CAPTAIN JOHN BROWN,** THE LIBERATOR OF KANSAS, AND THE HERO OF HARPER'S FERRY, BY JAMES REDPATH. An elegant 12mo. volume of 400 pages, illustrated and embellished with a superb **STEEL PORTRAIT** of the **GLORIOUS OLD MAN.** This book is now ready, and is a work of thrilling and fascinating interest. PRICE ONE DOLLAR. A liberal per centage of the PROFITS resulting from the publication will be GIVEN TO THE FAMILY OF BROWN.

**HELPER'S IMPENDING CRISIS.** A LIVE BOOK! Nearly 100,000 COPIES HAVE BEEN SOLD. NOW IS THE TIME! This is the work that is creating so much excitement IN CONGRESS. Large 12mo volume, 420 pages, cloth. Price \$1.00. Octavo edition, paper covers, 50 cents. Single copies sent to any address, post-paid, on receipt of price. Address, **THOS. HAMILTON,** 48 Beekman street, New York. [P. O. Box 1212]

**WANTED.**—At Titus' Reform Intelligence Office, 193 Mercer street, between Bleeker and Amity, cooks, chambermaids, and waitresses. Situations ready at all times. Good recommendations required. T. S. W. TITUS, Proprietor.

**GUIDON LIPPERT, ICE CREAM AND REFRESHMENT SALOON.** NO. 75 KNOX STREET, ALBANY, N. Y. Families supplied with ICE CREAM at the shortest notice, in forms of all sizes.

**STEPHEN LAWRENCE, ENGINEER,** and agent for **STEAM ENGINES, BOILERS, AND STEAM PRESSURE GAUGES.** No. 35 William street, New York. 12-1f

**SAMUEL J. HOWARD** returns his sincere thanks to his friends and the public at large for their patronage, and hopes that his prompt attention to business heretofore will secure a continuation of the same. Orders will be received at the following places: Office, 97 High street, Brooklyn; Dudley & Stanford, 99 Beekman street, New York; 813 Broadway, New York. This express may be found each day at Peel Street wharf, from an early hour until 5 o'clock A. M., and from 12 to 2 P. M. Orders received in Brooklyn at the office, 97 High street, 299 Hudson avenue, Dr. R. J. Davis, corner Clinton and Fulton streets; 314 Fulton street, 41 Hicks street. 19-26f

**MADAME MAGNAN** begs to inform her friends and the public that on and after **MONDAY, 9th inst.,** she will be prepared to **GIVE INSTRUCTIONS** on the **SPANISH GUITAR,** and in **SINGING,** at her residence, 164 SULLIVAN ST., NEW YORK CITY. TERMS MODERATE. Home from 11 A. M. until 8 P. M. January 18th, 1869. 25-1f

**A. ROBERTS,** Agent for the Weekly Anglo-African, the Anglo-African Magazine, 120 CLINTON COURT, EIGHTH ST., near Sixth avenue, New York, where orders for the above-named publications may be left or copies obtained. 12-1f

**THE FIRST VOLUME OF THE ANGLO-AFRICAN MAGAZINE, BOUND IS NOW READY.** It contains articles from the pens of the following contributors: Bishop Payne, James McCune Smith, J. W. C. Pennington, Martin R. Delany, James Thos. Holly, George B. Vashon, Wm. J. Wilson, Martin H. Freeman, Robert Campbell, Charles L. Reason, James Fields, J. Holland Townsend, Edward W. Blyden, Robert Gordon, J. Mercer Langston, Amos Gerry Beman, Chas. B. Ray, Frances Ellen Watkins, Mary A. S. Cary, Sarah M. Douglass, and Grace A. Mapps.

MSIC, by A. J. R. Connor. **EMBELLISHMENT.**—Portrait of Alexander Dumas. Price.—In half Morocco, \$1.25; in Muslin, 1.35. Orders should be addressed to **THOS. HAMILTON,** 48 Beekman street, New York. [P. O. Box 1212] 25-1f

**FOR SALE.**—A complete File, bound, of

To question this young man's worth:

Here on this cursed bed of life,

And cannot get one drop of gin!

I ask not health, not even life!

Life! what a curse it's been to me!

I'd rather sink in deepest hell,

Than drink again its misery!

"But, Doctor, may I not have rum?

One drop alone, I ask I crave;

Grant this small boon, I ask no more,

Then I'll die—yes, e'en the grave.

Then without fear I'll fold my arms,

And bid the monster strike his dart,

To haste me from this world of woe,

And claim his own—this ruined heart.

"A thousand curses on his head

Who gave me first the poisoned bowl!

Who taught me first this base to drink—

Drink—death and ruin to my soul!

My soul! O, cruel, horrid thought!

Full I O, I know thy certain fate;

With what instinctive horror shrinks

The spirit from that awful state!

"Lost! lost! I know forever lost!

To me no ray of hope can come—

My fate is sealed—my doom is hell!

But give me rum—I will have rum!

But, Doctor, don't you see him there?

In that dark corner low he sits;

See how he laps his fiery tongue,

And at me fiery brimstone spits!

"Go, chase him out! Look! here he comes!

Now on my bed he comes to stay;

He shan't be there! O God! O God!

Go away, I say! go away! go away!

Quick! chain me fast and tie me down!

There, now he clasps me in his arms!

Down—down the window—close it tight—

Say, don't you hear my wild alarms?

"Say, don't you see this demon here?

Does he not hear? will no one come?

Oh! save me! save me! I will give!

But rum! I must have, will have rum!

Ah! now he's gone—once more I'm free!

He, the boasting knave and liar,

He said that he would take me out!

Down to—but there! my bed's on fire!

"Fire! water! help! come, haste, I'll die!

Come, take me from this burning bed!

The smoke! I'm choking, cannot cry!

There, now it's choking at my head!

But see, again that demon comes—

Look, there he peeps thro' yonder glass;

How fierce he glares! what bright light back!

Mark how his burning eyeballs flash!

"There stands his burning coach of fire;

He smiles and beckons me to come;

What are those words he's written there?

"In hell we never want for rum!"

One loud, one piercing shriek was heard,

One yell rang out upon the air;

One sound, and one alone, came forth—

The victim's cry of wild despair.

"Why longer wait? I'm ripe for hell!

A spirit's sent to bear me down;

There, in the regions of the lost,

I sure will wear a fiery crown.

Damned, I know, without a hope!

(One moment more, and then I'll come),

And there I'll quench my awful thirst

With boiling, burning, fiery rum!"

CLOSED FOR REPAIRS.—A good one is told

of old Judge L.—His honor kept a

demi-john of good old Jamaica in his

private office, for his own comfort and

the entertainment of his particular friends.

The Judge had noticed for some time that

on Monday mornings his Jamaica was very

considerably lighter than he left it on Sat-

urday nights. Another fact had gradu-

ally established itself in his mind. His son

Sam was missing from the paternal pew in

church on Sundays. One Sunday after-

noon Sam came in, and went up stairs ra-

ther heavily, when the Judge hailed him:

"Sam, where have you been?"

"To church, sir," was the prompt re-

ply.

"What church, Sam?"

"Second Methodist, sir."

"Good sermon, Sam?"

"Very powerful, sir; it quite staggered

me."

"Ah! I see," said the Judge; quite pow-

erful, eh, Sam?"

The next Sunday Sam came home rath-

er earlier than usual, and apparently not

so much "under the weather." His father

hailed him:

"Well, Sam, been to the Second Meth-

odist again to-day?"

"Yes, sir."

"Good sermon, my boy?"

"Fact was, father, that I couldn't get in;

found the church shut up, and a ticket on

the door."

"Sorry, Sam; keep going—you may get

good by it."

Sam says that on going to the office for

his usual spiritual refreshment, he found

the "John" empty, and hearing the follow-

ing label:

"There will be no service here to-day,

this church being closed for repairs."

In a novel at Margate Library, the

following passage was marked and much

thumbed:

"There is no object so beautiful to me

as a conscientious young man. I watch

him as I would a star in Heaven."

"That is my view exactly," sighed Miss

Josephine Hoops, as she laid down the

volume. "In fact, I think there's nothing

so beautiful as a young man, even if he

ain't conscientious."

"My gracious," said like, "if some

fairly would give me a pair of wings,

wouldn't I go round among the planets

though? I'd go to Mars, and Venus, and

Jupiter."

"And Satan—and I'm afraid you'll go

there without wings," interposed Mrs. Par-

tington.

A printer's apprentice says that at

the office they charge him with all the

they do find, and at the house they charge

The African Methodist Society grew up

in the Methodist Church that was estab-

lished in 1809. For many years they

formed a part of this society, and worship-

ed with them. In 1839 their number had

increased to such an extent that it was

thought expedient for them to separate,

and form a distinct communion. Accord-

ingly measures were taken to raise money

for the purpose of building a house of wor-

ship for them. Subscription papers were

circulated, and means obtained sufficient to

warrant them in commencing the erection

of the building. A building committee

was appointed, consisting of Messrs. David

Hempstead, Lewis Cuffee, Charles Plato,

and William Prime. A lot was procured

in a small hamlet in the eastern part of

the village then called Snookville, and a

small, plain frame building was erected, at

a cost of seven hundred dollars, and de-

dedicated in 1840 by the Rev. Christopher

Rush, superintendent.

The society was organized July 6th,

1840, by the Rev. John P. Thompson,

who was their first pastor, and was station-

ed for two years. The number of members

at the organization of the society was six-

teen, but some were present who had not

withdrawn from the Methodist Church, and

did not feel at liberty to join it until they

had received regular letters of dismissal.

Mr. Thompson was succeeded by the Rev.

Richard Noyes, who was stationed for one

year. At this time there were fifty mem-

bers. Mr. Noyes, unlike most of his col-

ored brethren, was a man of finished edu-

cation, and a polished speaker. As a

preacher, he was no less a favorite with the

whites than with his own congregation.

He was succeeded by the Rev. Thomas

James, stationed one year—1843. During

this year there were 83 communicants.

Mr. James was followed, according to the

Methodist discipline, by the following min-

isters, in the order in which they are named:

Rev. Thos. Henson, one year, 1844; Rev.

John C. Spence, one year, 1845; Rev.

John Wells, two years, 1846-7; Rev. W.

H. Bishop, two years, 1847-8; Rev. John

Wells, again stationed one year, 1850;

Rev. Cyrus Boothe, one year, 1851. At

this time, their numbers having decreased

with the decline of the commercial pros-

perity of the village, they were unable to

pay a stationed preacher an adequate sum

for the support of a family. They have

since been supplied must of the time by

the circuit or traveling preachers, all of

whom, we believe, have made their homes

here, and their families have resided in

this place during the time they have occu-

piated in traveling the circuit. The first of

these was the Rev. John A. Williams, who

supplied the pulpit in 1832-3. He was

succeeded by the Rev. Peter C. Coster,

in 1834-5. Rev. John P. Thompson fol-

lowed him, and continued to preach here at

short intervals for three years, 1855-6-7.

Rev. Silas A. Mitchell succeeded, and re-

mained one year, 1858. Rev. Alexander

Posey, the pastor now in charge, is a cir-

cuit preacher, and commenced his labors

here in 1859.

The Rev. John P. Thompson, their first

preacher, has been always very active in

building up and sustaining this society.

He is now a resident of the village. There

is a Sunday School connected with the

church containing thirty scholars and four

or five teachers. The greatest number of

communicants at any one time was ninety-

two, the lowest thirty-one. The present

number is fifty. The people of this soci-

ety are nearly all servants and laborers, pur-

suing their humble avocations with dili-

gence and industry. They are quiet, or-

derly, peace-loving citizens, and the man-

ner in which they have sustained this

church organization among themselves for

so many years, in the face of great diffi-

culties, is deserving of all praise. There can

be no doubt but that the incense of prayer

and praise that goes up to heaven from

this humble temple is as acceptable to God

as that which ascends from the loftiest ca-

thedral, whose dome towers to the clouds,

and

"Where through the long drawn aisle and fretted

vault,

The pealing anthem swells the note of praise."

or that the Gospel, as preached here in its

simplicity, is as effectual towards the sal-

vation of souls as that discoursed by the

proudest mitred prelate, with all the beauty

of elegant diction and flourishing rhetoric;

and may their white brethren remember

when they are called on to contribute

liberally of their means to send to the far

off heathen, that "charity begins at home,"

and that they might perhaps do as much

good with their surplus cash by distribut-

ing it among these lowly ones, to help them

# HUMAN FREEDOM.

Its objects are:—

To present a clear and concise statement of the

present condition, the past history, and the pros-

pects of the colored population of the United

States, free and enslaved.

To afford scope for the rapidly rising talent of

colored men in their special and general literature.

To examine the population movements of the

colored people.

To present a reliable statement of their religious

condition, and of their moral and economic

statistics.

To present a statement of their educational con-

dition and movements.

Of their legal condition and status in the sev-

eral States.

To examine into the basis on which rest their

claims for citizenship of the several States, and of

the United States.

To present an elaborate account of the various

Books, Pamphlets and Newspapers, written or

edited by colored men.

To present the biographies of noteworthy col-

ored men throughout the world.

On the condition and prospects of free colored

men, by common assent, rests, in a great degree,

the condition and prospects of enslaved colored

men. Hence, besides the intrinsic interest which

attaches itself to a magazine with such scope and

information, the aid of all who wish to advance the

great cause of Immediate Emancipation, is ear-

nestly solicited for its support.

TERMS.—One Dollar per year, payable invariably

in advance.

The January number for the present year con-

tains an accurate and beautifully executed por-

trait of A. A. L. D. RIDGE.

All communications should be directed to

THOS. HAMILTON,

48 Beekman-st., N. Y.; P. O. Box 1212.

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## "NOT FULLY IDENTIFIED."

BY MISS MARTHA T. POOL.

"Not fully known?" Oh, friends, who gather  
round me!  
Amid the anguish of this hour of fear,  
Through all the horrors of the fate that bound  
her.  
Was this the form that ye have held so dear?  
Loved, within whose ear a voice still lingers,  
Telling thy soul as words may never tell,  
That thou dost not, were these the trembling fin-  
gers  
Whose lightest touch thy heart has loved so  
well?  
Mother, who bore and nursed the tender flower,  
Shielding her close from like rude alarms,  
Quint thou not tell, in an evil hour,  
Was this the child who left thy sheltering  
arms?  
Father, who saw the light of thy dark dwelling  
Fade slowly out when she had left thy side,  
Quint thou not know, amidst thy tears fast swell-  
ing,  
Was this the daughter of thy love and pride?  
Sister, thou knowest who at morn and even  
Breathed the same prayer at the fond mother's  
knee—  
Listened to the same sweet words of hope and  
heaven—  
Come, look upon her now: can this be she?  
Brother, who, with a fond, protecting duty,  
Treasured the sister in thine eyes so fair,  
Come, look upon this wreck of what was beauty—  
Thou surely canst not claim her lying there!  
Ah! there is One who knows—to whose clear  
seeing  
All this dark hour is bright with infinite truth:  
Trust Him in faith: the treasures of our being  
He will give back to an immortal youth.  
Not here—not now—even to our passionate  
grieving:  
But when we stand with her before His throne,  
All that to us seems dark and past believing,  
Shall, in the clearer light, be "fully known."

## Deferred Correspondence.

### OUR NEXT BISHOP.

MR. EDITOR:—A number of times within  
the last eighteen months I have heard it  
asked by ministers and members of the  
African Methodist Episcopal Church, who  
will be elected Bishop by our next Gen-  
eral Conference. The serious earnestness  
with which this question was asked shows  
that it has taken a deep hold on the mind  
of the church. This solicitude is not with-  
out reason. The office of Bishop is not  
only one of great dignity and honor, but  
one of great influence over the church, and,  
through the church, over society at large.  
The usage of the church, unlike the usage  
of the state, does not allow of bringing for-  
ward the names of candidates and through  
the newspapers and other public mediums  
advocating their claims to the office; but it  
does allow of inquiries into its general con-  
dition, the circumstances surrounding it,  
the measures necessary to its general wel-  
fare, and the necessary qualifications of  
the men who, under God, are to preside  
over its destinies.  
It is the opinion of the more strict and  
orthodox Methodists that all true Bishops  
are called of God to the office, and that no  
one should seek the office for himself, nor  
should any friend, merely as such, seek it  
for him; that when a Bishop is needed in  
the church, God, by the finger of his pro-  
vidence, will point him out; and that it is  
then the duty of the constituted authorities  
of the church to consecrate and regularly  
induct him into office. This opinion is so  
consonant to the Bible and the true spirit  
of Christianity as to commend it to the  
universal approbation of the church.  
The providence of God is various, but  
that providence by which he mainly speaks  
to his church and guides her in her duty,  
is history; for what is history but God  
speaking to us by his providence? Hence,  
then, by acquainting ourselves with the  
history of the church and the men proposed  
for her government, we may discern whether  
the one is adapted to the other, and  
whether the welfare of the one will be ad-  
vanced by the promotion of the other.  
But what is the present history or con-  
dition of the church? What are the cir-  
cumstances by which she is surrounded?  
And, further, what are the qualifications  
which should be possessed by the man  
elected to preside, under God, over her

destinies? In brief, by answering these  
questions I hope to be governed by a be-  
coming modesty and prudence, and a due  
regard to the general welfare of the church.  
In surveying our Connexion, I shall, for  
the present, pass over her boundaries, her  
property, her numbers, &c., and come at  
once to the consideration of the moral and  
religious condition of her people. History  
teaches that the advancement of all  
people in moral improvement is slow—so  
slow, indeed, that it can only be discerned  
by comparing one age with another; and  
so it is with the people of our Connexion.  
If we compare the people of this year with  
those of last, we can scarcely perceive any  
difference; but if we compare the people  
of this year with those of the year 1816,  
when the Connexion was first organized,  
then the difference is clear and palpable.  
In learning virtue and all the refinements  
of Christian civilization, we are a whole  
generation in advance of that period. To  
the minister or other public man who went  
from house to house among our people in  
1816, trying to do them good, and is still  
engaged in the same work, the improve-  
ment of the people in the location, furnish-  
ing, and management of their homes is  
most striking. If the gravity of my sub-  
ject would allow of it, I could both amuse  
and instruct my young readers by com-  
parisons. But let the young lady who sits  
on the sofa in the elegantly carpeted par-  
lor, while she reads this letter, ask her  
grandmother what kind of seat she rested  
herself upon, and what sort of carpet cov-  
ered her parlor. Let the young gentle-  
man who is now taking lessons on the pi-  
ano forte ask his grandfather what kind of  
instrument he used to play upon. But to  
enlarge here is needless. The intelligent  
reader can carry out the comparison for  
himself. The improvement of our homes  
now, compared with those of 1816, is as  
striking as it is gratifying to every lover  
of Christian civilization.

Nor is the improvement in our homes  
more striking than the improvement in our  
language. We are getting entirely clear  
of the dialect of barbarism, and becoming  
masters of the clear, beautiful, and expres-  
sive English. This in itself is an achieve-  
ment of vast importance, for it opens the  
door to us to all the learning, refinement,  
and religion in the world. The English  
language is emphatically the language of  
religious liberty and of Christian civiliza-  
tion, and all who are possessed of it are  
possessed of one of the most powerful  
means of advancement.

Since 1816, there has been among the  
people of our Connexion a vast increase in  
Bible knowledge and the great truths of  
Christianity. In that year but a compara-  
tively few families possessed a Bible; now  
it is difficult to find a family without one.  
Then but a comparatively few could read  
the Bible; now almost every one can read,  
or his children can read to him.

Let these evidences suffice to show a  
great moral and practically religious im-  
provement is going on among the people  
of our Connexion—an improvement which  
our General Conference ought not to over-  
look when they come to elect a Bishop—  
nay, an improvement which they should  
do everything in their power to encour-  
age.

In noticing the surrounding circum-  
stances of our Connexion, I can only call  
the attention of the reader to two pecu-  
liarities of the age in which we live. The  
first is the spirit of inquiry which pervades  
it; the second is the spirit of utility. In-  
quiry is extending to everything, especial-  
ly to everything in reference to the rights  
of man. The religious, moral, social, and  
civil rights of man are more inquired into  
and better understood than ever before.  
Nor is the spirit of inquiry in advance of  
the spirit of utility. Everything is being  
subjected to the test of utility, and every-  
thing which cannot stand such test is be-  
ing cast aside as rubbish. Useless govern-  
ments, institutions, religions, and use-  
less men, are being cast aside, and left be-  
hind by the advancing hosts of the age in  
which we live.

From this hasty sketch of the condition  
of our Connexion and its surrounding cir-  
cumstances, we see what sort of a man it  
needs for Bishop. It needs a man who  
does not merely love progress, but a man  
who has made progress, and is still advanc-  
ing. It needs a useful man—otherwise  
he would fall under the contempt of the  
people of this age of utility. It needs a  
cultivated man, free from the dialect and  
manners of barbarism—a man well in-  
structed in religious truth and Christian lib-  
erty, that he may be able to defend his peo-  
ple against the errors of infidels and the  
oppression of tyrants; a man with a head  
stored with Bible knowledge, and a heart  
stored with Christian grace. Such a man  
does our Connexion now need, and need-  
ing him, may we not hope that God has

qualified him for the work of leading and  
governing his people? May we not hope  
that, by the finger of His providence, he  
will distinctly point him out to his serv-  
ants, the members of the General Confer-  
ence, that they may elect and regularly in-  
duct him into office. LEWIS WOODSON.  
Pittsburg, March 12, 1860.

## OUR BALTIMORE LETTER.

BALTIMORE, March 15, 1860.

DEAR ANGLO:—In my last I stated that  
there had been an organization for emi-  
gration commenced in our midst. This  
association is designed to aid all who are  
tired of the annoyances which occur at ev-  
ery meeting of the Legislature of this State  
to move beyond the limits of the United  
States. On the evening of the 8th inst.,  
from the encouragement which the movers  
in the matter had received, a committee  
consisting of Messrs. J. F. R. Jackson,  
Trisly Richfield, James A. Handy, and  
Peter Hill, was appointed, to nominate  
permanent officers for the "Emigrant Aid  
Association." An invitation was given for  
all who approved of the object of the as-  
sociation to come forward and give their  
names. This invitation was numerous and  
responded to. Mr. B. Jackson made an  
able speech in favor of the object of the as-  
sociation, in which he stated that there  
were 35,000 free colored persons in the  
city of Baltimore alone, and should each  
person give one cent per week in one year  
they would have nearly twenty thousand  
dollars to aid in the noble work.

Mr. D. J. Bailly also spoke approvingly  
on the subject. The objects which the as-  
sociation have in view are to create a fund,  
and prepare to leave the United States—  
leaving each party to select the home of  
his choice. Hayti is looked upon with the  
most favor.

The "Mary Caroline Stevens," from Li-  
beria, West Africa, arrived here last week.  
She had as passengers, in the cabin, Drs.  
J. M. Knight, of Iowa, and J. H. Snow-  
den, of Boston, Messrs. M. Castendyke, A.  
F. Johns, and Mrs. S. Brown; in the steer-  
age, Mrs. P. Fuller, Miss E. Logan, Miss  
M. J. Richards, and Mr. T. Butler. Dr.  
Snowden has been in Africa about five  
years, and will return in the "Stevens."  
Most of the others will remain in the Uni-  
ted States for a longer period, but design  
returning to their adopted home so soon as  
they shall have visited the dear ones here,  
to see whom they came to this country.  
Dr. Snowden met with quite a mishap the  
day after his arrival in this port. Some  
misunderstanding had occurred between  
one of the sailors (white) and himself on  
the passage, and on the arrival of the ves-  
sel the man secured some "fellows of the  
baser sort" to assist him in pommeling the  
Doctor in a way not at all pleasant, and  
leaving marks upon his phiz not the most  
beautifying. The occurrence is certainly  
to be regretted, and I most heartily sym-  
pathize with the Doctor.

The Galbreth Lyceum celebrated the  
birthday of the Rev. Geo. Galbreth on the  
evening of the 7th inst., in the Baptist  
Hall. The programme was as follows:

1. Singing and prayer.
2. Opening address by John H. Butler,  
after which the audience was supplied with  
refreshments, free of charge, which no one  
objected to.
3. Music.
4. A debate. Subject—"Which is the  
greater loss, the loss of the sight or the  
loss of the speech?" The discussion was  
conducted by Revs. Wm. Williams and H.  
H. Webb.

(Intermission of twenty minutes.)

5. Music.
6. An essay, by Jas. H. Jordan.
7. Music.
8. An essay on "Summer and Winter,"  
by Jas. G. Johnson.
9. Music.
10. Closing remarks, by John W.  
Hayes.

All things were so conducted as to make  
it an intellectual treat.

Our Legislature closed its session on Sat-  
urday night, at 11½ o'clock. As a little  
girl once said, "thank the goodness and the  
stars," our enemies were defeated. Their  
bills did not pass—at least, not all of them.  
There is one which is said to have passed  
to prevent future manumissions unless the  
freed bondman determines to leave the  
State; one also which gives any man of  
color the choice to go voluntarily into  
slavery if he wishes; another to hire out  
such men and women as shall be proven  
to have no employment, and to apprentice  
children whose parents are unable to sup-  
port them. These are the only additional  
laws, as now appears, which the Legisla-  
ture has given to the people of this State  
relating to our people. If it should appear  
that others have been passed, I will inform  
you.

Our friend (?) Mr. Jacobs was in the city  
to-day, and a committee of us did ourselves

the honor to call upon him to ascertain his  
real object. In my next I will inform you  
what his intention is. He says he loves  
the colored man. Nonsense! He will  
have hard work to convince any colored  
man of that who has as much brains as can  
rest upon the point of a pin.

Most of the churches made collections  
yesterday to aid the "Protective Associa-  
tion" in meeting its expenses, which have  
not been light. Bethel paid over \$30 yester-  
day, and \$11 before—in all \$41; the  
Sharp street \$25—what their previous col-  
lection had been I cannot state; the John  
Wesley \$10. I have no means of knowing  
at present what the entire collection amounts  
to, but the committee were enabled to pay  
this morning on account of \$200.

DELEPHIC.

## "AN INQUIRY" ANSWERED.

MR. EDITOR:—In your issue of the 10th  
inst. I find the following query: "Why is  
there so much prejudice among colored  
people who attend colored churches, against  
people of their own color who choose (per-  
haps for reasons better known to them-  
selves) to attend white churches?" I do  
not now propose to answer the inquiry in  
full, nor do I expect to answer it to the  
satisfaction of the fair querist, and others  
who may sustain similar church relations.  
I will, however, make the proposed inquiry  
the basis of a few thoughts that occurred  
to my mind as I read it.

In the first place, as no specification in  
regard to churches is made, we are at lib-  
erty to suppose that the inquiry is gener-  
al, and refers to any association of evan-  
gelical Christians, whatever may be their  
theory or practice in regard to slavery.  
Taking the question thus, it applies alike  
to churches in Massachusetts and Missis-  
sippi, to pro-slavery and anti-slavery church-  
es. But still I cannot for a moment think  
that the inquiry is made in regard to pro-  
slavery churches North or South, for surely  
it would be rank injustice to suppose  
that one whose "heart bleeds for the poor  
oppressed," would be connected with a  
church that was pro-slavery in its head or  
members, however exalted that "spiritual"  
(?) to be attained thereby. If there are  
any among us, who, from choice, connect  
themselves with such churches, and thus  
strengthen the oppressor, it is easy to see  
why a prejudice against them is excited in  
the minds of the oppressed. But your cor-  
respondent asks again, "Are we not all  
children of the same Father?" In one  
sense we most assuredly are children of  
one common Parent, but, in another sense,  
I hope and trust we are not, for, while all  
oppressors, together with their aiders, abet-  
tors, and apologists, are of their father,  
the Devil, I fear would believe that some of the  
oppressed are the children of God. Again  
the inquiry is made, "Are we not all trav-  
eling to the same haven of rest?" If we  
are, this is a reason why we should insist  
on equality along the road. If we are not,  
if, as the martyr John Brown said to the  
pro-slavery clergyman, "We do not wor-  
ship the same God," perhaps it is a dim  
perception of this truth, that the oppressed  
and the oppressor do not and cannot wor-  
ship the same Being—that leads to the  
prejudice of which your correspondent  
complains.

It is well to be humble, but there is a  
difference between humility and servility,  
and suffering for Christ's sake and for col-  
or's sake are two distinct passions. As for  
the privileges to be enjoyed by colored  
worshippers in white churches, it seems to  
me that a proper self-appreciation would  
lead us to repudiate them, unless founded  
on a cordial recognition of our equal man-  
hood in every relation of life. What I deny  
my rights as a man and a citizen, and yet  
claim me as an equal brother in Christ!  
Out upon such an absurdity! Give me  
first the enjoyment of equal rights as a  
man, then, and not till then, can I consis-  
tently claim equal privileges as a Christian.  
But this question of colored people attend-  
ing white churches, does not hinge upon  
privileges granted or withheld. It is sim-  
ply a question of right or wrong, to be de-  
termined by other considerations than  
those of personal interest and convenience.  
Assuming slaveholding to be a sin, and all  
its aiders, abettors, and apologists to be  
implicated in its guilt, we ask all Chris-  
tians, and especially all colored Christians,  
to regard and treat all who practice it, and  
all who directly or indirectly sustain or de-  
fend it, just as they do those whose pastor  
and membership are thoroughly anti-slav-  
ery both in theory and practice, there is  
perhaps no good reason why colored Chris-  
tians may not join it. And if, in addition  
to anti-slavery, the church be anti-prejudice  
and recognize the equal manhood of the  
colored man in each and all the relations  
of life, I venture to predict that very little,  
if any, prejudice will be excited "among

colored people who attend colored church-  
es, against those of their own color who  
choose (perhaps for reasons better known  
to themselves) to attend" such "white  
churches." What colored man, think ye,  
would rebuke or reproach a brother or sis-  
ter for uniting with a church of white  
Christians of the John Brown type?

BOAZ.

## LETTER FROM PATERSON.

PATERSON, N. J. March 12, 1860.

MR. EDITOR:—In continuing my Pater-  
son correspondence, permit me to mention  
a few more noteworthy colored Patersonians:  
Prominent among these is Mr. Harry Hop-  
per. Like those mentioned in my last, he  
is a property-holder, and is highly respect-  
ed by all whose respect is worth having,  
both white and colored. Whenever a  
good work is to be done, Harry is ready  
to take a leading part in forwarding it. He  
is, indeed, an illustration of the truth of  
the poet's assertion, "An honest man's the  
nobles of God." (Ladies excepted, of  
course!) Among those, Miss Eliza Ton-  
ner deserves particular notice. Her occu-  
pation is dressmaking, for which she has  
established quite a reputation.

Sunday afternoon I had the pleasure of  
attending the Bethel Church, which seems  
to be in a growing condition at present. A  
tea party for its benefit will be given some  
time during the month. In the evening I  
visited the Zion, Rev. Mr. Manning occu-  
pying the pulpit. Some excellent re-  
marks were made in the course of his ser-  
mon, especially those showing the neces-  
sity of reading newspapers, history, &c.

A. P. S.

## TO THE BRETHREN OF ZION CON- NEXION.

As the time of the sitting of the Annual  
and General Conference is near at hand,  
permit me to state the duty of the minis-  
ters and laity of our beloved Zion. It may  
be well to state, first, that the Southern  
Annual Conference will convene in the  
city of Baltimore, Md., March 30th, in the  
Hammond street Chapel; the Philadel-  
phia, at Harrisburg, Pa., April 28th; the  
New York, in New York City, May 12th,  
in the Sixth street Church, and the Gen-  
eral Conference in Philadelphia, May 30th,  
in Wesley Church, Lombard street, be-  
tween Fifth and Sixth streets. First, then,  
it is the duty of the ministers and the laity  
to collect funds for the support of the  
Conferences, particularly the General, in  
order that the minutes of said Conference  
may be published immediately after its  
adjournment. You are aware, dear breth-  
ren, that in consequence of having no  
funds in hand, the minutes of the two pre-  
vious Conferences were not published.  
There are various modes by which money  
is raised, but I deem the formation of so-  
cieties in the different churches the better  
way to reach the desired object—societies  
formed for the sole object of raising money  
for the conference. Let me point you to  
the members of Wesley Church, Philadel-  
phia, for example, who have done more for  
the support of the Connexion than any  
other society in the whole Connexion, for  
a number of years, and are still doing all  
they can for the ensuing Conference. There  
have been three missionary societies con-  
nected with that church—viz: the "Mis-  
sionary Daughters of Miller," the "Mis-  
sionary Daughters of Conference," and the  
"Missionary Daughters of Clinton"—who  
have all accomplished what they could for  
the spread of the gospel, while other so-  
cieties in the Connexion have been dormant.  
Is it not a shame to let one church do all  
the work while others are standing idle? I  
am happy to learn, however, that the  
"Daughters of Brooks," in Harrisburg; the  
"Daughters of Turpin," in Washington  
City; and the "Daughters of Conference,"  
in Newark, have done something, and I  
trust they will continue to keep the ball in  
motion. There may be others from whom  
I have not heard; if there are, I bid them  
God-speed. I repeat that every minister  
and every member should become inter-  
ested in the General Conference, and use  
their endeavors to send money for its sup-  
port.

In October last, it was my pleasure to  
form a society in Wesley Church, Phila-  
delphia, under the name of "The United  
Missionary Sons and Daughters of Trus-  
tians." This association is said to be the  
largest of the kind in that city. They are  
working for the ensuing General Confer-  
ence, and are engaged in establishing a  
bazaar for its benefit, which will open  
about the 11th of April next. One prom-  
inent feature in this society is, that persons  
from other denominations have united with  
it. This is what I call union in truth. I  
think the "good time is coming." If mem-  
bers of other churches and those who make  
no profession of religion are willing to aid  
us in our mission of love, the ministers and

members of our Connexion should arouse  
to action, and do all they can for the sup-  
port of the ensuing General Conference.

The poet breaks out in the following:

Help us to help each other, Lord,  
Each other's cross to bear;  
Let each his friendly aid afford,  
And feel his brother's care.  
Help us to build each other up,  
Our little stock improve;  
Increase our faith, confirm our hope,  
And perfect us in love.  
Yours in Christ,  
JACOB B. TRUSTY.  
NEWARK, N. J., March 14, 1860.

## THE DYING CHILD TO ITS BLIND FATHER.

BY FRANCES ELLEN WATKINS.

There's a whisper round my soul, father,  
And it tells me I must go,  
While my heart throbs back the answer,  
In beating so faint and low.

I am sorry to leave you, father,  
I know you will miss me so,  
And the world, for you, will gather  
Such a deeper shade of woe.

You will miss me, dearest father,  
When the violets wake from sleep,  
And when timidly from the hedges  
The earliest snow-drops peep.

I shall not be here to gather  
The flowers by stream and dell—  
The bright and beautiful flowers,  
Dear father, you love so well.

You will miss my voice, dear father,  
From every earthly tone—  
All the songs that cheered your darkness—  
And you'll be so sad and lone.

I can scarcely rejoice, dear father,  
In hope of the brighter land,  
When I know you'll pine in sadness,  
And miss my guiding hand.

You are weeping, dearest father!  
Your sobs are shaking my soul;  
But we'll meet again, where the shadow  
And night from your eyes shall roll.

And then you will see me, father,  
With vision undimmed and clear;  
Your eyes will sparkle with rapture—  
You know there's no blindness there.

## THE FEELINGS OF THE EARLY CHRISTIAN CHURCH CONCERN- ING SLAVERY.

BY LYDIA MARIA CHILD.

Christians had the same feeling as  
the Israelites of old concerning allowing  
their own brethren to be in slavery; and a  
similar degree of exclusiveness led them  
generally not to include Pagan bondmen  
within the circle of their sympathies. It  
early began to be the feeling that one  
Christian not to hold another as a slave—  
the relation, even under the best cir-  
cumstances, seeming to them inconsistent with  
Christian brotherhood. Many converts  
emancipated all their slaves as soon as  
they joined the church, being impelled by  
their own consciences, though no ecclesi-  
astical law required it. When slaves were  
converted, it was common for Christian  
masters to emancipate them, so that bap-  
tism came to be considered a sign of free-  
dom. Chronicius, Prefect of Rome, who  
was converted during the reign of Diocle-  
tian, was baptized with fourteen hundred  
of his slaves, to whom he gave freedom,  
saying: "These, who are the children of  
God, ought to be no longer the slaves of  
men." He crowned this act of justice and  
humanity by taking paternal care concern-  
ing their means of livelihood. During the  
reign of Trajan, a Prefect of Rome, named  
Hermes, was converted to the Christian  
faith, with his wife and children. At the  
succeeding festival of Easter, he proved  
how deeply the teachings of Christ had  
taken possession of his soul, by emancipa-  
tating one thousand two hundred and fifty  
slaves, and on that joyful occasion they all  
received baptism and liberty. The thought-  
ful kindness of the conscientious master  
went still further. Knowing that their  
condition, as slaves, had deprived them of  
the means of acquiring property, and fear-  
ing that their families might suffer for a  
time, from dearth of employment, he added  
a liberal donation to each one, to assist  
him in commencing business for him-  
self.

Bishops considered that no more pious  
use could be made of the funds of the  
church, than to redeem a Christian broth-  
er from bondage. Ambrose sold the orna-  
ments of the churches, and even the plates  
and goblets of silver and gold, used for  
the commemoration of the Lord's Supper.  
He said: "We are ransoming souls from  
eternal perdition. It is not only the lives of  
men, and the honor of women, that are en-  
dangered by slavery, it is also the religious  
condition of their children." Clement,  
Bishop of Rome, in an epistle to the Corin-  
thians, says: "We have known many  
among us who have delivered themselves

into bonds and slavery, that they might re-  
store others to liberty." The Bishop of  
Nola expended his whole estate to redeem  
all he could from slavery. At last, a poor  
widow went to him and entreated him to  
rescue her only son, who had been sold to  
a prince of the Vandals. He told her he  
had not a single penny left, but he would  
freely give himself as a ransom. The  
poor woman thought he was jesting with  
her anxiety, but he assured her he was in  
earnest. Accordingly, he accompanied her  
to Africa, and begged the prince to release  
the young man, because he was the only  
son of a poor widow, offering to labor freely  
in his stead. The prince accepted his  
proposition, and employed him to work in  
his garden. His industry and faithfulness  
gained the favor of his master, who, after  
some time, discovered that he had been a  
bishop. Impressed by the greatness of  
such an example, the prince gave him his  
liberty, and promised to grant whatsoever  
he wished. The good man asked no fa-  
vors for himself, but begged the release of  
all his countrymen who were in bondage.  
They were accordingly all sent home in  
ships laden with provisions.

## PROGRESS OF RELIGIOUS IDEAS.

Such was the view of slavery in the  
early Christian Church, from the time of  
the Apostles till after the time of Theodo-  
sius the Great. That was the way they  
understood Paul's direction to Philemon to  
receive Onesimus, "not as a servant, but as  
a brother beloved." The tradition is that  
Onesimus became a bishop; and, certain it  
is, that for several subsequent centuries, it  
was no uncommon thing for slaves to be-  
come bishops.

How is it with the Christian Church  
now? Now, when a dark complexioned  
member of the Christian Church escapes  
from bondage, at the peril of his life, Paul's  
request to Philemon is quoted, by clergy-  
men, as authority for sending him back to  
the slave-pen, to be chained, and manacled,  
and scourged, and driven farther  
South, to be at a more hopeless distance  
from freedom. And when he is offered for  
sale, his piety and church-membership are  
put in the advertisement, among the qual-  
ities likely to render him more marketable,  
for purchasers are interested in the fact  
that their human chattels have religion  
enough not to cut their master's throats.  
Such is the progress of the Christian  
Church in eighteen hundred and sixty  
years!

From the National Intelligencer.

## LIFE UPON A RAILROAD.

There is an old saying, that the friend-  
ship of a dog is better than his ill-will, and  
for many years in my capacity as a rail-  
road conductor, I have found the above to  
be true to a letter—but mind, I am not  
saying that I have no enemies. I undoubt-  
edly have a few, but I don't think there is  
a man that lives but has more or less. A  
little kindness now and then to the many  
needy ones a conductor will find, almost  
every over his road, will not be lost; and  
he will, in many cases, find, from his "read  
he will, in many cases, find, from his "read  
cast upon the waters," a return four-fold.  
Yet he must use a great deal of judgment  
in bestowing his charity upon even those  
he thinks entirely worthy of such bestowal.  
I will, in connection, relate a little incident  
by which a little kindness saved my life,  
and the lives of all the passengers on board  
my train.

The Western division of our road runs  
through a very mountainous part of Vir-  
ginia, and the stations were few and far  
between. About three miles from one of  
these stations, the road runs through a deep  
gorge of the Blue Ridge, and near the  
centre is a small valley, and there, hemmed  
in by the everling hills, stood a small,  
one-and-a-half story cabin. The few acres  
that surrounded it were well cultivated as  
a garden, and upon the fruits thereof lived  
a widow named Gaff. They were indeed,  
untortured in the cold charities of an outside  
world. I don't know if they ever saw the  
sun shine beyond their native hills. In the  
summer time the children brought berries  
to the nearest station to sell, and with the  
money they earned they bought a few of  
the necessities of the outside refinement.

The oldest of these children I should  
judge to be about twelve years, and the  
youngest about seven. They were all  
girls, and looked nice and clean, and the  
healthful appearance and natural delicacy  
gave them a ready welcome. They ap-  
peared as if they had been brought up to  
fear God, and love their humble home and  
mother. I had often stopped my train and  
let them get off at their home, having found  
them at the station, three miles from home,  
after disposing of their berries.

I had children at home and I knew their  
little feet would be tired in walking three  
miles, and therefore felt that it would be  
the same with those fatherless little ones.  
They seemed so pleased to ride, and thank-  
ed me with such hearty thanks, after letting  
them off near home. They frequently  
offered me nice, tempting baskets of fruit  
for my kindness, yet I never accepted any-  
thing without paying their full value.

Now, if you remember, the winter of  
1854 was very cold in that part of the State  
and the snow was nearly three feet deep  
on the mountains.

On the night of the 26th of December of  
that year it turned round warm and the

rain fell in torrents. Upon that night my train was winding its way, at its usual speed, around the hills and through the valleys, and as the road was all solid rock, I had no fear of the banks giving out. The night was intensely dark, and the wind moaned piteously through the deep gorges of the mountains. Some of my passengers were trying to sleep, others were talking in a low voice, to relieve the monotony of the scene. Mothers had their children upon their knees as if to shield them from some unknown danger without.

It was near midnight, when a sharp whistle from the engine brought me to my feet. I knew there was danger by that whistle and sprang to the brakes at once, but the brakesmen were all at their posts, and soon brought the train to a stop. I seized my lantern and found my way forward as soon as possible, when what a sight met my gaze! A bright fire of pine logs illuminated the track for some distance, and not over forty rods ahead of our train a horrible gulf had opened its maw to receive us.

The snow together with the rain, had torn the side of the bank out, and eternity itself seemed spread out before us. The widow Graff and her children had found it out, and had brought light brush from their home below, and built large fires to warn us of our danger. They had been there more than two hours, watching beside that beacon of safety. As I went up where that old lady and children stood, drenched through by the rain and sleet, she grasped me by the arm and cried:

"Thank God! Mr. Sherburn, we stopped you in time. I would have lost my life before one hair of your head would have been hurt. Oh, I prayed to Heaven that we might stop; the train and my God, I thank thee!"

The children were crying for joy. I confess, I don't very often pray, but I did then and there. I knelt down by the side of that good old woman, and offered up thanks to an All-Wise Being for a safe deliverance from a most terrible death and called down blessings without number upon that good old woman and her children. Near by stood the engineer, firemen, and brakemen, the tears falling down their bronzed cheeks.

I immediately prevailed upon Mrs. Graff and the children to go back into the cars out of the storm and cold. After reaching the cars I related our hair-breadth escape, and to whom we were indebted for our lives, and begged the men passengers to go forward and see for themselves. They needed no further urging, and a great many ladies also went, regardless of the storm. They soon returned and their pale faces gave evidence of the frightful death we had escaped. The ladies and gentlemen went with each other in their thanks and heartfelt gratitude towards Mrs. Graff and her children, and assured her that they would never, never forget her, and before the widow left the train she was presented with a purse of four hundred and sixty dollars, the offering of a whole train of grateful passengers. She refused the proffered gift for some time, and said she had only done her duty, and the knowledge of having done so was all the reward she asked. However she accepted the money, and said it should go to the education of her children.

The railroad company built her a new house, gave her and her children a life-pass over the road, and ordered all trains to stop and let her off at home when she wished. But the employees needed no such orders; they can appreciate all such kindness—more so than the Directors themselves.

The old lady frequently visits my home at H—, and she is at all times a welcome visitor at my fireside. The two children are attending school at the same place.

So you may see a little kindness cost me nothing, and saved my life.

## The Weekly Anglo-African.

NEW YORK, MARCH 24, 1860.

Advertisements for this paper must be accompanied by the cash.

Copies of this paper can be purchased of the news-dealers everywhere.

### CAN THE CHURCH CHECK THE PROGRESS OF BARBARISM IN THE LAND?

Has the Church influence enough left to check the progress of barbarism in the land, or has the evil got beyond her reach? A slight examination of the subject may assist our readers to arrive at the answer. It is the duty of the Church to deal with sins—especially known and open sins—whether individual or national. So long as it does this, it does its legitimate office-work; when it fails to do this it becomes impotent and void. It is no longer a church of Christ, but a mere company—it may be of moralists: certainly nothing more.

In this country, it is surprising to see how the Church has let itself down within the last half a century, how ineffective it is to-day, and how illy able it is to deal with the gigantic sins of the age and the nation. To account for this we must have recourse to the theological system of the country, and the gross errors inculcated therein, the fruits of which are the impotency and defectiveness we have just complained of. We boast much of both our Church and State; but it is one thing for a nation to thrive and expand in the things of this world, and quite another for the Church therein to prosper and grow strong in those things which make for the Redeemer's Kingdom.

Nor must we mistake for evidences of genuine Christianity those gorgeous temples whose towers shoot up by scores in every city, and point towards heaven from every town and village in the land; nor yet the numerous saintly-looking attendants therein; nor yet the loud, taking sermons, nor the dry, studied ones, nor the learned and speculative disquisitions on empty abstractions, which apply to neither men nor things, and mean nothing. There are no evidences of a sound piety in the land; and yet such are about the very

best, if not all, that the church derives from the country at the present day. It grapples with no popular sins extant in the country; it eradicates no popular errors prevalent among men. It shuns, rather, plain, palpable, and well-known evils, and teaches its votaries, and the outward world too, how to cover up and gloss over the wrongs they commit and the vices to which they are addicted.

We ask again, can the Church thus circumstanced, wield an influence sufficient to check the rapid progress of barbarism in the land?

A morning paper, a few days since, gave its readers a chapter—only one—on slave-burnings in the United States, each instance of which was more horrible than anything known, even among the most savage tribes. Where was the Church when these diabolical acts were perpetrated? They extend over a period of several years, and were committed in open day; and yet, so far as we have been able to ascertain, no voice of condemnation ever came from that quarter. Indeed, such is the general indifference to, or ignorance of, such deeds, that when Mr. Van Wyck, in Congress, asserted that such had taken place in the country, grave statesmen from the Southern side, led off by Mr. Davis, instantly pronounced it a lie. What a state of things we have here!

Take another instance: A correspondent of a New York journal, after describing a slave auction, says: "I left the scene with a far better opinion of the South and our Southern brethren than I ever had before, and am convinced that all the tirade and fuss about their peculiar institution by Northern Abolitionists is unjust and wicked." As this auction took place on Monday, we wonder if this correspondent had the good fortune to listen to a good strong Southern sermon the day previous—one of those truly divine discourses mentioned by one of the reverend gentlemen last spring, at the Southern Aid Society's soiree, as being the only real evangelical ones preached in the country. We think that the strong and divinely-wrought language and well-timed expressions of that sermon must have been whirling through our correspondent's brain as he looked on that scene and wrote, and wrote and looked on. He speaks with great gusto of the sale—the first he had ever witnessed—of men, women, and children, to the highest bidder, and commends the fine price they brought. He speaks also in glowing terms of the little trouble attendant on the operation of these slave families, and denounces in no measured terms the many unfavorable expositions of these slave auctions by "Northern fanatics."

Now, where was this man born? What Sabbath-school was he trained in?—what Bible-class? To what church does he belong? We might even ask, in what theological seminary was he trained? Where is the Church in this matter of slave-burnings and slave auctions? What is its attitude towards these and the many similar great wrongs? If not in acquiescence, does it cry out against them? Does it do a tithe of its duty in these relations, or has it neither duty or relations in this matter? Has the world, the flesh, and the devil so completely got the mastery over her that she can do no more nor better?

We might go further, and mention the muzzled press, the muzzled and chained Christian-white man, the white slaves bound down to the Belial of slavery, the rail, the tar, the feathers, the bloody whip, the thumb-screw, the knife, the pistol, the unjust laws, the perverted justice, the stifled consciences, the wicked legislation and worse customs, all tending to show the national progress towards barbarism: but we forbear to multiply them. Who but the Church can arrest this tendency of things? To what source else shall we look? Can commerce? Can agriculture? Can mechanism or art? Those whose office it is to advance materialism, we have already in full blast; but it is no part of their province to bar the gap, or stay the incoming flood of wickedness that is inundating the land. No, no—this belongs to the Church, and if she fails to cry aloud against it, or has no power over it, it will, as with the besom of destruction, sweep her too—even her—from existence among us.

Practically, the Church is stationary to-day. Retrogradation is the next step. What will follow we need not predict. The hand-writing is already on the wall. It will be no fault of ours if, by our progress, we do our part in holding the American Church where she is until she repent of her course towards us as a class in this country. If, by our increasing worth and intelligence, our common advancement, we present a strong front to the nation, and set forth in a clear light our claim, which is just, the Church must be on our side, must be our advocate, our ally, or lose its hold altogether upon its own claim for right and life among the people of this land. Upon this we mean to hold; accepting no excuse and no palliation: Here is our platform, upon which we must stand and plant our colors; nor should we strike them, if we would triumph, until the last wreck of our wrongs shall have been swept away, we indemnified, and the Church redeemed.

From Texas we learn that Gov. Houston was traveling night and day engaged in raising minute-men. Five hundred Rangers were in the field.

### THE COLORED ORPHAN ASYLUM.

The exhibition of the children belonging to the Colored Orphan Asylum, New York, which took place on the 22d of February, at Cooper Institute, will be repeated at Plymouth Church, Brooklyn, on the 28th inst. These exercises, consisting of singing, lessons and recitations, were unusually interesting and highly appreciated by a large audience. An experience of 23 years has proved, to the entire satisfaction of the managers of this Institution, that the religious, moral, and mental culture, together with kind parental care, as bestowed at the Colored Orphan Asylum, is an effectual mode of elevating this portion of the community. Mr. Theodore Tilton, has kindly volunteered to introduce the children to the audience, and at the close of the exercises Rev. Mr. Beecher is expected to deliver a short address, after which, a collection is to be taken up.

A fair for the benefit of the Institution is to be held at Montague Hall, Brooklyn, on Court street, opposite the City Hall, on the 26th, 27th, 28th and 29th of the present month, where a large and beautiful display of fancy articles, wearing apparel, refreshments, &c., will be afforded. The proceeds of the exhibition are intended for the promotion and extension of the fair, which it is hoped will be largely remunerative.

Both the fair and the exhibition are gotten up under the auspices of the colored ladies of Brooklyn and New York, of course the energetic E. D. of Brooklyn is included. Nothing can be more praiseworthy than this effort on their part, to aid one of the best charities in the world. The colored Orphan Asylum of the city of New York, is really a blessing not only to the State of New York but to the surrounding States, and even to the far south whence little waifs have found home, shelter, and education within its walls. It is the only institution to which colored orphans or half-orphans may be safely sent from New York, Connecticut, New Jersey and elsewhere, and even Massachusetts. If any one needs proof of this assertion, let them visit the colored poor in any of these States, and witness the filth and wretchedness in which colored orphans are kept, and then pay a visit to the noble institution for colored orphans on Fifth avenue and Forty-third street, in the city of New York! In this last institution they will find what Gerrit Smith emphatically calls "Gods poor," receiving every care for the body, every culture for the mind, including the wants of the immortal soul, which modern culture and christianity can bestow. And the harvest of these young souls who have gone forth from this institution, have yielded back ample returns by their conduct in life, or have left cheering promise where they have entered upon the longer journey which awaits us all.

The present debt of the asylum is about two thousand five hundred dollars; most, if not all of which it is hoped will be made up at the fair and exhibition.

The Rev. Henry Ward Beecher has generously given up his church on his regular lecture night, for the exhibition, and the trustees of Plymouth church grant the church without charge, equivalent to one hundred dollars.

As we feel satisfied that this paper is becoming assured of its existence as a permanent organ of the doings of our people, we place upon record the names of the ladies concerned in this fair, reminding our readers that it is yet time enough to assist them by sending to the address of either of them a contribution in money or goods, or material in aid of the colored orphans.

Mrs. Elizabeth Gloucester, First Directress, 290 Bridge street, Brooklyn.

Mrs. Mary J. Lyons, Second Directress, 20 Vandewater street, New York.

Mrs. Wm. H. Leonard, Third Directress, 202 South 6th street, Brooklyn, E. D.

Mrs. C. B. Ray, Treasurer, 153 Baxter street, New York.

Mrs. Rev. A. N. Freeman, Asst. Treasurer, 148 Jay street, Brooklyn.

Mrs. Wm. J. Wilson, First Secretary, 4 Green avenue, Brooklyn.

Miss Eliza D. Richards, Second Secretary, 86 Thompson street, N. Y.

Miss Hope Ann Conyers, Third Secretary, 79 South 7th street, Brooklyn, E. D.

COMMITTEES.

Mrs. Harriet Parker, Fair st., Brooklyn.

Mrs. Vanestey, 162 Nassau street, "

Mrs. Lawrence, "

Stuart, 39 Fleet street, "

Janus C. Morel, Weeksville, "

Robt. Jackson, Hudson av., "

J. J. Washington, 148 Jay st., "

Min. S. Tompkins, 213 Pearl st., "

Barnswell, 82 Livingston st., "

Mary Rocelle, 67 South 9th st., B'lyn, E. D.

Conyers, 79 South 7th st., "

Rev. P. Williams, 15 North Moore st., N. Y.

Dr. McCune Smith, "

Peter Ray, 60 Wooster st., "

Catharine Robinson, N. Y. Hospital.

H. H. Garnet, 82 Laurens st., N. Y.

Emma Jackson, 45 Watts st., "

Mary Roberts, 79 Laurens st., "

Mary Wake, 99 Thompson st., "

Miss Mary Vanwesen, Church st., "

Mrs. Ann Magan, Sullivan st., "

C. Alcott, 74 Hamilton st., Albany.

Morris, Providence, R. I.

Stephen Trusty, Lombard st., Phil.

Ellen Gilead, Worcester, Mass.

Emma Johnson, New Bedford, Mass.

Serena Ellis, Newark, N. J.

Miss Susan Remond, Salem, Mass.

ARRIVAL OF MURDERERS.—Edmund P. Lane and Gordon Hires, officers of the bark Anna, arrived last Tuesday in the steamship Fulton, from Southampton in custody, on the charge of murdering six of the crew (colored) said vessel. They will have an examination before the Commissioner at an early day.

### OBITUARY.

Died at Rochester, on Tuesday, March 13: ANNIE, the youngest daughter of FREDERICK and ANNA DOUGLASS, aged 10 years, 11 months, and 21 days, after an illness of nearly three months.

Nothing just at this time could have pained us more than this sad bereavement of this esteemed friend, and earnest, and able co-laborer. Words can not express how deeply we condole with him and his stricken family. Annie, the youngest of the circle, a child of great promise was, we are told, the idol of the mother, the pride of the father, and the love of the brothers and sisters. Thoughtful beyond her years, she seems to have taken into her mind something of the agitation of the times attendant upon the Harper's Ferry emeute, and the supposed connection of her father therewith, and the consequent harm that would come to him because of it. Her mind, we are told, haunted with this idea entered in a cloud of grief, and she drooped, and faded, and died. It was perhaps mete that this child of the friend of the Martyrs of Harper's Ferry, should thus die at this time as the crowning sacrifice to the Moloch of American slavery. When that little grave is covered, and the sod grown, then let the little white stone be raised over it with this epitaph inscribed thereon: "Here lies the remains of one of the first young spring flowers of liberty, nipped by the untimely frost of American wrong and injustice."

### RE-OPENING OF COLORED GRAMMAR SCHOOL NO. 1.

An immense gathering of persons of color, together with a large representation from the Board of Education and others interested in the occasion, assembled to witness the opening exercises in the new and beautiful edifice erected for colored school No. 1, on the old site in Mulberry street. The exercises were opened at 9 o'clock, by Mr. Ransom F. Wake, principal of public school No. 2, who read from the 12th chapter of Proverbs. Mr. John Peterson, principal of the new school, followed with the Lord's Prayer. The children, numbering 250 or 300, under the direction of Prof. Pettit, here arose to their feet, and poured forth sweet melody, accompanied with the piano, furnished by the school officers, an instrument rich in tone and outward finish. Addresses were then delivered by Andrew H. Green, Henry P. West, the Superintendent, Hon. S. S. Randall, Rev. H. H. Garnet, Wm. J. Haskett, Mrs. E. Oakes Smith, (address and poem,) Rev. Wm. J. Alston, Rev. A. N. Freeman, Rev. Henry M. Wilson, Wm. Oland Bourne, J. H. Townsend, and Geo. T. Downing.

Two incidents in the exercises were especially interesting, making a deep impression on the audience, and eliciting much emotion among the teachers. The first was the presentation of a piece of the Atlantic cable, from Peter Cooper, by Mr. Haskett, to be presented to the best and most studious boy; and the second a testimonial to Mr. Peterson, made up of the following articles: A beautiful metallic inkstand, with an oblong base of highly polished ebony, and two urns tastefully embellished and set off in convenient compartments—between the urns a figure representing a Castilian youth tripping along in lightness and merriness; a heavy gold pencil and pen; a silver medal, on one side of which encircled by a beautiful wreath are inscribed the initials W. W. S., C. A. W., A. F. P.—William W. Sturms, Charles A. Willett and Aaron F. Potter; on the reverse side "Presented to John Peterson, Esq., by the P. T. A., March 12, 1860," and a large ambrotype of the trio composing the Peterson Testimonial Association. These young gentlemen, who are an ornament to society, were formerly pupils of Mr. Peterson. Having graduated some years back to enter upon other scenes and other duties, they felt anxious to show that their gratitude and affection had not gone with the ruins of the old building, around whose hallowed walls had lingered sacred memories of happy days of childhood. Mr. Potter made the presentation, which he prefaced with a review of the happy reminiscences of his school-boy days, the pleasant associations then formed, and the good results of the lessons taught. The presentation was wholly unexpected, the gentlemen having kept the matter strictly secret, altho' the movement had been in progress from the commencement of the new building. The preliminaries being through with, Mr. Potter spoke as follows:

We present these to you, having watched with interest and admiration your self-sacrificing principles, and having noticed that you were a man of action and not of all talk, and that your time and money were ever ready in matters appertaining to the welfare of your race: such do good; accept, these, then, as the offering of sincere and grateful hearts; of hearts which have felt the benefits of the many useful lessons which you so oft did impress upon our memories. Oh, accept them, as a fond and loving parent receives the filial love and devotion of an adored and grateful child. May it inspire you with new zeal, and give encouragement and support in your declining years, feeling that in all your effort for your peoples' good, you have the co-operation and support of the young.

We selected this particular occasion, that in this, the zenith of your joy, we might contribute still more to that joy. Again I say, accept these implements of warfare, this Pen and Inkstand, and ever remember that beneath the rule of men eminently great, the Pen is mightier than the sword. And here you have the Peterson Testimonial Association, so when removed

by death or fortune calls us to cast our lot on some foreign shore, you will retain at least one shadow to remind you of this event. And as old age shall make his mark on you, God grant that each hair of that head which shall whiten will be but a new jewel added to that already forming crown of glory which will only be perfected in that House not made by hands, Eternal in the Heavens." Dissolution is the fate of us all, this edifice too must in its turn decay, and in the sublime thoughts of another, "the cloud capped mountains, the gorgeous palaces, the solemn temples, the globe itself, and all which it inherits, shall dissolve and like the baseless fabric of a dream leave no wreck behind." In conclusion I would say to the officers and commissioners, we humbly thank you, may the blessings of a grateful people rest upon you and I but speak the sentiments of the Peterson Testimonial Association, when I say that your names, this edifice, this hour will ever have a cherished place in our bosoms."

The delivery of this address affected the Teacher much, and in his effort to reply his emotion mastered his utterance, and he wept like a child.

It is cheering in these days of clamor and discord, whilst the courts on the one hand, and public associations on the other, are drawing the proscription lines, to establish our nominal inferiority; whilst much is being said about the eventual "crushing out" of the blacks by the tremendous influx of Irish immigration that we can point our finger and lay claim to this beautiful edifice an ornament to the city as well as affording the best conveniences to the facilitation of its purpose, and erected under the auspices having an Irish majority. Let us then avail ourselves of the advantages offered to our hands. Let it no longer be, as was said by one of the school committee on this occasion, that out of 5,000 colored children in this city only 2,000 went to school. Let us press forward with a will into the face of obstacles which may sometimes seem insurmountable, and look neither to the right or left, and we will yet come off victors and prove ourselves worthy of respect as good citizens and valuable members of society.

We noticed in the audience the following teachers: Prof. Chas. L. Reason, Saml S. Rankins, Wilbur G. Strong, Misses Fanny Tompkins, Eliza D. Richards and Sarah Enalls; also the Rev. Messrs. J. A. Prime, Geo. W. Levere, and R. C. Henderson.

### EXECUTION OF STEVENS AND HAZLETT.

The Charleston "Jeffersonian," furnishes the following account of the execution of these noble men:

"The near approach of the day of execution seemed to have but little effect on the prisoners, and for the past few days they were unusually cheerful. Stevens declaring it was his wish to be free, and therefore desired the day for his execution to arrive. Mrs. Pearce, the sister of Stevens, was with him up to yesterday morning, and made a fine impression on all with whom she was thrown, by her lady-like deportment and conduct. On Thursday a Miss Dunbar, of Ohio, arrived in town. It is said she was engaged to be married to Stevens at the time of the Harper's Ferry invasion, and has corresponded with him since his imprisonment in this town. She is a lady of much intelligence and beauty."

A brother of Hazlett, who resides in Armstrong County, Pa., also arrived a few days ago, and was present with his brother until yesterday morning. He advised Hazlett to make a full confession of his connection with the Brown party, and counselled him to abandon all hope of a reprieve or commutation of punishment. Yesterday morning the table was set in the passage for the criminals to eat, and seated around were the two men, who in a few hours were to be launched into eternity, a sister, and the betrothed of one, and the brother of the other. A solemn feast, and one which was seemingly enjoyed by but two—the condemned.

After the breakfast had been partaken of, the friends of the criminals bade them a long farewell and took a carriage for Harper's Ferry, where they remained until the bodies of the executed reached that place.

At eleven o'clock the field on which the scaffold was erected was occupied by a large number of spectators, a still larger number, however, remaining in town to accompany the sad procession. Col. John T. Gibson was in command of the military, which made a magnificent display. The following companies were posted around the scaffold before the arrival of the prisoners: Clarke Guards, Captain Bowen; Berkeley Border Guards, Captain Naden; boush; Floyd Guards, Captain G. W. Chambers; Floyd Riflemen, Captain T. S. Duke; Army Guard, Captain Derrick; Letcher Cadets, Captain Campbell; Continental Morgan Guards, Captain Haines, and Letcher Riflemen, Lieutenant Link.

At ten minutes to 12 o'clock, the prisoners made their appearance on the field, escorted by the Hamtramck Guards, Capt. Butler, Jefferson Guards, Captain Rowan, and Botts' Greys, Captain Lawson Botts. The prisoners walked to the scaffold. Hazlett was in advance, and ascended the steps with an easy, unconcerned air, followed by Stevens. Both seemed to survey with perfect indifference the large mass of persons in attendance, and neither gave the least sign of fear. A short time was spent in adjusting the ropes properly around the necks of the prisoners, which was improved by them in taking an affectionate farewell of the Sheriff, jailer and jail-guard, after which, the caps were placed over their heads, and Aaron D. Stevens and Albert Hazlett, were launched into eternity, to be dealt with by a Judge "who doeth all things right."

There was no religious exercise with the prisoners, as they declined all offers from the clergy.

Just before the caps were drawn over their heads, Stevens and Hazlett embraced each other and kissed.

The fall broke the neck of Hazlett, and he died without a struggle, while the knot

slipped on Stevens' neck, and he writhed in contortions for several minutes. They were permitted to hang about half an hour, when they were examined and pronounced dead.

The bodies were placed in neat walnut coffins, and forwarded to Mr. Marcus Spring, South Amboy, N. J. It is understood Mrs. Spring sent money here for the purpose of paying a portion of the funeral expenses.

### Home Correspondence.

#### OUR ALBANY LETTER.

ALBANY, MARCH 19, 1860.

DEAR ANGLO:—All hail for the Empire State! Her representatives have done their duty nobly. Now, colored men of New York, let us direct our efforts to do our work as nobly. Unexpectedly to the most ardent friends of the measure, (tho' Wm. Rich, Esq., of Troy, Pres. N. Y. Suffrage Society, had visited us but a day previous, with his efforts directed to this end, and backed by those of his fellow laborers here,) on Saturday morning Senator Hammond called up the concurrent resolutions amending the Constitution, and, strange to say, in less than ten minutes they were put through and PASSED! Even Spinola, who seldom lets a Republican measure pass him without a fiery battle, seeing the foregone conclusion, kept his mouth closed, and did not open it except with his fellow Democrats, to say "No." The vote stood: Ayes—Messrs. Abell, Bell, Ferry, Goss, Hammond, Lapham, McGraw, Manierre, Montgomery, Munroe, Prosser, Ramsey, Richards, Sessions, Truman, Warner, Williams—17, (6 Republicans being absent); noes—Messrs. Blood, Connelly, Fiero, Gardiner, Grant, Kelly, Lawrence, Robertson, Spinola—9.

Now let us go to work in earnest. The work to be done is ours, and can only be effectually done by us. Let us not deceive ourselves by leaving it to other hands, however friendly they may appear. Let every county in the State appoint its agent, and let that agent work from to-day until the election of November is over. Let no one pause, fearing no reward; but let him, feeling for his people only, lay hold of the work with all his heart, looking only for his reward here in the gratitude of a risen and exalted people, and hereafter that which awaiteth all who in this life work for God and humanity. Men of Albany, arouse! Open the ball, and let your voice echo throughout the State. With a little united effort, success may be written on our banners; without it, defeat is inevitable.

The Personal Liberty bill came up in the House on Wednesday as the special order, but no final result was attained. The debate thereon brought forth from Mr. Maxson, of Allegheny, one of the most eloquent, fervent, and unanswerable appeals for human liberty that has been heard for a long time in that chamber. Unavoidably, I was absent, but have had the promise of a copy of the speech for the "Anglo" from one of the reporters. Messrs. Callcott and Jones, (Dem.) violently opposed it as State rebellion against the Federal Constitution and laws. Messrs. H. Smith, of Chautauque, and Barnett, of Madison, (Rep.) spoke warmly in its favor. The present impression is that it will pass.

I join in with "Skimmer," of Newark, in awarding just commendation to "Afri," of Trenton, for his able exposure of Lewis H. Putnam. It is time, high time, he was passed around, for this is neither his first nor second effort to this end, as the writer of this knows, for when he was a resident of Trenton Mr. P. was about, or endeavoring to be about, the same business, which it seems, from continued perseverance, he is about to bring to success. And now let New Jersey, which has too long been still and submissively hugging the chains that bound her, roll up her petitions to the capitol. Where are the solid men of Burlington, Bordentown, Bristol, Salem, New Brunswick, Orange, Paterson, Mount Holly, etc., who have, after years of hard labor, settled themselves down in their own cabins, to live and die? Shall they hold their peace when this man strives to uproot them?—for "Afri" says truly, "if the State buys land for them, it will use means to make them good and settle. If Mr. P. would just himself go out to Africa and remain a while, and reduce to practice his preaching by doing himself what he is solicitous for his brethren to do, I fear, like many who have gone ahead as guides to drag the people from their homes, their brethren, their all, their career would be but short, and the report would soon return, 'he had emigrated but to die.' There is gigantic talk of emigration, but I really would like to see some of its noted leaders emigrate themselves, and give us a report of the land."

There is much sympathy felt here regarding the death of Frederick Douglass' daughter, among the many friends of that gentleman, both white and colored. Her death, it is said, was caused by excessive grief, and the idea which had taken possession of her heart that her father never would return, or that if he did, it would be only to die on the gallows.

I have omitted to mention that Miss C. V. Usher, of whom I recently made mention, has received and accepted a call from the trustees of the Poughkeepsie public school to take charge of said school. She left here on Monday, March 5th, and entered upon her labors the same day. The short time intervening between her depart-

ure from school and her call as a teacher proves the want of colored teachers.

An important feature in the future success of the "Anglo" appears to me to be seen in the fact that the ladies are becoming more and more interested in it; and some of them look no more regularly but surely for Saturday to come than they do for their paper. Where woman throws her influence—where woman has her heart engaged in any work—that work must succeed. Whether this increased interest is or is not owing to the fact that this is leap year, bringing a vested right to look after man and his interests, I am unable to say. Some papers are not attractive to the ladies without a special "ladies' department," but the husband, or father, or friend who dares go home on Saturday without the "Anglo," may expect many a frown and disappointed look when he hears that now household inquiry, "Well, have you got the 'Anglo'?" if he be so unfortunate as not to have it, the number having run out before it reached him, for it meets a new friend here every week. But I leave this part of the subject, as it will doubtless be fully discussed in the lecture to be delivered this week on "Woman—her position and influence in life," by the Rev. Mr. Miller.

Extensive preparations are being made for a grand exhibition, to come off about the latter part of the month, in the Bethel A. M. E. Church, (Rev. Mr. Crippen,) the proceeds of which are to be applied towards paying off the church debt. Considering the worthy object of this exhibition, many persons from the other churches and school have volunteered to participate in it.

Hon. Mr. Maxson, representative from Allegheny county, preached yesterday afternoon at the Arbor Hill Wesleyan Church, having no stated pastor.

Prof. Allen M. Bland made his debut as a public eloquentist in Troy, on Thursday evening last, and I am glad to be able to say, successfully, although our people are usual, were slow to reward and encourage real merit. If we, as a people, would ever rise, we have yet to learn the important truth that we must be united and aid one another, for in union only is our strength. He read extracts from Shakespeare, Byron, Pollock, and other authors. Of his success the Troy "Whig" says: "Mr. Allen M. Bland's readings from the poets last evening was not rewarded with as good an audience as its merits deserved, probably owing to the numerous other attractions in the city. Mr. B. is a judicious, skillful, and superior reader, and evinced good taste in his selections." Such testimony, from such a source, of the rising position of colored men, is important. Mr. B. has also carefully prepared a lecture on "Society's Curses," for delivery on call.

### OUR WASHINGTON LETTER.

WASHINGTON, D. C., March 12, 1860.

MR. EDITOR: We have been watching with deep interest, the movements of the Maryland Legislature, in regard to our people in that State. Should the proposed obnoxious and unjust bill become a law, it will materially affect us here, for the principal part of our colored population are from that State and have relatives residing there! But we have reasons to believe that the Legislature will adjourn without passing the bill. Notwithstanding we are down South, we can exert an influence in State Legislatures as well as in the National. We have worked hard, but quietly, and believe that God in his all-wise providence will answer our prayers. We believe in praying to Him under all circumstances, and our faith in Him is so firmly established that we expect to pass through these terrible ordeals without a hair being scorched. But should He suffer this bill to pass, we are ready to exclaim: "Thy will be done, oh Lord!" Our best wishes are, that Mr. Jacobs may live to see the error of his evil ways, and turn from them, for if God was not slow to wrath and quick to mercy, He would have answered the prayers of thousands for his overthrow.

Rev. Mr. Revels, from Baltimore, has been preaching in the Fifteenth street Presbyterian church for the past week with great acceptance. Many from other churches attended. We regret to say that he was called home rather suddenly on account of the illness of his wife.

Widow Ferguson had an entertainment last Tuesday and Wednesday evenings, to make up the loss incurred by the destruction of her property by fire. I have not learned how successful she was.

The ladies of the Union Bethel Church had a grand promenade concert, last Thursday evening, at Franklin Hall, on which occasion there was presented by Rev. M. F. Sluby, on behalf of the ladies a silver cup to Mrs. Thomas. The affair was a brilliant one.

The following appeared, recently, in the Washington "Star": One Lewis Gibson, a free negro who was fined a few weeks ago by Justice Thompson under the non-resident law of this Corporation, and whose cause was so warmly espoused before the Mayor by the Hon. Mr. Potter, of Wisconsin, through whose exertions the fine was remitted on the alleged ground that Gibson was his own servant, (?) has so far profited by his new teachings, that a few days ago he hung a pitcher of cold water at a white man in Mr. King's Hotel, where he was employed, and was promptly thereupon discharged.

Why did not the "Star" give the whole truth in regard to this transaction; and state that the pitcher was thrown in self defense from an ungentlemanly and outrageous attack? It is generally supposed here, that if a man is black he must submit to the insults of the meanest and lowest person in the community; but I am happy to say, that we have many here who will defend themselves, if death stares them in the face.

A few evenings ago, Mount Zion Church, of Georgetown, was entered by burglars, and the furniture of the church carried off. We learn that a man named Allen is charged with the robbery.

#### OUR PHILADELPHIA LETTER.

PHILADELPHIA, March 20, 1860.  
Mr. Editor:—Mr. Alfred M. Green lectured before the Philadelphia Library Company on Tuesday evening, on the "Elements of True Heroism," to a tolerable fair audience, in the basement of St. Thomas church. The lecture occupied about an hour and a half in its delivery, and was highly interesting as well as instructive, setting forth the character of a true hero by example as well as by precept.

There is a frightful number of grogeries in the city of Philadelphia, and I have wondered why the authorities have not taken the matter in hand to prevent so many from selling without a license. Of late this matter has occupied the Court of Quarter Sessions, and many have been brought to trial charged with selling liquor without a license, a number of whom were convicted. The week before last sixty-nine persons were convicted of this species of offence, and fined according to the discretion of the Court and the laws governing such cases made and provided. In that week the fines amounted to \$4,692. It is hard to retail those poisonous beverages to prepare men for the insane asylums and almshouses, according to law, when the city receives a revenue from the issuing of licenses; but it is worse when it has to take care of its paupers and lose the revenue in the bargain. Hence fines and imprisonment follow the conviction for such offences.

On last evening, (Monday) there was a mass meeting held at the Philadelphia Institute for the purpose of collecting money to prosecute the suit, now pending before the Court of Nisi Prius, to obtain the right to ride inside the city passenger cars. This matter has been before the public since September last, and it is time that something had been done in the way of bringing it to a close. It is not very hard to talk about the matter and say that we have a right to seats inside the cars, but it does seem hard to get the people to believe that they will be successful in a suit instituted to gain that right. At several of the meetings there have been persons present who openly opposed testing the matter before the Courts and it was so last evening. Several persons made speeches of an opposite character not favoring the effects of the meeting. A considerable number of speeches were made, both for and against the movement, but it was finally unanimously resolved; first, "that this meeting approve the efforts now being made of testing the question of riding inside the city passenger rail-way cars," and second, "that a vote of thanks be tendered the ladies of St. Thomas (Protestant Episcopal) Church, for their services in getting up a festival in aid of the movement." I had hoped before this to give a decision either for or against us, but as yet it does not appear likely that we are near a crisis.

The number of deaths reported to the Board of Health, was two hundred, fourteen of which were colored.

#### OUR TRENTON LETTER.

TRENTON, March 17, 1860.  
Mr. Editor:—The special committee to whom the African Emigration bill was referred, have not yet reported, and as the time for the sitting of our Legislature has almost expired, we hope the remainder of the session will be employed by them in something more useful than legislating against the colored inhabitants of the State, directly or indirectly. I see, however, by one of the local papers of this week, that Senator Roberts, one of the Shanghai Americans introduced a bill to prevent the immigration of free colored people into this State, which they referred to a committee of three. Now in all conscience, I do think that our politicians are not the wisest in polemics even when doing the actual will of their constituents, but when they attempt to excite each to acts of hostility against colored people coming into the State, while Jersey Farmers and men of other business, may be seen in Philadelphia, almost daily offering inducements to colored men to settle in this State, it seems to me, that they must be politically blind, or at least allow their prejudices to cause an aberration of mind. These inducements, held out to them for the last ten years, have caused a great many to settle in Camden and even in more remote parts of the State, and have not a little added to the revenue, in the shape of taxes, for few have become permanent residents that have not become free-holders in a greater or less degree, and indeed so great have been the advantages offered, that many whose business would not allow them to become settlers, have invested largely in real estate. If they are guarding against an influx from the Southern States, they are making a political error, for the free people

of those States who emigrate are generally men of means, as is proved by the great number that have bought real estate in Philadelphia during the last few years, and men of means never can become burdensome to any State, while those who have no means will not as a general thing emigrate, until actually forced to do so, and they will be an acquisition to the labor population, which seems to be in as much demand here as any other place with which I am acquainted.

The declaratory exhibition, so long spoken of, came off, on Thursday and Friday evenings of this week, at the Mount Zion A. M. E. Church. There was a large attendance both evenings, and the children, and all who took any part in it did themselves much credit, and I have no doubt, realized a handsome sum, for the benefit of the Church.

#### Hapten Correspondence.

##### LETTER FROM PORT AU PRINCE.

PORT AU PRINCE, Feb. 27, 1860.

Mr. Editor: On the 15th of January, the anniversary of the entry of the Republic into Port au Prince there was a most splendid celebration. A sumptuous public dinner and concert were given at the establishment of Mr. John B. Hepburn, opposite the Public Square, where was planted on the same day the tree of liberty, (the Cabbage Palm). Various kinds of amusements were instituted for the entertainment of the gladdened populace; such as balloons, placing money on the top of a greasy pole, to try the agility of those capable of climbing, running in sacks for a prize, chasing and catching a pig well greased which was placed at the disposition of the smartest man, &c. &c. The city was made to look uncommonly gay, by the erection of triumphal arches, and the banner of liberty, and in the evening the sweet sounds of music and brilliant illuminations closed the scene. All these amusements had scarcely passed away, the arches still exposing their lofty heads, the banner of liberty still waving, the sound of the triumphant music just dying away upon our ears—when the attention of the citizens was called by a publication in the journal called the "Progress" (a new paper recently established), to pay respect to the memory of that hero and martyr, in the cause of the emancipation of our race—John Brown. No movement could have been more favorable to touch the sympathies of our people. No people could have responded more promptly to a similar call. In a moment the flag of triumph gave way to the flag of mourning, suspended from the windows throughout the city. Business was suspended, the merchant, the artisan, and the laborer—all repaired to the parochial church, where the representation as of a tomb, was erected according to their custom on extraordinary occasions. The altar, the cross, and all the implements of their religious service, were clothed in deep mourning; crapes and scarfs were presented to each individual as he entered the door, and an infinity of lighted candles gave a solemn sublimity to the scene. But the most touching of all, was a beautiful banner, on which was the inscription "To the Memory of John Brown, martyr, in behalf of the liberty of the blacks;" to which was added the representation of his Bible, his sword, and his pen.

A high funeral Mass was sung, when the deep toned organ, the shrill blast of the trumpet, and the violin united with the vocal powers of male and female singers, seemed, in a measure to waft you to another world, and cause you to imagine that you were gazing on the portals where had just entered our hero martyr. When mass was finished, the curate ascended the pulpit and preached an eloquent discourse on the subject of human rights. He was followed by several young men who made speeches appropriately prepared, rendering the meeting truly interesting. This was followed by a splendid procession to the burial ground, called the "Cross of Martyrs." The curate here delivered another eloquent address which ended the ceremony of the day, leaving a serious impression on the mind of every citizen. It was also resolved that the citizens should wear crapes three days. A general subscription was set on foot, not only in the Capital, but in all the principal towns and cities of the Republic. Much liberality is manifested, but I cannot give the amount as the books are not yet closed.

On the 27th ult., the citizens of Protestant principles were invited to the Methodist church. The meeting was conducted in English. Mr. Montgomery was called to the Chair, and Wm. P. Newman elected Secretary. An expression of feeling was manifested by the passage of several resolutions, supported by remarks from various citizens. A subscription was then raised for the aid of the survivors of those who perished, and the amount designated to be added to the general sum raised throughout the Republic. (I send you enclosed a copy of the resolutions.) It appears that the call for celebrations and subscriptions has been enthusiastically received throughout the country. I was present at the celebration at Leogane, and heard the curate Massie (my old fellow townsman from Baltimore) give a most eloquent complimentary address to John Brown. At Gonaves, the curate refused to act in the celebration, which has awakened such a general feeling of indignation against him, that it is thought he will be expelled from the country, in consequence of it.

The government so far is moving on quietly, with some progress, I have no time at present to notice but few of these signs. But among them several new weekly newspapers have been started since the revolution, which seem likely to be well sustained. A very friendly feeling is manifested by the government in favor of immigration. A considerable number of immigrants have recently arrived from New Orleans. A liberal allowance has been made by the government, both for their passage out and for their maintenance while waiting for employment. Recently a Mons. Antoine, a cotton grower from upper Louisiana, at the head of his family consisting of some eighty persons arrived here, he chartered a vessel and freighted her, with provisions, flour, pork, &c., enough to last his patriarchal colony for several months, he also brought household furniture, implements of husbandry of various kinds sufficient to supply his colony for a long time. On communicating his intentions to the government, and his desires for a suitable location, our generous hearted president expedited them in a body to St. Marc, with a view to their settlement in the beautiful and fertile plain of the Artibonites, where I am informed, he is already established and is well satisfied. I learn that he has already expressed his opinion that he can raise twice as much cotton on the same amount of land—having probably seen some specimens of the cotton growing there—as in Louisiana. The same liberality is likely to be shown to other immigrants, but it is of course expected that they will try to help themselves, for the treasury is too much exhausted to admit of giving more than needed temporary aid. An attempted abuse of this liberality, might suddenly dry up its streams to the great injury of other honest, worthy laborers, who might by their example and industry do much to aid in the growth of the country. As an example, at the instance of the Rev. Wm. P. Newman, recently from Canada West, an immigration society was organized among some Americans residing there with the said Wm. P. Newman as Secretary. This gentleman proposes as I learn to bring out a colony of several hundred families from Canada. He sent a petition to the government as Corresponding Secretary, asking for the island of Gonave lying some forty miles from this city for a protestant establishment, and fifty thousand Spanish dollars, to carry on operations. But this unfortunate petition—which was sent without the knowledge or concurrence, except of a few of experienced Americans here—is likely to break off the negotiation much to the chagrin of several of its most intelligent members who were quite sanguine of success, for the petition was promptly rejected, and they refused to entertain the subject further, as they are disposed not to entertain land speculations here. But still immigrants coming here with an intention of going to work and with an honest spirit of independence and industry to help themselves will be generously encouraged by the government. The interior abounds with rich lands, capable of a very high state of cultivation and producing large crops of cotton, sugar cane, rice, tobacco, indigo, &c. to those intending to reside here.

One thing more and I close this long communication. Our friend Mr. Simon Spencer from New York has recently arrived here. He has had an interview with the President, who received him with great kindness, and has given him letters to the authorities of the interior, and in short every facility to encourage him in his projected mining explorations. He will start out on his expedition in a few days. I will only add that enterprising persons of whatever calling will be well received and duly encouraged by the present government; but agriculturalists are particularly desired. I herewith forward several papers, which will inform you of passing events better than I can write them. You will see by them that we are making an effort to progress. Cannot our people in the States also enter into the same spirit?

#### AFRICAN CIVILIZATION SOCIETY.

Mr. Editor: In a recent letter from Rev. T. Bourne, dated London, February 29th he says: "I am sending account to Mr. Murray, with remittance—£35 of which is to enable Rev. B. W. Wilkins and family to go to Yoruba. Tell brother Wilkins to get ready, as Mr. Hall who sends the money is anxious to have him go as soon as he can, and in company with others if possible. He wishes him to preach and do all he can to instruct the natives. He would like to have him master of a boat yard on the Ogun or Niger, and show the natives how to build boats, as well as preach Christ to them."

Mr. Hall is a very benevolent man, and wishes me to tell Mr. Wilkins to preach on Sabbath and week-days as much as possible, and prevent Rum and Tobacco from getting in among the natives. We must make this a special point. None of our people must take in Rum or Tobacco. Mr. Hall always opposes these things. He wished me to say that he will contribute \$10,000 towards a Yoruba cotton growing company, to employ only colored agents and workmen, if possible, and thus move

quickly open the way for civilization.

Now if William Whipper, or Stephen Smith, or Downing or other rich colored men, and also Anti-Slavery merchants of the North, wish to urge this work, as well as obtain the profits of a rich cotton and palm oil trade, let them take up this offer. This is a bonafide business offer: the company to be conducted on commercial principles.

Our principles are commending themselves to good men of all denominations, and I hope soon that, the star of hope will rise no more to set, for the colored race.

Tell our friends that if they will but rise in their might for free labor cotton, and send out the company at once, that thousands of pounds will be forthcoming to aid them to set themselves up in business. Let the colored people of New York, &c., give from one dollar and upwards to send out the settlers and the work will be completed by the British. They long to get free labor cotton from Africa, and Christians ardently pray for Africa's conversion."

A. A. ANTONIO, Corresponding Secretary, 23 Bible House, N. Y., March 20, 1860.

#### Religious Intelligence.

Rev. James E. Carter, writes as follows: "It is with pleasure that I inform you of a glorious revival of religion, in Poughkeepsie, L. I., where, in the providence of God, my mission lies. I entered this field of labor on the 12th of last June, and found it uncultivated, and for five months it was like rowing against wind and tide, but recently the Lord has been pleased to favor Zion, and has been with us in power, and many have felt to mourn for their sins, while others are rejoicing in a sin pardoning God. The good work is still going on."

The funeral sermon of Shepard Reed, will be preached by Rev. Simon Bundick, on Sunday afternoon, April 1st, at the Berean Baptist church, Carrsville, L. I.

We are pleased to observe, that the Trustees of Old Zion, have adopted the plan of making their financial report public, by reading it to the whole congregation. As the disposition of the funds of a church is always a matter of very great interest to donors, whether they belong to the body or not, this movement must become very popular, both in this church and elsewhere.

Rev. G. W. Leverette writes us as follows, under date of 19th inst.: "The religious interest in my parish, (Brooklyn and Flatbush) still continues. Old and young are coming to the standard of Christ as we sometimes say 'as the dove to Noah's window.' I have received over one hundred communicants in my church during the last five months, and the work is yet going on. I preached, yesterday, to a large, respectable, and intelligent congregation, composed of colored and white, in the Mission Sunday School (Mrs. Judge Vanderbilt's), Flatbush. The meeting was one of great interest. I preach there steadily every third Sunday in the month. Said school is doing a good work in that neighborhood. Rev. Mr. Gloucester preached for me in my church in Brooklyn, yesterday afternoon and evening, to a good congregation and his visit was highly appreciated; we will preach for us again on Wednesday evening next."

Doctor Pennington will deliver a lecture in my church on Monday evening, 26th, inst., reviewing African civilization, as is at present advocated.

Mr. Jno. B. Reeve, of the Theological Seminary, delivered an interesting discourse to the young, last Sabbath afternoon, in Shiloh church. His text was Proverbs 1st chapter, 1st and 4th verses. In the evening, the pastor, Rev. H. H. Garnet, treated his congregation to a fine sermon, in which the difference between true and false friendship was shown. His text was a portion of the 18th chapter of 1st Samuel.

#### MARRIED.

JACKSON, CRUGAR—In this city, on the 7th inst., by Rev. M. E. Willing, Jacob W. Jackson, to Sarah E. Crugar, daughter of Benj. Crugar.

VAN LOON, DALTON—In this city, on the 7th inst., by Rev. H. H. Garnet, Isaac Van Loon, of Troy, to Louisa C. Dalton, of Saratoga Springs, N. Y.

TOWNSEND, SEABURY—In Zion Church, Oyster Bay, on the 5th inst., by Rev. John P. Thompson, Mr. J. H. Townsend, to Miss Clara E. Seabury, both of Port Washington, L. I.

#### Special Notices.

At a Special Meeting of the Henson Base Ball Club, of Jamaica, L. I., held on Monday evening, March 12, 1860, the following gentlemen were duly elected as officers, to serve for one year:

President, John H. Van Wyck.  
Vice-President, Wm. H. Austin.  
Treasurer, Joseph Johnson.  
Secretary, R. J. Henson.  
Director, Isaac Johnson.  
Captain of the Field, Robert Henson.

Services at the Seventh Avenue Presbyterian Church, (Rev. H. M. Wilson's), between 11th and 12th streets, on Sabbath, March 25th.

Preaching in the afternoon, at 3 1/2 o'clock, by the Rev. S. D. Burchard, D. D. In the evening, at 7 1/2 o'clock, a sermon by the pastor, to young women.

The N. Y. Sacred Music Society will give the entire Oratorio of "Joseph," with orchestra accompaniments, at Shiloh Church on the evening of April 10.

For further particulars, see programme.

S. WALDRON, Conductor.

#### MISCELLANEOUS.

LECTURE.  
On WEDNESDAY EVENING, March 23, 1860, A LECTURE will be delivered by the REV. ROBERT C. HENDERSON, Missionary Broomfield, Gulu, South America, West Indies, in SHILOH PRESBYTERIAN CHURCH, Corner Prince and Marion streets.

Subject: "Emancipation in the West Indies, and the benefits derived thereby."

Also, AN ACCOUNT OF THE COOLIES AND CHINESE EMIGRANTS INTRODUCED IN THE EAST INDIES.

A Hindoo Pipe and a Cup and Saucer made by the Indians in that land will be exhibited.

Admission 12 cents. Tickets to be had of the Committee and the Rev. H. H. Garnet, pastor, and also at the door. Lecture to commence at 8 o'clock.

A NEW SENSATION BOOK! THE GOLD FIELDS OF ST. DOMINGO. HISTORY OF ST. DOMINGO, Its Climate, Inhabitants, Gold and Silver Mines, &c., &c.

12mo, Cloth, with Map Price 75 cts. Sent free by mail.

Published and sold by ANSON P. NORTON, 114 Nassau street, N. Y.

This work will be found to contain much useful and interesting information for the general reader, while those who are in search of gold will find in it a key to a mine of wealth, unequalled by California, which, although known to exist, has been neglected for ages. The Gold Mines of St. Domingo are attracting considerable attention among all classes of Americans, and some enterprising men are now actively engaged working them.

PHOTOGRAPH OF REV. H. H. GARNET.—An accurate and beautiful likeness of this distinguished and eloquent defender of the down-trodden has been executed, and can be had for one dollar, by addressing GEO. H. HUGHES, Care Thos. Hamilton, New York; P. O. Box 1212.

THE LIFE OF JOHN BROWN AND HIS IMPENDING CRISIS, for sale by ABRAHAM ROBERTS, 120 Clinton Street, (Eight St.) Near Sixth Avenue.

HEATH'S EXCELSIOR WASHING BLUE, (the very best article of the kind,) for sale at the Drug Store 55 WEST BROADWAY. 12 1/2 cents per bottle.

FOR SALE—THE STOCK AND FIXTURES of a well established Grocery Store in Brooklyn. Terms very reasonable. Apply to SAM'L J. HOWARD, 97 High St., Brooklyn.

WANTED—COLORED YOUNG LADIES to learn to operate on Sewing Machines. Work dispatched at shortest notice. Shirts made to order. Apply at 713 Russell St., Philadelphia. S. R. GIVEN.

PROSPECTUS OF "FREDERICK DOUGLASS' PAPER," FOR 1860.

Thirteen years ago, the proprietor of this paper sent its first number forth to the world as an advocate of the freedom of his race. It was established as a mouthpiece for the oppressed millions who are dumb under the cruelties of the dark prison house of American oppression. It has done its best to give voice to their wrongs, and plead with this story-hungry nation to do them justice. It has wielded all the strength of the editor could command as a lever for the elevation of his race. He came timidly into the arena of journalism, distrustful of his ability, weighed down by a sense of the disadvantages under which he labored, but inspired by the holiest cause, he has moved on, and now stands at the head of the host of pity in modern days. He has escaped from the shadow of his cloud of ignorance still resting upon him. His school room had been the slave quarters of a Maryland plantation; his text books had been scraps of old prints and papers picked up by the way side; his writing table a board fence; his pen a stray piece of chalk. But the paper went forth, laden down with this burden of disadvantages, and he has continued to scotch the willing and unwilling minds, until now this number of the XIII Volume comes to you with a renewed statement of its aims, principles and prospects, and to ask for your aid in extending its circulation and increasing its usefulness.

1. Its leading purpose is to advocate the abolition of American Slavery. The principles of our religion, our sense of justice, and the feelings of common humanity, as well as the ties of blood and affinity with the hated and outraged race, prompt us to aid in nothing less than the complete emancipation of our people; and never can we relax our efforts to promote this glorious end, until not a slave breathes African air, or groans on American soil. We regard Slavery as the crime of crimes, the source of all morality and religion, contemptuous of all law, human or divine, and like the murdering robber and pirate, fit only to be hunted to its death by every weapon within our reach.

2. We shall continue to advocate political action as a means for the overthrow of this monster crime, and urge our fellows to use the ballot-box to break the fetters from the limbs of our people.

3. We hold that the Constitution of the United States is an Anti-Slavery Constitution, and that when the people shall elect rulers who will administer the Government according to its spirit and its letter, such rulers will wield all their powers "to secure the blessings of liberty to ourselves and our posterity."

4. We hold to the right of the slave to secure his freedom at all hazards, "peaceably if he can, and forcibly if he must," and that all just law, human and divine, will stand by him in the struggle for his rights, although he may stand in opposition to the earth in consequence of his claim.

5. We shall devote much earnest effort to the elevation of the free colored people of this country, by advocating for them the right of suffrage, by seeking to secure to them higher educational privileges, and by urging them to cultivate industry, manliness, and every private and patriotic virtue.

6. Our paper does not claim to be peculiarly religious in its character, but we believe in Christianity as a guide to faith and practice, and use on all subjects of importance to the world's reformation and salvation upon the spread and practice of the principles of the Gospel of Christ. We shall, therefore, make large and constant drafts upon the Bible and the teachings of Jesus, for motives to stimulate the cultivation of justice, mercy, truth, and fraternity among men.

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GRAND LEAP YEAR BALL AND EASTER FESTIVAL.

MADAME MAGNAN—Begg to announce to her friends and the public, that she intends (through many solicitations) to give a Ball on Wednesday evening, April 11, at Convention Hall, 177 Wooster street, between Houston and Bleeker. Altogether a novelty in this city, the management will be by a committee of ladies, assisted by a few highly competent gentlemen. The music will be the best in the city—and nothing will be left undone to render this a brilliant affair. For further particulars see circulars.

75-4

#### MISCELLANEOUS.

WANTED.—A situation for a boy, in a store or office, or an opportunity to learn a trade or the drug business. Apply to Jacob Roberts, N. Banking Company, Newark, N. J.

NOTICE.—MR. T. S. BOSTON TAKES pleasure in announcing to his friends and the public, that he will open a school for dancing on Tuesday evening, March 13, 1860, at the METROPOLITAN ASSEMBLY ROOMS, No. 178 Prince street. Classes will be formed for juveniles and adults. Parties wishing to form a private class can do so by calling at the Rooms on Tuesday evening, when the terms will be made known. Regular school nights, Tuesday and Friday.

MR. THOS. S. BOSTON.

WANTED CONSTANTLY, AT TILMON'S Agency for Employment, No. 70 East Thirteenth street, one door east of 4th avenue, all FIRST CLASS HELP COOKS, WAITERS, Chambermaids, Landresses, House-workers, Seamstresses, Children's Nurses, &c., colored and white, German, Scotch, English, Irish, Catholic and Protestant.

No one calling at this office need be out of employment one hour, if they are willing to work, and will take places. Particular attention is paid to getting the best wages for all good help for both city and country. Don't forget the number, and be sure to call. L. TILMON, Proprietor.

33-1

MR. WALDRON INTENDS OPENING on the 3d of March at the METROPOLITAN ASSEMBLY ROOMS, 178 PRINCE ST.

a class of young ladies and gentlemen for the study of INSTRUMENTAL MUSIC, CALISTHENICS, and GYMNASTICS.

Instruction given on the following instruments, viz., the Piano Forte, Guitar, Violin, Violoncello. Terms, with use of instrument, Two Dollars for eight lessons, payable one half in advance.

Instrumental Class on Wednesday next, Saturday, from 10 A. M. to 2 P. M. Calisthenics and Department Class on Saturday from 6 until 8 P. M.

30-4

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75-4

#### MISCELLANEOUS.

JAMES PYLE'S Dietetic Saleratus. A perfectly wholesome article, which is unequalled for its certainty in producing good bread. This Saleratus not only has the approval of the most eminent physicians and chemists of the day, but upwards of ONE HUNDRED THOUSAND intelligent families in the New England and Middle States have given it preference over all other kinds.

Its unparalleled success has brought a multitude of counterfeits in the market, some of which are of a poisonous nature, but the best class of grocers everywhere sell the genuine. However James Pyle is on each package. Some of the grocers are unscrupulous enough to recommend the imitations, but their object is to make a large profit, as they can buy them for much less than the

## Poems, Anecdotes and Sketches.

### THE WAY OF THE WORLD.

Some years ago, when I was young,  
And filled with hope and pride and folly,  
Ere sorrow came, and o'er me flung  
Its gloomy pall of melancholy,  
I had a friend of just my years,  
I loved him with deep devotion;  
His griefs and joys, his hopes and fears,  
Produced on me a like emotion.

I toiled for years to win a name,  
Thro' sleepless nights and days of trouble,  
To learn this truth at last, that time  
Is but an empty, air-blown bubble.  
My friend sought wealth, and often wrote  
That he was rich, and loved me dearly;  
And always closed his friendly note  
With, "Yours most truly and sincerely."

And once he wrote, "My dear old chum,  
If you are short—now, don't be silly—  
Just drop a line, and name the sum  
To me, your friend and enemy, Willie."  
But still I had a foolish pride,  
To keep him from my little pinches;  
We like, if possible, to hide  
Our wants from one who never flinches.

And thus I labored late and long,  
Until my hopes and nerves were shattered,  
Until my health, which, never strong,  
Gave out, and then my friends soon scattered.  
For they had learned that I was poor.  
Now, poverty is not disgraceful,  
But to the rich it shuts the door,  
And makes its victim seem disgraceful.

And now, I thought, since health has flown,  
My ancient, weary friend will aid me;  
A small amount, a trifling loan,  
From one so true, will not degrade me.  
For still he wrote that better far  
He loved me than a blood relation;  
He talked about his "lucky star,"  
His wife and means, his wealth and station.

Then, with a faltering pen, one day,  
(I had not nerve to do it boldly),  
I wrote, "I have my rent, o' pay,"  
Nor dreamed that he would take it coldly.  
I waited long; I watched the mail  
Till all my clothes were growing seedy;  
It came at last—I read, (in jail),  
"I've never found just twice as needy!"

Thus ended one of boyhood's dreams,  
As many a dream before has ended;  
Friendship is rarely what it seems—  
With money often closely blended.  
I left my book, and ceased my bread  
By earnest, patient, healthy labor,  
And sleep serenely in my bed,  
Nor owe a dime to friend or neighbor.

The moral here is easy shown,  
If they who read will only heed it:  
To test a friend, you ask a loan  
Of money when you really need it.  
Another lesson may be learned,  
Unaided by the light of science—  
That gold and fame are only earned  
By patient toil and self-reliance.

### BAYARD TAYLOR'S SUPERNATURAL EXPERIENCES.

In certain conditions of the body, the mind seems to become possessed of a new and unsuspected power, independent of volition—elusive and unmanageable as the plot of a dream—to which we faintly would give an agreeable solution, yet are helplessly carried on through a series of accumulated difficulties. Perhaps the term "natural clairvoyance" will best describe this power, since the eye of the mind looks straight through all material hindrances, and not only sees that which is beyond the horizon of the bodily eye, but foresees what has not yet come to pass.

Of course such experiences are very rare, and as they generally occur at the most unexpected moments, it is next to impossible to go back and ascertain how the impression first makes itself felt. Once, only, have I been conscious of the operation of the faculty. This took place in Racine, Wisconsin, on the morning of the 1st of March, 1853. My bed-room at the hotel was an inner chamber, lighted only by a door opening into a private parlor. Consequently when I awoke in the morning it was difficult to tell, from the imperfect light received through the outer room, whether the hour was early or late.

A lecturer—especially after he gets up at daylight; and yet if you sleep too long, in many of our Western towns, you run the risk of losing your breakfast. I was lying upon my back with closed eyes, when at once my vision seemed to be reversed—rather, a clearer spiritual vision awoke, independent of the physical sense. My head, the pillow on my watch, became transparent as air, and I saw distinctly the hands on the dial pointing to eleven minutes before six. I can only compare the sensation to a flash of lightning on a dark night, which for the thousandth part of a second shows you a landscape as bright as day. I sprang up instantly, jerked forth my watch, opened it, and there were the hands pointing to eleven minutes before six, lacking only the few seconds which had elapsed between the vision and its proof!

In this, after all, my more singular than the fact that a man can awaken any hour that he chooses? What is the spiritual alarm-clock which calls us at four, though we usually sleep until six? How is it that the web of dreams is broken, the helpless of the senses overcome at the desired moment by the simple passage of a thought through the mind hours before? I thought of necessity obliged to cultivate this power, and brought it finally to such perfection that the profoundest sleep ceased as suddenly at the pre-appointed minute as if I had been struck on the head with a mallet. Let any one tell me clearly and satisfactorily how this is done, before asking me to account for the other marvel.

But in certain conditions the mind also foresees. This may either take place in dreams or in those more vague and uncertain impressions which are termed presentiments. I will only relate a single instance, since it is useless to adduce anything which is not beyond the range of accident or coincidence. I spent the winter of 1844-5 at Frankfort-on-the-Main, living, with Mr. Richard Storrs Willis, in the family of a German merchant there. At that time there was only a mail once a month between Europe and America, and if we failed to receive letters by one steamer, we were obliged to wait four weeks for the next chance. One day the letters came as usual for Mr. Willis, but none for me. I gave up all hope for that month, and went to bed in a state of great disappointment and dejection; but in the night I dreamed that it was morning, and I was dressing myself when Mr. Willis burst into the room, saying:

"The postman is below; perhaps he has letters for you. Come up into the dining room, and you can see him from the window."

We thereupon went up to the dining-room on the third story, and looked down into the street; and there stood the postman, who, as soon as he saw us, held up a letter at arm's-length, holding it by the lower right hand corner. Though he was in the street and I in the third story, I read my name upon it.

I arose in the morning with my head full of the dream. When I was about half-dressed, Mr. Willis came into my room, repeating the very words I heard in my sleep. We went into the dining-room together, looked down, and there stood the postman, holding up a letter by the lower right-hand corner! Of course I could not read the address at that distance, but my name was upon it. In this case the circumstances were altogether beyond my control, and the literal manner in which the dream was fulfilled in every minute particular is its most astonishing feature. Nothing was added or omitted; the reality was a daguerreotype of the vision. Nor so before had my friend visited my room at so early an hour; never before had my postman held up a letter. If a coincidence, only, the accuracy is therefore all the more marvelous.

When I was last in Florence, the sculptor, Powers, related to me a still more remarkable story, which had come to pass only a few days before my arrival. A young English lady of his acquaintance who was living with her brother in the city, was on terms of great intimacy and affection with a young lady in a villa among the Apennines. This friend had invited her to visit her during the summer. She had accepted the invitation, and the middle of August was fixed upon as the time. Three weeks before, however, the young lady had a remarkable dream. It seemed to her that the day of her departure for the villa, near Pistoia, had arrived. Her trunk was packed, and early in the morning a very curious old carriage drove to the door to receive her. The veterinarian slung her trunk to the axle-tree with ropes, a disposition of baggage which she had never before seen. She took her seat, and for several hours journeyed down the vale of the Arno, noticing the scenery, which was entirely new to her. Several trifling incidents occurred on the way, and there was a delay occasioned by the giving way of the harness; and towards evening she reached the Apennine villa.

As she approached the villa she perceived the father of her friend standing in the door with a very troubled countenance. He came forward as she was preparing to alight, laid his hand on the carriage door, and said:

"My daughter is very ill, and no one is allowed to see her. To-night is the crisis of her fever, which will decide whether she will recover. I have made arrangements for you to spend the night in the villa of Mr. Smith yonder, and pray Heaven that my daughter's condition will permit you to return to us to-morrow."

Thereupon he gave directions to the veterinarian, who drove to Mr. Smith's villa. The host received her kindly, ushered her into a broad entrance-hall, and said:

"I will endeavor to make you comfortable for the night. That will be your room, pointing to a glass door with green curtains, at the end of the hall. Here her dream suddenly stopped.

The next morning she related the whole story to her brother. For a few days afterwards, they occasionally referred to it; but as she received information that her friend was in excellent health, she gradually banished from her mind the anxiety it had caused her. The day fixed upon for her journey at length arrived. What was her astonishment, when the identical queer old carriage of her dream drove up to the door, and her trunk was slung to the axle-tree!

This was the commencement, and during the whole day everything occurred precisely as she had already seen it. Towards evening she arrived at the villa near Pistoia; and the father of her friend stood in the door, with a troubled countenance. He came forward repeating the intelligence of his daughter's illness in the same words, and ordered the veterinarian to drive to the villa of Mr. Smith. The excitement and alarm of the young lady had been continually on the increase so that, when she finally reached the broad entrance hall, Mr. Smith, said:

"I will endeavor to make you comfortable for the night—that will be your room, pointing to the glass door with green curtains, gave way; and she fell upon the floor in a swoon. Fortunately, there was no ground for superstitious forebodings. The crisis passed over happily; and the very next day she was permitted to nurse her convalescent friend.

Here the dream, in all its details, was narrated three weeks before its verification—thus setting aside any question of the imagination having assisted in the latter. It is one of the most satisfactory examples of second sight I have ever heard of; and of this must be my justification for giving it to the world.

A well known ivory comb manufacturer in Connecticut, who, by the way, has almost a monopoly of that branch of trade, on being waited upon to sign the call of the pro-slavery manufacturers convention in that State, said: "No, gentlemen, I won't do it; if the South don't want my comb, they may go lousy." Totally depraved, that manufacturer.

Mike Carl, apprentice boy, who had not pleased his employer, one day came in for a chastisement, during which his master exclaimed:

"How long will you serve the devil?"

The boy replied, "You know best, sir. I believe my indenture will be out in three months."

## ADVERTISEMENTS.

### The Anglo-African Magazine.

A MONTHLY OCTAVO OF 32 PAGES, DEVOTED TO LITERATURE, SCIENCE, STATISTICS, AND THE ADVANCEMENT OF THE CAUSE OF HUMAN FREEDOM.

Its objects are:—  
To present a clear and concise statement of the present condition, the past history, and the prospects of the colored population of the United States, free and enslaved.  
To afford scope for the rapidly rising talent of colored men in their special and general literature.  
To examine the population movements of the colored people.  
To present a reliable statement of their religious condition, and of their moral and economic statistics.  
To present a statement of their educational condition and movements.  
Of their legal condition and status in the several States.

To examine into the basis on which rest their claims for citizenship of the several States, and of the United States.  
To present an elaborate account of the various Books, Pamphlets and Newspapers, written or edited by colored men.  
To present the biographies of noteworthy colored men throughout the world.  
On the condition and prospects of free colored men, by common assets, rests, in a great degree, the condition and prospects of enslaved colored men. Hence, besides the intrinsic interest which attaches itself to a magazine with such scope and information, the aid of all who wish to advance the great cause of Immediate Emancipation, is earnestly solicited for its support.

Terms.—One Dollar per year, payable invariably in advance.  
The January number for the present year contains an accurate and beautifully executed portrait of IRA ALDRIDGE.  
All communications should be directed to THOS. HAMILTON, 48 Beekman-st., N. Y., P. O. Box 1212.

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NOTICES OF THE PRESS.  
The Anglo-African Magazine is the title of a new candidate for public favor, the first January number of which is before us. It is published in the interest of that class of our fellow-citizens in the United States, who are distinguished by the Dred Scott decision, and its contents, in their generality, speak very significantly of the injustice done them by the opinions of some of the Judges of the Supreme Court.

We hail the appearance of this Magazine as a step in the right direction, and trust that it will not be suffered to lack for the want of support.—*Evening Star* (New York).

Among the various new publications recently announced, we are glad to learn of the establishment of a magazine conducted entirely by colored persons, and devoted to the social, moral and political advancement of their brethren.—*Independent* (New York).

The Magazine is of one great ability, interest and value, and will bear a comparison with those of much greater pretensions. We sincerely hope the friends of the colored people will patronize this work and help them in this noble effort to put themselves in a position which will prevent their being treated as the enemies of their race, and to attain, "Blake, or the Huts of America," a beautifully written and filled with thrilling interest.—*American Baptist* (New York).

It is a creditable publication. It is a creditable journal, with a view to the education of the colored people, and it is a creditable work, inasmuch as it is written by a man with a manly self-respect, and breathes a Christian air into their struggles.—*Christian Inquirer* (New York).

The colored citizens of the United States number many men of culture and marked ability as speakers and writers, and they have established a monthly magazine in New York, entitled the *Anglo-African Magazine*, which is certainly creditable in style, execution and literary merit. It is a creditable work, inasmuch as it is written by a man with a manly self-respect, and breathes a Christian air into their struggles.—*Christian Inquirer* (New York).

The new year has thus far brought to our notice nothing more gratifying and encouraging than the new publication. The *Anglo-African Magazine*, a new monthly, is a new thing under the sun, and especially new to our country. The United States abound in such publications; but to our knowledge, nothing of the character of the magazine before us, has ever been attempted by any member of the colored race in the United States. We have had numerous newspapers, a good many pamphlets, a few unpretending poems, and a few biographical sketches, mostly written by themselves, others furnished by the words, and the fugitives; but beyond these, nothing has been even attempted. The *Anglo-African* is a bright new thing, and it is a creditable work, inasmuch as it is written by a man with a manly self-respect, and breathes a Christian air into their struggles.—*Christian Inquirer* (New York).

This is a new Magazine, but, as its name imports, it is to fill an existing void, and circulate a sphere peculiarly its own. It is to be the organ of the colored race. It has been projected by colored men, and in the main, will be conducted by colored men, and of a high order, and give evidence that if negroes have no rights which the white man is bound to respect, they are bound to respect the rights of the colored man, and shall work out the redemption of their race.

The feature of the Magazine for the present month is the essay of Dr. C. J. Smith on "Civilization and the colored race." The subject is one of the most important of the day, and the author is one of the most able and independent of its bearings upon relations existing in this country. To those who know

## ADVERTISEMENTS.

Smith, it need not be said that his essay is a learned and masterly one. But we will say this more, for it is an original and brilliant production—one which we would gladly see in the hands of all the political and ethnological maligners of the colored race. Martin R. Delany, it will be seen, has chosen a lofty subject. He has given a peculiar theory, ascribing to electricity the office of keeping the heavenly bodies in order, which other very able men have ascribed to the law of gravitation. Mr. Delany dismisses all our speculations in this field, and of ours is to be smashed up with one of these coming days by a collision with any other body in space. We shall repeat again in this new magazine, and meanwhile wish Mr. Thomas Hamilton, its enterprising publisher, every success in the praiseworthy effort to promote literature and learning among our people.—*Frederick Douglass' Paper* (Rochester, N. Y.).

It discusses in an able manner the condition, past and present, and the future prospects, of the colored population of the United States. This human colored population, deserving patronage, and we heartily hope the Magazine will be well supported. We do not expect to agree with all the views which may be presented in the articles, but we are sure that the Magazine will be a creditable work of thought and composition.—*New York Colonization Journal*.

Its list of contributors will embrace the most prominent colored writers and speakers in the country. The present number is very creditable. Editors.—*Liberty* (Boston).

"We are much pleased with the first number of the *Anglo-African Magazine* issued by our friend Thomas Hamilton."—*Visitor* (Franklin, N. Y.).

There is a well-written introduction, but the ablest and most elaborate article is that on "Civilization—its Dependence on Physical Circumstances," by James McCune Smith, a colored physician of much distinction in New York. It shows much research and thought, and is a creditable appearance and subscription price—a favorable sign of permanence and success. We hope that it will be taken by all the colored people, and that they will be able to see the necessity of improving their physical condition, and of improving their moral and intellectual condition, and of improving their social condition, and of improving their political condition, and of improving their religious condition, and of improving their economic condition, and of improving their legal condition, and of improving their educational condition, and of improving their cultural condition, and of improving their scientific condition, and of improving their artistic condition, and of improving their literary condition, and of improving their historical condition, and of improving their geographical condition, and of improving their astronomical condition, and of improving their meteorological condition, and of improving their zoological condition, and of improving their botanical condition, and of improving their mineralogical condition, and of improving their geological 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## SONNET ON TOUSSAINT L'OUVERTURE.

BY WILLIAM WORDSWORTH.

Toussaint, the most unhappy man of men!  
Whether the whistling rattle tends his plough,  
Within thy hearing, or thou liest now  
Buried in some deep dungeon's earless den—  
O, miserable chieftain! where and when  
Wilt thou find patience? Yet, die not! Do  
thou  
Wear rather in thy bonds a cheerful brow;  
Though fallen thyself never to rise again,  
Live, and take comfort. Thou hast left behind  
Powers that will work for thee; air, earth, and  
Heaven.  
There's not a breathing of common kind  
That will forget thee; Thou hast great allies—  
Thy friends are exultations, agonies,  
And love, and man's unconquerable mind.

## Deferred Correspondence.

### OUR BALTIMORE LETTER.

BALTIMORE, March 17, 1860.  
MR. EDITOR:—By invitation, I attended a gathering of the friends of Rev. Enoch Stewart, who is now in "Campbell Jail" to be sold South unless his wife can secure five hundred dollars, the price asked for him. Mrs. Stewart got this effort up for the object named. It was well patronized by our people and some whites who were in sympathy with him. The gathering was addressed by Revs. Messrs. Turner, Wm. H. Waters, and Scott. My correspondence also said a word. The choir of Ebenezer Church discoursed delightful music on the occasion. After the speaking, Mrs. Stewart fed her guests sumptuously. Mr. S. is a local preacher in Ebenezer A. M. E. Church. We hope to secure his freedom, as his wife, I am told, has already \$300 to aid in the object.  
On the evening of the 13th, the "little ones" connected with the St. James' (Episcopal) Sabbath School made things lively with their merry glee. There was good singing and speaking by children, and an address by Rev. Mr. Webb, pastor of the church.

There is a glorious revival in progress at the Bethel Church. Nightly the altar is crowded with penitents.

Rev. Bishop Payne reached Baltimore from Ohio, in good health, on the 14th inst., much recruited from his illness of last year. He brought with him a young minister, quite a youth in years, but who has made great proficiency in his knowledge of God and His word. He promises much. He is a good speaker, a ready writer, and a good minister. His early training was under Bishop Payne, in this city, before his 13th year, and since then at Dartmouth. He has been stationed at Galena, Ill., and his name is Jas. Lynch. The hope of the church is in our young men. If the church had a thousand D. A. Paynes, how many of our young men now idle could be brought out, educated, and trained for the pulpit. He has done more in this work in the A. M. E. Church than any other man in her ministry. Oh! how the church needs an educated, pious, and working ministry, to train the thousands of our people now in ignorance! For more than twenty years has Mr. Payne been in this kind of work.

HON. MR. JACOBS AND THE INTERVIEW WITH HIM.

My last closed with the promise to detail the interview between Mr. Jacobs and some of our colored citizens. Your correspondent wished to see this man—to look him well in the face, so that he could describe him to others, and remember him; for he had sought our destruction—had sought to enslave 90,000 of us. A reporter of the "Patriot," a friend of ours, happened to be present, and details the interview as follows:

On Monday last, Mr. Jacobs, of the House of Delegates, author of the "Negro Bill," spent the day in this city, and as he was anxious to see some of the prominent opposers of his measure among that class, invited George A. Hackett, an intelligent colored man, to a private interview at the Bauman Hotel. Happening to be at the hotel when Hackett and his friend, Rev. John M. Brown, pastor of Bethel Church, on Saratoga street, appeared, Mr. Jacobs kindly invited us to the conference. The following is the substance of the conversation between the parties: Some one intro-

duced the parties to Mr. Jacobs, and when the name of Brown was mentioned, he said, playfully:

"Is your name John Brown?"

Brown—"My name is John M. Brown."

JACOBS—"Are you not a relative of John Brown?"

Brown—"I am not, sir."

JACOBS—"Were you not named after John Brown—for I have heard that a number of colored persons whom he conveyed to Canada had adopted his name?"

Brown—"I cannot say whether I was named before or after him. My name is John M. Brown."

JACOBS—"Can you read and write?"

Brown—"You read the Bible, I suppose?"

JACOBS—"I have read it through three times."

Brown—"I do, and have read it through many more times than that."

JACOBS—"You are a minister of the gospel?"

Brown—"Yes, sir."

JACOBS—"So am I, and have been for twenty years. You ought to try to do your colored friends all the good you can. Instill into their minds the spirit of the gospel, which, among other things, teaches that servants must be obedient to their masters, faithful and true in all things, and that masters must give unto their servants that which is just and equal, knowing that they also have a master in heaven."

After this conversation, which was conducted very pleasantly on both sides, Hackett was introduced, who proceeded to say:

"I am happy, Mr. Jacobs, in being so politely invited by you to have a conference on the merits of your favorite bill. You requested in your note to have a private interview, in your private room, and, sir, I am here with my friend and pastor to meet you."

Mr. Jacobs then invited the parties, with a few friends, to his room, the foregoing colloquy having taken place in the public saloon.

After reaching the room, and the company quieted, Mr. Jacobs stated to Hackett that he desired this interview for the purpose of seeing him and conversing on the subject of his bill. He had frequently heard of him in Annapolis, and would ask him some questions.

Hackett said he would cheerfully answer any questions, and begged that he too might be permitted to ask the gentleman a few.

JACOBS—"Are you a free man?"

Hackett—"I am, sir, though I paid for it before I was 21 years old."

He then proceeded to give some account of his history, stating that he was two and a half years in the Constitution with Com. Claxton, and after the death of that officer he established a livery stable in Baltimore, when he employed white men, and his book-keeper, to whom he paid \$25 a month, was now a very prominent gentleman, holding office and highly respected.

This account appeared to interest Mr. Jacobs, and when it was over he remarked that he was the real friend of the colored man; that he would do nothing to injure them in their rights, their persons, or their property; that if his bill had passed he thought the negro would be much better provided for than he is now; and he held a large number of slaves himself, and if it was right for these men and women to be his slaves, then it was equally right that all the negroes in Maryland should also be slaves, if they remained here; that he was a minister of the gospel, and had read the scriptures through several times. Mr. J. made quotations to prove that all the colored race should be slaves. He also said a good deal more, and sometimes was much excited, but his remarks were generally made in a kind though earnest and sincere manner.

Hackett went on to respond, in which he evinced much shrewdness and ingenuity, and which sometimes nettled the gentleman addressed. He asked Mr. Jacobs to point out any passage from Genesis to Revelation, where God said at any time that he had created a black slave or a white one. In his opinion, all were created in the image and after the likeness of God, and were pronounced good. He said slaves exist in other countries by capture; so here they exist by capture—black to be sure; but in Europe the slaves are white, and the serfs in Russia are bought and sold with the estates on which they serve.

Hackett went on to say that he was a representative of 90,000 freedmen, who were recognized by the laws of God and man as being free, and that Mr. Jacobs' bill was intended to enslave them; that God is the father of us all, and that he did not think it right to oppress the free colored man. It was true his sympathies were all with the Southern side of the slavery question, for he had nothing to do with the North, and never had; and while he would not interfere with the rights of owners of slaves, he felt that he too, as the individual Geo. A. Hackett, and also the representative of 90,000 free men of color, had his constitutional and legal rights, which he believed were assailed in that bill, and he was most happy to be so kindly permitted to meet its author, and in this friendly way express his sentiments and urge his objections to said bill. He concluded by saying that he was a specimen of his party; that they, as a general thing, were honest and industrious, and many of them had accumulated considerable property, and if Mr. Jacobs' bill had passed, it would have resulted in great wrong and injustice to them as a body.

The interview lasted nearly an hour, and we have given but this brief account of it as many would like to know that such a conference was held, and the tone and temper of it.

Hackett is a very polite, shrewd, and intelligent man, and perhaps no one could

have managed the case better. Mr. Jacobs was much pleased with his whole deportment, and was not sorry that he had invited the interview. In conclusion, Mr. J. said that he would again visit the city, and if agreeable he would deliver a free lecture to the colored people on the subject in hand.

DELPHIC.

## EVILS TO BE EXPOSED.

MR. EDITOR:—The "Anglo-African" has become the mouth-piece of the proscribed Americans throughout the Northern States, and if its contemporaries would know the sentiments and feelings of the free Northern blacks, upon almost every subject, they must turn to its columns to find them boldly and manfully enunciated. I rejoice that we can boast of more than one able and influential journal, and will hail the advent of others with joy—those that will vindicate the cause of our wronged and oppressed people.

But, sir, while a journal of the character of the "Anglo" evidently affords the largest latitude to all for the expression of their opinions and sentiments, it has higher and more responsible purposes and duties—to correct error, denounce wrong, and control and direct opinions. No guilt, no dissimulation, no falsehood, should escape its scathing brand. Our contemporaries, though offensive from the very stench of iniquity, are not guilty of all the crime perpetrated in society. We have all sorts of evils existing among us; we have prostitution, intemperance, irreligion, disunion, ignorance, sectionalism, (religious), and colonization—i. e., civilization—proclivities, and had we been so assiduous in our efforts to attain noble and virtuous qualities as in succumbing to the behests and promptings of the passions and appetites, we would now be wielding an influence powerful to the pulling down of the strongholds of Satan—the above enumerated sins.

The position of the negro in this country springs upon us many anomalies. Those things which would elicit the admiration of the world under other circumstances, now merit scorn and condemnation, and are violative of the best interests of our people; and it is to these evils that lie hid beneath the finely-spun veil of sophistry, that your penetrating glance should be turned to tear asunder the vile covering, and to expose them in all their meanness and contemptibility to the withering gaze of all men. Then we may look up to your noble sheet as the guide and director that teaches us where lie, and how to shun, the rocks and shoals upon which may be wrecked our dearest hopes.

G. E. S.  
PHILADELPHIA, March 19, 1860.

## LETTER FROM DETROIT.

DETROIT, Mich., March 20, 1860.

MR. EDITOR:—I send you an account of a concert which I had the good fortune to attend, in this city, on the 23d of Feb. You are aware that an effort is being made by the citizens of Oberlin, Ohio, to erect a monument to the memory of the colored heroes who fell at Harper's Ferry and Charlestown—they have sent circulars over the country asking the co-operation and assistance of all who feel interested. The people of Detroit promised that they would give as a beginning fifty dollars, and the concert to which I allude was to raise that amount. The object is a worthy one, but I send you this letter to speak more particularly of the performances on the occasion, and the performers, what I am proud to say, were all colored. Every evidence of ability or skill by our people is at present of great importance, as going to show our capacity to attain the highest points of excellence, and dispel the ignorance and prejudice which surround and oppress us, and to my mind these evidences of social improvement and advancement are the best signs of an upward tendency in the history of our people, they bespeak civilization, refinement and culture, and men must respect such society as well as enjoy the amusement and instruction which it affords.

Mr. Wm. Lambert, of the Monument Committee, superintended and directed the whole performance with his usual taste and good judgment. He first called to the stand Mr. John D. Richards, who, in a short speech, portrayed the usefulness of monuments, the lessons they taught, and the heroic efforts to which they sometimes stimulate mankind. He also said that if we have no monuments, it is not because we have had no heroes, as every style of human philanthropy and courage, as well as every department of human science has been approached or adorned by men of African descent. After he had concluded, there commenced one of the most brilliant concerts to which it has been my good fortune to listen. The *Marseillaise* Hymn was first sung, and from the enthusiasm

manifested, the people seem to have caught

the spirit of those in whose behalf they had assembled, and the mind was instinctively carried back to Rouget de Lisle, the author of the Hymn, and the flying bands of fugitive French noblemen, who, having trod upon the liberties of people, were now flying from the vengeance which the soul-stirring music of this song awoke. Then followed selections from some of the most popular operas, which were rendered with taste, power, and execution, and I wondered to what pitch of excellence some of the singers might arrive were they blessed with the advantages which attend the more favored race. The performance was interspersed with several simple yet touching ballads, descriptive and pathetic. An excellent piano, beneath the touches of Miss Banks and Miss Thompson, and a sweet-toned guitar, played by Mrs. Bailer, lent harmony to the music they sang, and as the voice of Mrs. Lett, clear and shrill, or the deep bass of Mr. Bogardus resounded through the hall, we felt proud of our race. A band of singers, under the leadership of Mr. Thompson and Mr. Martin, were present. They gave several of the finest pieces of the evening, and lent a feeling of mirth to the occasion. The music and the bearing of the people was excellent throughout.

The following persons constitute the Monumental Committee, who mean to relax no effort till a monument, the marble of which shall be as pure as the virtues it commemorates, rears its summit toward the sky.

MONUMENTAL COMMITTEE.

Wm. Lambert, Mrs. Agnes Wallace,  
Geo. H. Parker, "Julia Lambert,  
Geo. DeBaptist, "A. V. Wood,  
John D. Richards.

## LETTER FROM POUKEEPSIE.

POUKEEPSIE, March 19, 1860.

MR. EDITOR:—The trial of the notorious Ishmael Freeman, suspected of poisoning his wife, commenced here on the 14th, and continued until the evening of the 15th. There were a great number of witnesses examined on the part of the people, though but very few for the prisoner. The counsel for the defense made a very able speech in summing up the case, and the Judge delivered a fair and impartial charge to the jury, who, after being out all night, returned to the court without being able to agree. The Judge immediately sent them out again, charging them to bring in a verdict, but after being out for several hours they returned as before, and were discharged. The prisoner will therefore have a new trial, which will take place in the month of June. There was never more interest manifested at any trial than there was at this, the house being crowded from morning till night.

Among the many things interesting to us, the subject of education occupies a prominent position; but I am sorry to say that there is so little interest manifested by our people in this place about educating their children. One reason may be, however, that our school has been very indifferent; but we are improving in this respect, for we now have Miss C. Usher here as the teacher of our school, and it is undergoing great improvement. We hope this will induce our people to send their children, that they may get a good education.

The great topic of conversation here at the present time is whether the two conferences will form a union. It is the wish of all the intelligent people here that it may be accomplished.

## LETTER FROM FAIRFIELD.

FAIRFIELD, Conn., March 19, 1860.

MR. EDITOR:—I do not dream of writing anything unusually interesting from this section of the country, but I am happy to state that you have several subscribers for your valuable paper here, who hail it as the harbinger of peace and good will, bringing to our firesides the stirring events that are taking place amongst our people in various parts of the country. My attention was called to your paper by a lady friend, and when I received the paper I presented it to a friend, and he became a subscriber, and I have thought that if each subscriber would solicit one or two more, how amazingly it would augment your numbers. This is an old town of some Revolution-ary note. It lies contiguous to the Sound, and with a rugged, uneven back country. The scenery here is wild and picturesque. Among the old war anecdotes, it is said as the British were approaching the town to destroy it, there was a party in the old meeting-house playing cards, and when they heard the tramp of the enemy, they threw away the cards and took their hats in hand, and made their exit for the woody region in great haste.

There are not a great many persons of color here, but there are some of the good ahead Yankee stamp, and they represent

considerable real estate. I am happy to state that we are not afflicted with that hydra-headed monster, Intemperance, as much here as in some other places; and wherever religion, temperance and good morals prevail, there is always a happy and prosperous people. I heartily concur in your editorial suggestions in regard to our people becoming more and more alive to the importance of becoming property holders, and building up around themselves a bulwark that cannot be shaken down or undermined. It is, in fact, the only alternative for our enterprising men at the present day, as nothing else will advance us in the scale of social and political equality, and I hope that our people will begin to see the importance of patronizing our own mechanics, tradesmen, and laborers whenever and wherever it is practicable and convenient for us to do so. I very much regretted to see that one of your correspondents rather reflected upon the editor of the "Tribune." Whatever may have been his misgivings, he has done more in days past and gone to combat slavery, by wielding his all-powerful pen against it, than any other man in this country. Mr. Greeley has suffered everything but martyrdom in this warfare, and no doubt that he has the warm sympathies of the people of color everywhere, for what he has achieved in their behalf. He may have changed somewhat in sentiment, but he doubtless has the great subject of human rights and human freedom at heart.

TITUS.

## GENERAL CONFERENCE OF THE A. M. E. CHURCH.

MR. EDITOR:—Allow me to remind your readers that the General Conference of the A. M. E. Church, the greatest ecclesiastical body in this country among the colored people, will meet in the city of Pittsburgh on the first Monday in the coming May. At that time the people from all quarters will be anxiously watching its movements. I have understood that our Wesleyan Methodist brethren contemplate sending a delegation to our General Conference, to make known the desires of their church in relation to a union with us, that we may be all in one body as we are all of one faith, and that we may the more effectually wage war against the common enemy of our souls. If this is a true report, we cannot but rejoice in such a movement, as it must inevitably result in the mental, moral, and religious improvement of our people. May God help us to think right, look right, and act right.

ELISHA WEAVER.

## A HOME TO REST IN.

The world, dear John, as the folks told us,  
Is a world of trouble and care;  
Many a cloud of grief will enfold us,  
And the sunshine of grief is but rare.  
But there's something yet to be bright and blest in,  
No matter how humble the lot;  
The world still gives us a home to rest in,  
As it's holiest and happiest spot.

On the sunniest southern plain;  
The Lapland hut in its wintry weather,  
The tent of the Indian main—  
Be it gorgeous wealth that our temple is dearest in,  
Be it poor and of little worth—  
Oh! home! oh! a home to rest in!  
Is the dearest thing on earth.

But time, dear John, is using us badly—  
Our home crumbles day by day,  
And we're laying our dear ones, swiftly and sadly,  
In the dust of the valley away.  
There's a death-robe soon for us both to be drest in—

A place for us under the sod;  
Be heaven at last the home we shall rest in—  
The rest of the people of God!

For the Weekly Anglo-African.

## EXTRACTS FROM THE WRITINGS OF THE EARLY CHRISTIAN FATHERS ON SLAVERY.

BY LYDIA MARIA CHILD.

John, surnamed Chrysostom, or the "Golden Mouth," on account of his wondrous eloquence, was born three hundred and forty-four years after Christ. He was settled as a minister over the Church of St. Sophia, in Constantinople, where Christianity was then in a flourishing condition—at least in its worldly affairs. He was a sort of Henry Ward Beecher of his day—prompt to rebuke sin in high places, always ready to help the destitute, and so dramatic in his eloquence that crowds flocked to hear him as they flocked to the theatre. Such was his magnetic power on his audience that they often interrupted him with acclamations, for which he rebuked them with earnest indignation, bidding them remember that the church was not a theatre, and that he was no actor. No one among the Christian fathers sympathized more heartily and practically with the poor and oppressed than John Chrysostom. Here

are some of the sentiments he uttered concerning slavery: "Nobility consists not in illustrious ancestry, but in the virtues of the soul. I call the slave a patrician, though bound in chains, if I know his soul to be noble; and I deem the patrician a slave, though invested with outward dignity, if he has an ignoble mind. How many drunken patricians lie stupefied on the couches while their sober servants stand by! Which of these ought to be called a slave? Should the term be applied to him who has been made captive by man, or to him who is the slave of his passions? One is enslaved by external circumstances; the other carries his slavery within him."

"Let there be no wall of separation between freemen and slaves. It is better they should serve one another, for mutual service is preferable to exclusive and solitary liberty. Suppose a master owns a hundred slaves who serve with repugnance; and then suppose a hundred souls who help each other from affection. On which side will there be most happiness? On which will life be the most lovely? On the first is misery and fear, because everything is effected by force and done from necessity. On the other, vengeance is banished, and all comes from free will, benevolence, and gratitude. Such is the order of God. Jesus washed the feet of his disciples, and said, 'Let him who would be your master be your servant.'"

Another of the Christian fathers, Gregory, Bishop of Nyssa, preached thus: "I possessed myself of servants and maids. Possessed, do you say? Who save God can possess human beings? By what right can any other claim possession of them? Those men whom you say belong to you, did not God create them free? Command the brute creation—that is well and good; but do not degrade the image of God! You may bend the beasts of the field beneath your yoke; but are your fellow men to be bought and sold like herds of cattle? Who can pay the value of a being created in the image of God? The whole world itself bears no proportion to the value of a soul, on which the Most High has set the seal of His likeness. This world will perish, but the soul of man is immortal. Show me, then, your title of possession. Whence have you received this strange privilege? Is not your nature the same with that of those whom you call your slaves? Have they not the same origin with yourself? Are they not born to the same immortal destinies?"

Lactantius, another of the Christian fathers, who was tutor in the family of Constantine the Great, and who was styled the "Christian Cicero," on account of his polished style, taught thus concerning the brotherhood of the human race: "God, who creates and inspires men, wills that they should be equal. He made them all capable of wisdom, imposed the same laws on all, and promised immortality to all. No one is excluded from His heavenly gifts. He makes the sun to shine equally on all, and the fountains to issue freely for all. As He furnishes food for all and gives the sweet repose of sleep to all, so does He give virtue and equality to all. With Him no one is a slave and no one a master. He is the Father of all, and we are all by equal right His children. In His sight no man is poor but him who is wanting in goodness, and no man is rich but him who abounds in virtues."

## THE PROUD HEART HUMBLER.

BY LOUISE CHANDLER MOORE.

The March night had darkened down the little New England village of Ashdale. It was a pretty place in summer, lying between two hills, on whose summit the ash trees lifted their green arms to the sky all the long, bright days, as if imploring a benediction, or spread out lovingly over the white houses nestled round the one church in the vale below.

But to-night it wore a different aspect. A storm was upon the hills. A little snow and hail was borne upon its wings, but not much. Chiefly it was the force of rushing winds; shaking the leafless ash trees, hurling against closed windows; swinging the bell in the old church tower, till it gave forth now and then a dirge-like peal, as if the dead were tolling their own requiems.

Many homes there were where the wild scene which seemed to be heighthen by the force of contrast, the blessed calm within—homes where smiling infants slept warm and still, through the twilight, in the soft hush of mothers' bosoms, and happy children gathered round the knee of some father or grandfire, to hear again some simple story; or thoughtful ones looked into the fire, and fashioned from the embers brave castles, in which they were to dwell in the coming time, with, over all, the sunshine of youth and hope. Twenty years from now they will look again into the embers, and see these fair castles, in which they had never come to abide, with ruined windows and blackened walls—

"The twilight memory over all,  
And the silence of death within."

But in one house no stories were told to

gladly listening ears—no soft evening hymn hushed slumbering babes to rest—no children's eager eyes looked into the embers. It was the stateliest house, by far, in the little village—a lofty mansion, gleaming white through the trees, with the roof supported by massive pillars. No where did the evening fire burn brighter, but into it looked only two old people, worn and sorrowful, with the shadows of grief and time upon their shrivelled faces—two who had forgotten, long ago, their youth's fair castles, who looked back over waste fields of memory, where not even setting suns gilded the monuments built to their dead hopes.

They sat there silently. They had sat silently ever since the darkness gathered. The lofty, well-furnished room was lighted only by the wood fire's glow, and in the corners strange shadows seemed to gather, with beckoning hands and white brows gleaming spectrally through the darkness. Toward them, now and then, the wife looked with anxious gaze; then turned back again toward the fire, and clasped her hands over the heart that had learned through many trials the hard lesson of patience.

Judge Howard was a stern, self-contained man. In his native town where he had passed all his life, none stood higher in public esteem. Toward the poor he was liberal—toward his neighbors just and friendly; yet, for all that, he was a hard man, whose will was iron, whose habits were granite. His wife had come to know this, even in her honeymoon. The knowledge was endorsed by her sad, waiting face, and her restrained manners.

His daughter Caroline, his only child, had learned it early, and her father became to her almost as much an object of fear as of tenderness.

And yet he loved those two with a strength weaker, more yielding nature could not have fathomed. When his child was first put into his arms, when her frail, helpless hands groped blindly at his own, he felt the strong thrill of fatherly love sweep over him. For the moment it swelled his soul, irradiated his face, flooded his heart, but it did not permanently change or soften his nature. As she grew toward womanhood, and her bright head glared in his path was the fairest sight earth held, her ringing voice the sweetest music, he never gratified her whims, nor always yielded to her reasonable wishes.

At length love came to her. She gave her heart to one whose father Judge Howard had hated. James Huntley and he had been young together, and a feud had arisen between them which Rufus Howard's stern nature allowed him neither to forget or forgive. He had yet to learn the lesson holier than philosophy, loftier than all the teachings of seers and sages—the lesson our Saviour lived and wrought, aye, and died, to teach, of forgiveness even of our enemies—prayer for those who have deceptively used us and persecuted us. His former enemy was dead now, but not so the Judge's hate. It had been transmitted, like real estate, to the dead man's heir, and so he forbade his daughter to marry him, and sternly bade her choose between parents and lover. She inherited her father's strong will, and she put her hand in Richard Huntley's and went forth. She would not have been her father's child if she had not.

From that time, for ten years, her name had been a forbidden word. Letters she had written at first, during her banishment, but they had been sent back unopened, and for years no voice or token had come to tell whether she was dead or living. Therefore the mother looked sadly, in the long twilights, and almost believed she saw there the face for which her mother-heart had yearned momentarily all these years.

Judge Howard loved his wife too. Oh! if she had but known it! Every outline of that sad, waiting face, every thread of that silver hair, was dearer to him now than when bridal roses crowned the girl bride he had chosen; but his lips never soothed away the sadness of that patient face.

"It is a terrible night," he said at length, rousing himself from his long silence. In the pause after his words you could hear how the wind shook the house, groaned among the trees, and sighed along the garden walk.

"Yes, a terrible night," his wife answered with a shudder. "God grant no poor soul may be out in it shelterless!"

"Amen! I would take in my worst enemy on such a night as this!"

His worst enemy! But would he have taken in his own child—the daughter with his own blood in her veins, fed once at his board, warmed at his hearth? If this question crossed his wife's mind, she gave it no utterance.

"Shall I light the candles, Rufus?" she asked meekly.

"Yes, it is almost bed-time. I had forgotten how long we were sitting in the dark. I will read now, and then we shall better be in bed."

He drew towards his Bible, which lay between the candles she had lighted. It had been his habit for years to read a chapter in it nightly. Somehow, to-night, the pages opened at the beautiful, ever-new story of the prodigal son. Judge Howard read it through calmly, but his hand trembled as he shut the book.

"Hannah," he began, and then paused, as if his pride was still too strong to permit him to confess himself in the wrong. But soon he proceeded, "Hannah, I do suppose that was written for an example to those who should seek to be numbered with the children of God. He is our Father, and his arms are ever open to the wanderer. My heart misgives me sorely about Caroline. She should not have disobeyed







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## THE MOTHERLESS CHILD.

BY ELIZABETH OAKES SMITH.

(The following sweet poem was read by the au-  
thor at the re-opening of Colored Grammar  
School No. 1, March 12, 1860.—ED. ANGLA-AF-  
RICAN.)

Take the footstool, little creature—  
Place it very gently down;  
Smooth the wrinkles very neatly  
From the pinafore and gown.  
Do not look from out the window,  
Lest a green-mould rise to view,  
Very still and rounded over,  
Where the last year's daisies grew.  
Oh! I wish the child were playing  
With her mimic housewife toys,  
Broken dolls and battered trinkets,  
Telling of untrifling joys;  
For the weird, unearthly sadness  
Of a child of four short years,  
Pricks me through and through with anguish,  
All too deep for common tears.  
See how neat the room is looking—  
Not a smudge upon the floor—  
While a streak of golden sunshine  
Enters in the open door.  
Now a butterfly has fluttered  
Over Mary's pretty head,  
And she gazes, and she questions  
If it cometh from the dead.  
She is motherless—dear Mary—  
Therefore sith she so still,  
Feeling a strange, sudden edict  
To the young child's wayward will.  
No one speaks the child unkindly—  
Every voice is low and sweet—  
Yet the eyes each one is shining,  
Of the motherless to meet.  
They so tender, so beseeching—  
Red with interdicted tears—  
For the child of a dead mother.  
Growth was beyond her years.  
See, her little cheek is resting  
—On her hand, and her small feet  
Quite forget their restless motion  
Where the flowers are bright and sweet.  
All at once to her child-seeming,  
Come a mystery and dread,  
Stealthy voice and stealthy motion,  
Silence, darkness, and the dead.  
All her little brief existence  
Felt the chaos sudden brought,  
And she sank away in silence,  
With her little world of thought.  
Fold the small hands, tender Mary,  
With the mystic, beaming eyes,  
For, unconscious to your seeming,  
There are mothers from the skies—  
Heavenly mothers, thine amongst them,  
Entering softly at the door,  
And their silvery garments mingle  
With the sunshine on the floor.

## Deferred Correspondence.

### THE REFUGEES IN CANADA.

MR. EDITOR:—In my last article on this subject, I suggested the idea of meeting two questions in this article—viz: the condition of the colored people, and the question of separate schools. I find it necessary, however, to take them separate, and will therefore devote the present article to the consideration of the first proposition. Two considerations lead me to speak of all the colored people of Canada under this head. First, they are so classed by American journals, who make no distinction between them; and, secondly, I am confident that, considering all the circumstances, we lose nothing by being so classed or considered. I say this because some persons appear to think the whites do the colored people of Canada injustice by classing all the free emigrants with the fugitives. This is only true when they class the better sort of colored people, whether free or slave emigrants, with the meaner sort of whites and blacks.

I stated in my last that I reside in Canada, and have traveled over a great portion of Canada West. It may detract nothing from the object I have in view to give a brief synopsis of the geographic divisions and extent of this province, so that we may not be misguided by Frank Leslie's graphic illustration of the Victoria Bridge, which he recognizes as the connecting link between the United States and Canada!

Canada West commences about twenty miles above the confluence of the St. Lawrence and Ottawa rivers, and the settled portion extends towards the West and South-west as far as Lake Huron, the River St. Clair, Lake St. Clair, and the Detroit River, on the Canadian side of whose

beautiful banks I have the pleasure of residing. On the South-west it is bounded by the River St. Lawrence, Lake Ontario, the Niagara River, and Lake Erie. From the dividing line between Upper and Lower Canada to the Detroit River, the distance by an air line is about five hundred miles. Canada is often described as a flat, marshy country, and is therefore thought to be very unhealthy and unproductive; but this can only be said by persons who have never traveled over and who know but little of the country. This is proven by the correspondent of the "Herald," in his argument and description of the country. Those who travel along the railroad or regular stage routes, which are always carried over as much level ground as possible, have but little chance to know any thing of the interior of the country. The surface of by far the major portion of Upper Canada, or Canada West, is rolling, and there are many portions that are very hilly. A range of hills, or ridges, that may almost be termed mountains, extends through the townships of Albion and Caledon, and on to Lake Huron, terminating in the Blue Mountains on the Georgian Bay. One of these mountains is said to be over two thousand feet above the level of the lake. By looking at the map of the country—which our people ought always to do before deciding upon any of these great questions—and noticing the courses and the sources of the streams, it is easy to form a tolerably correct judgment of the relative height of the land, and of the ignorant and absurd ideas that because of the flatness of the country Canada is the hot-bed of contagious diseases—fever and ague reigning king.

By this mode of comparison, it will be observed that the ridge running through the townships north of Toronto must be considerably above Lake Ontario, as the rivers taking their rise in it, and which flow into Lake Simcoe, after passing through the falls of the Severn, through the Georgian Bay and Lake Huron, the rapids of the River St. Clair, Lake St. Clair, Lake Erie, and the rapids and falls of Niagara River, enter Lake Ontario, and after navigating a circuit of nearly if not quite eight hundred miles, pass down within twenty or thirty miles of their source.

Where now, with these geographic facts before their eyes, does the "Herald's" correspondent and others of the "Satanic press," find evidence for the assertion that the marshy fields of the country is so productive of ill-health, and therefore that the physically suffering condition of the colored people is deserving of sympathy and pity? I might ask them what protects the Yankee refugees from the same regions that the colored people emigrate from against this unhealthy condition of the country?

By this description I have endeavored to show that the premises on which this argument of physical suffering pretends to be based is a glaring falsehood, which it needs only a man with one eye or one ear, and an ordinary reasoning power, to discern; and the statement of the physically suffering condition of the colored people of Canada is about as truthful as the cause represented as producing it. In that respect I think black and white Yankees are about "communibus amnis."

The country lying within the area of the foregoing described boundary is divided into twenty districts, which are again subdivided into counties, ridings, and townships. I shall only speak of the principal or most prominent districts, by which we may form a correct opinion of those of less importance, because of their being less thickly settled. The Western district is the extreme west point of the province, and comprises the counties of Essex and Kent. In this district, in 1844, the population numbered 27,619. The number of acres under cultivation at the same time was 82,726, and there were 128 common schools in the district, only five of which were colored. Since that time the population has more than tripled itself; there is now as much land under cultivation in one of the counties as was at that time cultivated in the whole district; and there are now seventy colored schools, most of which are well regulated and conducted by colored teachers. More than two-thirds of this increase of population since 1844 has been the product of the Fugitive Slave law and other tyrannies in the States, which have driven colored people, bond and free, to strengthen the bonds of Canadian power. In evidence of this I will cite one fact, and I choose the very township spoken of by the "Satanic press" as being at the lowest ebb of moral degradation—i. e., the township of Anderton, in this district. In 1844 the whole amount of rateable or taxable property in this township was \$19,088. This, of course, was only one-fourth of the real value of the property assessed. In

1857, the colored people alone in this same township paid \$22,327 taxes, being one-fourth the value of the rateable property owned exclusively by them, making a clear gain of \$2,239 over the whole population of the township in a little over ten years. No wonder, with these facts before their eyes, that men with Yankee prejudices should assert falsehoods about these people, and try to ignite the fires of hatred and excite discomfiture among them.

There are two other frontier districts bordering on the United States, (Niagara and Gore,) that will bear a similar comparison, but I have not time to take them up. Other townships I might have shown in the Western district that are far in advance of Anderton; but as it was said by the "Herald" that a petition largely signed had been presented for the extermination of the blacks because of their worthlessness, I thought it best to make choice of this point for illustration. Now, I am prepared by statistical references to prove what I here assert, and I challenge contradiction from any source. If, then, these are facts, where is the "Herald's" evidence of the suffering and degraded condition of the blacks in Canada? You need not refer to any of the interior districts to find it, for the colored people there rank principally with the whites—attend their churches, preach, lecture, and exhort amongst each other, and have all things in common. Perhaps, though, this is an evidence of degradation with the "Herald." If so, all are alike degraded, black and white. The whites, therefore, should bear their part before the world. Colored men have enough to endure without bearing their share of this sin against the "Herald."

PHILADELPHIA, March 18, 1860.

### WHOSE FAULT IS IT?

MR. EDITOR:—Notwithstanding the "efforts put forth," and the abilities possessed by our "present tutor," the examination of the pupils of our colored public school on the 22d, by the Superintendent and committee of the Board of Education, proved the scholars sadly deficient in things that almost every white scholar is familiar with. Although we have no school-house, we are supplied with the same books, the same rules to guide our teachers in the government of scholars, and a music-teacher, as the white public schools. Now, if the time and attention that should be given in school to the improvement of pupils in writing, compositions, grammar, and other studies, is wasted away in some frivolous "all-absorbing topic," or other occupation than teaching, let the reproach light where it should. "Let justice be done though the heavens fall."

If children are unruly at school, we should not censure the Educational Board for it. 'Tis my humble opinion, that if Anglo-Africans ever expect to arrive to a degree of eminence in the world, they must store the minds of the rising generation with all available and attainable knowledge. They must learn them to read, write, think, and calculate for themselves, that they may not, through ignorance, be cheated out of their rights as were their predecessors. The day should have long gone by when colored fathers and mothers could bear to see their children grow up to manhood and womanhood with their noble minds bound with the fetters of ignorance; because colored teachers are too unconcerned to do their duty towards them, and themselves too indifferent to see that it is done.

NEWARK, N. J., March 24, 1860.

### OUR TRENTON LETTER.

TRENTON, March 24, 1860.

MR. EDITOR:—Our Legislature adjourned, sine die, on Thursday evening, 22d inst. The committee to whom the African Emigration bill was referred, reported adversely to it, and the Senate adopted the report; (so mote it be to every bill that is likely to effect our condition injuriously, in all places where malignant destiny has dispersed us,) and the bill to prevent colored persons immigrating into this State, is postponed to the next session. Senator Roberts, while advocating this bill, said that three thousand dollars per annum was expended in the county of Camden in prosecuting colored violators of the law. The people of New Jersey are professionally, and I believe sincerely, very fond of the almighty dollar. Now, in order to secure an accumulation of these divinites, they have established pleasure gardens, lager beer saloons, bowling alleys, shuffle boards, dance houses, and all the rest of the modern sporting improvements, in the city of Camden and vicinity, and these attract all the pleasure-seekers, highbinders, and other rogues of all colors, from Philadelphia and the vicinity. Is it any wonder, then, that depredations on orchards and watermelon patches, rows, robberies, and even murders

should occur? Should the honest and industrious residents be blamed and traduced for that which is caused by persons from another State? Should not the Camden folks be willing to pay this sum without murmuring, they being the actual gainers from this influx of rowdiness? It seems to me the honest and industrious portion of our people have never been able, at any time nor in any place within the limits of the United States, to produce an argument in our favor, while all our defects and shortcomings are seized upon by statesmen as themes upon which they delight to dwell, and are made to resound in all places where they are likely to effect us hurtfully.

Right Rev. Wm. P. Quinn held forth at the Mount Zion A. M. E. Church last evening. His sermon was short and pointed, and seemingly produced a good effect on the congregation. A collection was taken up to pay his salary, to which all present liberally contributed.

### A LIFE SKETCH.

Little white hands,  
Pale, pleading face,  
Beseeching, imploring—  
O! piteous case!  
Hear the larrah answer—  
See the rough blow:  
Mad, like a torrent,  
The bitter tears flow.  
A demon the man,  
An angel the wife:  
Ill-matched, ill-fated—  
Death wedded to life!  
May-time long gone,  
He won that sweet heart,  
And promised to love it,  
Till death should them part.  
Glad was that May-time  
With promise of bliss;  
And it should ever  
Have an autumn like this.  
She fondly cleaveth  
To happiness past;  
Despairing, scarce daring  
To think it would last.  
Trusting to win him  
Back from the wrong;  
Great is his loving—  
God made these strong;  
Harsh answer, rough blow—  
To hide 'em in smiles  
Thy sorrow, thy wee.  
Dreary, dark life—  
Yearning to year,  
"Love slighted, love blighted,  
And no one to cheer!"  
Fading away,  
Pure woman in all;  
Thy faith lives forever,  
To touch and recall  
Memories holy;  
Kind look and kind tone  
Shall haunt him and vanquish  
That cold heart of stone.  
Labor is ended—  
Death brings these release!  
Thy teaching, far reaching,  
Shall lead him to peace.  
No fancy is this,  
Or fiction of rhyme,  
But a story of life—  
Its teachings sublime.

### A NIGHT OF TERROR.

A Story of Woman's Courage.

Two defenceless women alone in their cottage on Thornycroft Moor, two miles distant from human aid, should be required—a wild, wintry storm raging without. It was not the most comfortable situation in the world, and yet, sitting by their blazing hearth, with their knitting needles cheerfully snapping in their busy fingers, Mrs. Blakie and her daughter Dorothea seemed quite unimpaired of their loneliness. Each was evidently occupied with her own thoughts, for certainly more than an hour, by the old clock in the corner, passed away in total silence. Mrs. Blakie knit with closed eyes, her lips occasionally moving, and her brow contracting, while Dorothea sat with her dark eyes fixed on the fire, and a smile on her clear, honest, and by no means plain face, that told of pleasant reveries, such as young women love to indulge in, when practical household duties are over for the day.

On the hearth rug between the two lay a huge dun-colored mastiff, quietly dozing, his fore paws resting on the hem of Dorothea's gown in such a manner that her slightest movement aroused him, when he would lift his head a moment, look gravely up in her face, and then settle quietly back in his place. It was nearly nine o'clock, when Mrs. Blakie, having knit to the middle of her seam needle, rolled up her sock and deposited it in the drawer of the table. Then she untied the strings of her apron, and proceeded to fold it carefully in the creases, remarking:

"It's about time to go to bed, Dorothea; you'd better put up your work." "Pretty soon," said Dorothea, slowly withdrawing her eyes from the fire. "I will bind off this heel first. I don't like to go to bed and to sleep, when I know father and Robert are out in the storm." "We can't do them any good by keeping awake, and besides, they must be near about to Markham by this time. They've been gone over two hours."

"I wish they could have started this

morning," said Dorothea, with a sigh. "I don't think it was quite safe for 'em to go with so much money about 'em so late at night."

"Pshaw, child, don't get nervous!" cried Mrs. Blakie, drawing on her night cap. "Father and Robert ain't afraid of nothing, and nothing will harm 'em. You had better come to bed, only be sure and rake up the fire."

Dorothea bowed her head, and resumed her knitting, while her mother's hard, regular breathing, in an incredibly short space of time, showed that she had forgotten her husband and son, and her own lonely condition, in sound slumber.

An hour longer Dorothea sat by the fire, which had nearly died away, when the dog lifted his head with a short, low growl.

"Had a bad dream, old fellow?"—there, there, lay down!" coaxed Dorothea, laying her hand on his thick, silky hair. But the animal refused to obey. He arose and shook himself, then walked to the window, where he stood a moment in silence, and then came back to the fire.

"Lay down, Bruno—lay down, sir?" But for all Dorothea's commands, Bruno still kept his position, his ears bent as if listening, and his keen eyes fixed on the window. Dorothea, in spite of her steady nerves, began to grow a little uneasy at the restlessness of the dog. She glanced towards the window, over which the snow was rapidly drifting, with an anxious face, but seeing nothing to alarm her, turned again to the fire, commenced slowly drawing the embers together. Just as she was crossing the shovel and tongs over the ashes, there came a low rap at the outer door—Bruno sprang toward it with a hoarse growl and flashing eyes, while Dorothea followed slowly, and with slightly pale cheeks.

"Who is there?" she called, striving to steady her voice, which, in spite of her efforts, trembled.

"A friend—a traveler overtaken by the storm—will you let me come in, and sleep by your fire until morning?"

A moment's hesitation, while Dorothea revolved in her mind the loneliness of her situation, and the possibilities which might ensue should she open the door to a stranger. She had heard two or three stories of frightful murders committed years ago on this very moor, in the dead of night, and her blood ran cold at the recollection of them. But on the other hand, should she refuse admittance to one who must inevitably perish in the wild storm that raged each moment with greater violence, the blood of a fellow-being would rest upon her head. This was enough to decide the simple-hearted girl—far rather run the risk of being murdered, than refuse the shelter of her humble roof to one who needed it sorely.

She drew back the bolt of the door, and opened it wide, while Bruno stood still beside her, as the traveler came slowly in, shaking the snow from his cloak, and stamping his feet on the threshold of the door. The light which she held in her hand was too faint to show her his face, and it was not until he was fairly seated before the hearth, and she had drawn open the coals, and put on more wood, that she could distinguish his features. He was a tall, strongly built man, with a profusion of black hair, and a heavy beard that quite covered both mouth and chin. His eyes were dark and piercing, his eyebrows overhanging them, and giving a stern, severe cast to his face. On the whole, Dorothea was not pleased with the appearance of her guest; and Bruno, crouching in his accustomed place, watched every motion without once closing his eyes.

"It is a cold, dreary night," said the stranger, when he had warmed his feet and hands at the blazing fire. "I have had tough work facing the storm this last hour, and had about given up hope of finding shelter for the night, when I saw your light in the distance."

"It is a hard storm, indeed," said Dorothea, and she hung the tea-kettle over the fire.

"Do you live here alone?" asked the stranger, after a pause.

"Oh, no," replied Dorothea, quietly. "No indeed. My father and mother, and brother Robert live here with me."

"Are they all at home to-night?" Dorothea glanced quickly at her questioner, only to meet the keen, dark eyes, that seemed to read her alarm, and delight in it.

"No, sir," she said bravely. "My father and brother have gone to Markham—my mother and I are alone."

A shadow of disappointment crossed the man's face at these words. He was silent for a moment, but as Dorothea handed him a cup of tea, he resumed his questioning.

"What business called them to Markham?"

The girl's temper was roused, and fast ening her eyes full upon his face, she said, with spirit:

"I shall answer no more questions, sir. I have opened the door to you, as I would to any of God's creatures on a night like this. I have made tea for you, and now, if you are warm enough, I will show you a room where you can sleep. That is all I have to say."

"Not all I have to say, however," said the man, angrily. "And I will thank you to answer my questions—or it will be the worse for you."

"Do you see that dog?" asked Dorothea, pointing to Bruno, who looked intelligently in her face. "With one grasp of his teeth, he could kill you."

"I am not very much afraid of that or any other dog, so long as I have these with me," was the reply, as he drew from his pocket a brace of pistols, and laid them down beside his plate. "And now, young woman, since we understand one another,

you may sit down till I eat my supper." Pale with indignation, more than with fear, Dorothea remained standing by the fire. She could hear the regular breathing of her mother in the next room, and it seemed to her she would feel better, if she were only awake to hear her company. But Mrs. Blakie, poor soul, could have been of but little aid, for she was rising of seventy, and not over-strong, even when a young woman.

"Now," said the stranger, when he had finished a hearty supper, "now, if you please, Squire Thornycroft has gone away for the winter, I hear?"

"Yes."

"And he has given your brother the care of some money and papers, hasn't he?"

"Yes."

"Where are they?"

"At Markham, before this time, out of the reach of thieves."

"Softly, young woman," said the stranger, provoked at her boldness. "All the money isn't taken to Markham; that I know. Now tell me where it is."

Dorothea was silent.

"Where is the rest of the money? Will you tell me?"

"No, I will not."

"Then see here," and getting up from his seat, the man grasped his pistol and approached her, and seemed to be sprang upon, growling, and made one bound across the floor; but before his teeth fastened themselves in the villain's flesh there was the report of a pistol, and the faithful animal, with one howl of pain, fell dead at his feet.

Dorothea shrieked aloud.

"Now I would do the same to you, and promise I will do it, unless you show me where the money is concealed," said he, kicking the dog from him.

Dorothea stood still, as if uncertain what to do; at length, she said:

"If I must tell you or die, come with me."

She took the candle in her hand, and, opening a door, led the way down a stairway to a small cellar beneath the kitchen. The robber followed close behind, his keen eye glancing beneath his thick, overhanging brows.

Dorothea paused in a corner of the cellar, in front of an upright cupboard. It was locked.

"Now, I've forgotten the key. It is in the pocket of mother's dress."

Her companion eyed her steadily for a moment, but not a muscle of her face moved under his scrutiny.

"Go up and get it, then, and I will go with you," he said, quietly.

"Very well," returned Dorothea, and they retraced their steps.

Mrs. Blakie still slept, notwithstanding the noise made by the fatal shot and Dorothea's scream. The pocket of the dress was searched, and the key found. She handed it to the man, who was now evidently satisfied of the honesty of her intentions. Again the brave girl led the way down stairs, and stood while her companion fitted the key into the lock; but before he turned it she suddenly blew out the candle, and with one spring gained the stairs. In a moment she was standing in the kitchen, the cellar-door closed behind her and bolted, while the man, groping his way through the darkness swearing most frightful oaths, sought for the staircase in vain. There was a heavy bar of oak standing in the corner, and this Dorothea raised and put in its place across the door; and then, feeling at least for awhile secure, she went to see if poor Bruno was quite dead. Tears of genuine grief fell from her eyes upon his faithful head when she found that it was indeed all over with him; but she had no time to waste in unavailing sorrow, and now she felt her limbs trembling with excitement long controlled, and fearing she was going to faint, she sprang up for a tumbler of water, when her eyes fell upon the pistols lying side by side upon the table. Nothing could have been better. In his haste to find the money, the robber had forgotten to take them with him. Now Dorothea felt quite secure, although the sound of his execrations as he stamped with rage were terrible. Yet she had the pistols, and would defend herself and her mother with them, even if she killed him. And so she sat down by the fire to wait for the morning. It was a long and dreary night. Dorothea felt as if every hour was a day; but dawn came at last, and Mrs. Blakie awoke. She missed her daughter from her side, and loudly called her name. Dorothea stepped silently to the door, and in a few words told her story. Mrs. Blakie was vexed that Dorothea did not awake her, and she was incensed at the death of poor Bruno—so much so that she sprang up, forgetful of her seventy years, and declared she would open the cellar-door and shoot the villain. It required all Dorothea's strength to quiet her and persuade her to dress herself. Then she mourned over the dog's stiffened body, while Dorothea mended the fire and filled the tea-kettle preparatory to breakfast. When it was ready, Mrs. Blakie, for the first time since she had awoke, looked directly at her daughter's face. She started with surprise, drew near, wiped her spectacles and put them on, then took another look, and cried out:

"Why, Dorothea, your hair is as white as snow!"

It was true; a night's terror had done the work. The girl looked in the glass with a sigh, for she had fine dark hair, and it had been the pride of a friend of hers who lived a couple of miles distant, and in whose eyes she liked to look well.

It was noon when Robert Blakie came home. They had not looked for him before night, but as the snow continued falling he left his father at Markham, and set out early in the morning lest the roads

should be impassable. He was a strong, brave young man, and the sight of Dorothea's whitened hair and poor Bruno roused his indignation to such a pitch that had there been six men in the cellar instead of one, he would not have hesitated to face them. He opened the door, bidding Dorothea stand ready with the pistols to fire if he should tell her to, and, taking a strong rope, he descended the stairs. The robber quailed before him, for he knew resistance would be vain. Robert bound him hand and foot, and tied him to a post, bidding him rest in quiet till he should rouse a neighbor or two, to take him a drive to Markham jail.

Dorothea's friend was the one for whom Robert went. He came readily enough, and between the two young men the villain was brought up stairs, put into a wagon, and driven to Markham.

Dorothea's courage won her much regard among the country people, and when it was learned that the prisoner was a desperate villain known far and near as "Red Sol, the robber," their enthusiasm knew no bounds.

In a few months Dorothea was married, notwithstanding her white hair, and her husband said it was prettier than all the brown locks in the world. Years afterward, groups of their grand-children would stand or sit close beside grandma's rocking chair, and listen with dilating eyes to the oft-repeated story of her "Night of Terror."

From the New York Tribune.

### HUMANITY AND HOUSES WANTED.

In a morning paper of a day or two ago, we find the following advertisement:

**WANTED TO RENT.**—By the Rev. Henry Highland Garnet, pastor of the Shiloh Presbyterian Church, a colored gentleman, a small genteel house, at a rate of not more than \$500. This gentleman has called at fifteen houses having bills on them, and has been invariably assured "not for niggers or colored people." The subscriber desires to know if there is sufficient religion, humanity, and courtesy in New York to answer favorably at No. 63 Laurens street.

The Rev. Henry Highland Garnet differs from most others of his fellow-countrymen of this city who live in houses renting for \$500 and upward in several particulars. He is by nature quite as intelligent, and by education a good deal more cultivated, than a large majority who pay those handsome sums for the rent of their dwellings. In his walk and conversation he is quite equal to the larger proportion of that class, and in his manners much their superior. He is an ordained clergyman, whose business is to save souls, more or less effectually, to which duty he is undoubtedly faithful; and his life, we are quite sure, without taking it for granted that profession and practice in general are always in accordance, illustrates the work to which he is devoted. He differs from them also in this, that the coloring matter beneath his epidermis is of a sound, pure black, without any admixture of a dirtyish white. But, though black, he is comely; though black, he is learned; though black, he is gifted with eloquence; though black, he is well-bred; though black, he is moral; though black, he is pious, and though black—black as the ac of spades—he is altogether a man who, had he in his early infancy been thoroughly skimmed down to the primitive granules, and covered with a new cuticle of another hue, would long since have lived in a house three or four times as large as the one in which he now dwells, at a rent not a penny under \$1,200 a year, have had the bronchitis, and been sent to Europe, with an addition of \$5,000 to his salary to pay his expenses. As it is, his bronchial tubes are in perfect condition; no pious old ladies of either sex are concerned lest the dolorous wheeze of his dryness, which may come of fit, is caused by inflammation; his salary for the cure of souls is probably less than he could earn, as a white man, his eloquence, his talents are naught; his morals, his manners, his manliness, his culture, his faithfulness, are all naught, and, unlike the fox spoken of in Scripture, he has no hole into which to put his head. The immaculate wisdom of our Constitutional fathers may have so arranged our political institutions that "the black man has no rights which we must respect," but we nevertheless cannot help feeling that this particular black man—the Rev. Mr. Garnet—has some reason for feeling that the rule, in his case, calls for feeling that the rule, in his case, calls for the exercise of more patience and forbearance than can be reasonably looked for even in one of that self-denying and humble profession to which he belongs.

We spell negro with two g's, and justify ourselves thereby in inflicting upon the "nigger" every possible contempt and social wrong. We exclude him, as we do dogs, from all places of public resort, tolerating him only on the platform of a car, on the top of an omnibus, in the baggage-car of a train, on the forward deck of a steamboat, in the third row of a theatre, in the "nigger-pew" of the church. We shut him out from the school, except of a lower grade; forbid him to enter any college of established reputation; exclude him from any education for the professions at home, and deny him recognition if he gets it abroad; debar him positively from engaging in commerce, and prevent him from learning any trade above that of a white washer—for which he has a paradoxical proclivity—and holding any higher service than a private coachman. If we tax him we deny him representation; if he commits a crime he has not even a trial by his peers, but is compelled to submit his cause to the judgment of twelve men who hate him; if he dies we bury his black ashes apart from the white dust of his fellow mortal; and we believe that when at the last day the sheep and the goats are separated by the Divine judgment, a still

further division will send the black man to a negro quarter, either in hell or heaven. In one place only is his equal humanity recognized—if his neck is to be broken it is permitted to be done on the same gallows as if it were white. In short, as far as we can control them, neither Christianity, in its highest expression, nor civilization, nor art, nor science, nor knowledge, nor manners, nor morals, are permitted to exercise upon their own ameliorating influences. As far as in us lies we make him a savage, and then reproach him with his barbarism; we reduce him to the condition of a beast, and complain of his bestiality.

We are by no means desirous to deny the difficulty which environs this negro question. But one thing in regard to it we are perfectly sure of—that we shall never begin to solve it till we bring to bear on it first a little common humanity, and then a little common sense. A step will be gained when a respectable and educated black man like Mr. Garnet can be tolerated in a decent house in a decent neighborhood and not be compelled to bring up his family in those sinks of material filth and moral corruption to which, in this virtuous city, we banish all who are despicable because they are poor, or because they are wicked, or because they are black.

## The Weekly Anglo-African.

NEW YORK, APRIL 7, 1860.

Advertisements for this paper must be accompanied by the cash.

Copies of this paper can be purchased of the news-dealers everywhere.

### A Few Facts for Exeter Hall.

In looking over the tax list for 1859, of the city of Charleston, in the slave State of South Carolina, we find that there are three hundred and fifty "free persons of color" who pay taxes on real estate, horses, and "slaves." Many of these persons are women, and the taxable property in some cases amounts to sixteen, twenty, and twenty-five thousand dollars. In quite a number of cases—perhaps one fourth of the whole—these colored taxpayers hold slaves, numbering from one to a dozen each; so that the free negroes of South Carolina have no scruples, it would appear, about keeping their brethren in bondage. The whole population of Charleston, white and black, is not over 50,000, out of which 855 free negroes are persons of property, paying taxes to the city. In the Empire City of New York, the capital of a great free State, there are nearly a million of inhabitants, of whom eleven thousand are free negroes, and out of that number there are not half a dozen "free persons of color" who pay a cent of taxes. We mention these facts for the enlightenment of Exeter Hall. They will furnish an excellent theme for discussion at the next meeting of the fanatics and nigger worshippers who hold forth there.—Herald, April 3.

1. Had the "Herald" pursued its studies a little farther, it would have found that not only in Charleston, but in all the Southern States, the relation of whites and blacks to taxes show that the blacks pay at least twenty per cent more taxes than the whites, being subjected to a heavier personal tax on each man, woman, and child. Indeed, the whites are relatively the poorer class, living on the blacks, the productive class, free as well as slave.

2. The large preponderance of colored women on the tax bills, is another proof that men are better than the institutions under which they live. Prevented by law and usage from marrying the colored mothers of their children, wealthy white Southerners give them, directly or by bequest, the property in houses or slaves enumerated as above.

3. We do not see anything worse in a negro holding a negro in slavery than in a white man holding a white man in slavery. Massa Howell Cobb, for instance, came to New York the other day, called the roll of slaves who cultivate the government plantation in Broad street, appointed three new overseers over them, and assured them with the most crushing courtesy that he was a friend to the laborer!

4. On Sunday, in an elaborate expose of the condition of the free negroes in the city of New York, the "Herald" stated there were twenty of them who pay taxes on real estate. Two days after, the same veracious paper declares there are not half a dozen colored tax-payers in this city! In two days more there will not be one, according to this progression. We happen to know of three or four hundred who pay taxes directly on real estate, and can name five who could buy out the "Herald" establishment, and pay for it in cash.

### Humanity and Houses Wanted.

We gladly call the attention of our readers to an article copied from the New York "Tribune," in which, incidentally, there is drawn a full length portrait of the Rev. Henry Highland Garnet. We say all that can be said when we say it is drawn truly and well; and, coming from a source which professes actual dislike to our people, it is of double force and moment. It places brother Garnet in the position of foremost man amongst his people, and by inference accords him the power of doing them much good by his teachings and example.

FATAL ACCIDENT.—Mr. Jefferson Sanders, who was in the employ of the U. S. Sugar Refinery, met his death in the following manner: He was engaged in loading his truck on the Vestry street dock, when the men on the dock, without due notice being given, permitted a hoghead of sugar to descend the plank, which, catching him between the plank and the truck, crushed him in a most horrible manner. He lingered in the most excruciating pain from Wednesday until Sunday last, when death put an end to his sufferings. He was a native of the State of Delaware.

## Colored Orphan Asylum Fair in Brooklyn.

The city of Brooklyn, during the last week, was one of gay festivity and innocent hilarity. The long-contemplated Colored Orphan Asylum Fair took place there, and necessarily brought together all the elite and fashion of this portion of the Anglo-African world, and much of the Anglo-American in the bargain. It was one of the gayest and most elegant assemblages, perhaps, ever witnessed in the vicinity of New York. Everybody seemed pleased with themselves and with each other, and everybody seemed bent on making a judicious outlay of their money for some little article or articles, so neatly and artistically gotten up by the lady managers, to suit the tastes of the most practical or the most fastidious. These articles were freely purchased, and freely distributed or carefully appropriated.

In speaking of the assemblage, a gentleman remarked that it was really the finest he had ever seen. Another said that he believed it to be next to impossible for any intelligent white person to have mingled freely in the gathering for an evening, joining in their social amusements and their intelligent conversations, and come out with any prejudice against color. "I wish," said another, "that the entire white population could, by some means, this night see this people. They would go from hence divested of most, if not all, of their foolish prejudices. We know nothing of the best side of this people and the rapid progress they are making." "What a splendid company!" said a lady. "Are these the colored people we are in the daily habit of seeing?"

Such are but a few of the many like expressions which fell from the lips of the Anglo-Americans while the fair was in progress. The room, the chief hall of the Montague buildings, on Court street, its spacious, and was elegantly lighted, the brilliancy of which was never more finely brought out than on this occasion, upon the lady table-tenders and their young satellites, who were continually revolving around them. One noticeable fact we may mention, without, we hope, having fastened upon us the charge of invidiousness. It was that the Brooklyn branch of the managers were all decked in pretty calico gowns, all, or nearly all, of the same stripe, giving thereby a most picturesque effect, and not unfrequently placing one in an awkward fix. We more than once found ourselves bowing and oggling to one lady, when we intended our efforts at politeness for some other lady. So also of other gentlemen we know of, much to the amusement of the ladies themselves and an occasional green-eyed gentleman bystander. Indeed, one gentleman not uxoriously bent, paid very particular attention to his own wife for some moments before he discovered the fact.

The various stands bore inscriptions, which informed the visitors from whence they hailed. On one side, and in a very conspicuous place, we noticed the ladies of New York City, while opposite, and equally prominent, were the ladies of Brooklyn, and then of Brooklyn E. D. We also noticed a table of very beautiful articles bearing the inscription of Troy, and another of Oberlin, Ohio. And then there were the young ladies, all looking so charming and nice; and then there was the first directress, and the second, and the third, and so on, and the committee, all as busy as the most industrious of bees; and the treasurer, seated beside a neat little table surrounded with choice flowers, with an autograph book, and quite a pile before her; and the little secretary, too, passing to and fro, with an eye, we suppose, to the funds.

And this brings us to the main feature of the whole affair. Perhaps no one fair ever held in the vicinity of New York for our people ever realized, in so short a time, if at all, so fine a profit to the beneficiaries. From all we have been able to gather, the figures stand somewhat as follows:

Total proceeds of fair and exhibition,...	\$1,400
Expenditures.....	300
Net proceeds.....	\$1,100

It is pleasing to mention that Downing sent over, for the sole benefit of the working company, a beautiful supply of his best fried oysters, chickens celery, &c.; Bagwell, of Wall street, an equal quantity of pickled oysters, while Roselle and Barnes kept the fair in supply of the same without charge.

In conclusion, we congratulate ourselves and the public upon the results of the fair and the fact that we have women amongst us able readily to accomplish so much. It is impossible to estimate at this point the vast amount of good, in a variety of ways, it has done and will yet do, and these women deserve the highest praise that can be awarded them for this noble work and the faithful manner in which they have accomplished it. We append the following, which has been handed to us, and which may be regarded as official:

To the Treasurer and Ladies of the Colored Orphan Asylum, New York City:

The Managers of the Colored Orphan Asylum Fair held in the city of Brooklyn on the 26th, 27th, 28th, and 29th of March, beg leave to announce as the result of their efforts, including the disbursement of all debts incurred by them for said fair, the realization of the sum of one thousand one hundred dollars, which sum, by the aid of their Secretary and Treasurer, they hereby convey and pay over to the treasurer of said Orphan Asylum, \$1,100.

Mrs. C. B. RAY, Treasurer.  
Mrs. A. N. FREEMAN, Treasurers.  
Mrs. J. N. Gloucester, First Directress.  
Mrs. W. J. Wilson, Secretary.  
Brooklyn, April 8, 1860.

## Southern Wealth and Northern Profits.

There will be found under this title, amongst our literary notices, a resume of a very curious and interesting work, which has just been published in reply to the "facts and figures" of the Helper book and the black republican agitators. It is from the pen of Mr. Kettell, a writer who has made financial and economical questions a specialty, and who seems to have thoroughly investigated the issues treated in this publication. He proves clearly that not only does every Northern business man owe his income or employment to slave labor, but that the value of all Northern property rests upon the same basis. The wealth produced at the South accumulates at the North, and the writer contends that every Northern interest is bound up in the continuance and progression of black servitude. The experiment of free black labor has been tried by England, and has failed, and the United States is the only nation that has maintained its duties towards the black race, by guiding them, through industry, to a higher state of being. These views are powerfully urged and are supported by official figures and documents. The appearance of Mr. Kettell's document at the present time cannot but have a most useful effect in counteracting the lies and fallacies on which the black republican views of slavery are founded, and on which they have built their platform. As an antidote to the poison of the infamous Helper book, this work should be extensively circulated.—Herald, April 3.

"The wealth produced at the South accumulates at the North." Most certainly, O Kettell! It surely does not accumulate at the South, for the South becomes poorer every day, and is living to-day on next year's products. The South is at this moment owned by Northern merchants and capitalists, either directly or by mortgages on real estate and live stock. And this is the last and only bond which binds North and South together. It would cover many a Northern cheek with shame should some man collect and publish the mortgages recorded in all the Southern county offices.

The breaking off of the Southern trade would injure the North about as much as the abolition of slavery in the West Indies injured Great Britain. She is infinitely stronger, wealthier, happier, truer to her great destinies to-day than she was thirty years ago, when Jamaica was cursed with slavery.

### The N. Y. Herald and the Anglo-African.

In an article in the "Herald" of April 1st, entitled "The Negro in Town," that paper takes occasion to poke fun at the comparatively stringent pecuniary circumstances of our humble issues, monthly and weekly. A friend, on reading this fling, bids us not be discouraged. He assures us that one of the largest newspapers in the city was

"Born in a garret, in a kitchen bred;" that said paper, twenty odd years ago, emerged daily from a cellar down town, about half the size of the "Weekly Anglo-African;" and one day the editor made a most piteous appeal for some one to lend him three hundred dollars to save his paper from ruin. This friend—a colored mechanic at that time, a retired gentleman now—had made up his mind to go and lend the editor in question three hundred dollars, when, on opening the paper next day, he found a violent article against the negroes. This shut up that gentleman's pocket, but he understood that a colored brother (our namesake, but no relation) did lend the editor that sheet the three hundred dollars, and thus saved the New York "Herald" from an early death. So the New York "Herald" at this moment actually owes its existence to a timely loan from a negro capitalist! Both the "Herald" and the capitalist "still live," and the capitalist is said, on many subsequent occasions, to have contributed to the success and notoriety of the "Herald" and its proprietor, in every way in which both are or have been notorious?

### The Challenge Conditionally Accepted.

To the Rev. J. N. Gloucester:

MY DEAR SIR:—I learn from the columns of the "Anglo-African" that I am invited by you to a public discussion of the claims of the African Civilization Society. The opposition manifested by you and a few others to civilization and the spread of the gospel, is truly astonishing. But I must not debate the subject at this time. I will accept of your invitation, and will meet you at the Metropolitan Assembly Rooms in Prince street, New York, and discuss the following question with you:

Resolved, That the African Civilization Society "is a miserable blunder, perverting the emancipation of the enslaved, and the just elevation of the free," and is therefore unworthy of the confidence and support of Christians and philanthropists.

My conditions are these:

1. All the proceeds of the meetings after the expenses are defrayed, to be paid to the publisher of the "Anglo-African."
2. The Rev. J. N. Gloucester shall find in New York and Brooklyn TEN MEN (the number that would have saved Sodom) who are opposers of African Civilization, who will pay ten dollars a year, or even five dollars a year, if the former amount is too large, to aid in putting this able and independent paper (which is doing a great work at home and abroad) upon a more solid basis. I will be the eleventh, and Mr. Gloucester shall be the twelfth, the whole amount shall be paid to the publisher. If you will comply with these conditions, call for me and you will find me ready.
- I consent to meet you more for your gratification than for my own. Discussions

of this kind are not very productive of good, and moreover I am tired of "jarring," and mean to work in the cause of God and man. Neither do I think it fair for so much talent and power of all kinds to be arrayed against a humble individual like myself. I shall have to meet that secret conclave, who, by night and by day, have been planning my destruction in dark places. My learned and jovial friend Dr. J. McCune Smith, too, has promised to cut me up in the city of Timbuctoo, and I must prepare for that operation. There is no escape for me from the combined power of the allies. "Whither, O whither, shall I fly?" On my right is the gallant Gloucester, armed to the teeth—on my left is the enthusiastic and imaginative W. W. Brown, skilled in the tactics of Gulliver, and Sinbad the Sailor—behind me is the apostle of education from Rhode Island, Geo. T. Downing, Esq., and at a great distance before me, is the noble Douglass, who is "fighting it out" under the protection of the British lion. But Douglass is the most progressive of them all. He is almost persuaded. He declares that "Abolitionists can be useful to the anti-slavery cause in other countries as well as in America," and he has suited the action to the word. I am, dear sir, yours more than ever for God, universal liberty, African civilization, and negro nationality.

HENRY HIGHLAND GARNET.

### The Lecture at St. Paul's Church, Brooklyn.

MR. EDITOR:—In the present stage of our discussion of the merits of the African Civilization Society, and especially the short turn they have taken, I do not intend to be drawn aside to make needless explanations. I do intend, however, to go to the people, and I believe that those who have known my speech among the people for these thirty years, generally understand me when I speak.

Your correspondent who gave a report of my lecture delivered in St. Paul's Church, Brooklyn, says: "We regret there were so few persons present, as the Doctor had thoroughly prepared himself for the occasion." This statement was uncalled for. I am in the habit of preparing myself thoroughly, whether I expect to be heard by few or many. No printed bills were sent out by me, and as my expectation was simply to be heard by an intelligent congregation in their own place of worship, without fee or charge, the meeting answered my expectations far better than the Cooper Institute meeting did. In view of the array of borrowed forces and the attractions of the hall, I expected to have met thousands instead of hundreds; and I expected to have listened to men "thoroughly prepared for the occasion."

But I took my pen simply to notice two important omissions made by your reporter. One of them is in regard to what I gave as my impression of the objects of the society. The omission in this connection is not only narrow, my real statement, but as he italicized words which I did not emphasize in the delivery of my lecture, it will high places me in a false position; but when I come to deliver the lecture again, I shall stop that gap.

Again, he omits to state that, in connection with Mr. Levere's offer to open his church on Monday evening for Mr. Prime, I offered him my written lecture to examine, both which offers he failed to accept at the time. To Mr. Levere he excused himself by saying that he did not expect to be at home for some time. To my offer he replied that he had taken his notes. In conversation with him afterwards, finding that he was likely to be led astray by his own notes, I again renewed the offer; but he turned it off by referring to Dr. Payson, who, he said, was in the habit of writing his matter, but when he came to the delivery he would often, on seeing the audience, become so warmed up that, leaving his paper, he would "strike out" &c. Now, sir, as to Dr. Payson, I never heard or saw the gentleman, and never supposed I was imitating him.

As to the number and intelligence of the persons composing the St. Paul's Church meeting, it seems, after all, that Rev. Mr. Prime, who is accustomed to addressing meetings—and even small ones—fell called upon to counsel them not to make up their minds until they had heard both sides. He also virtually implies that there was a sort of mutual fire acting and reacting upon people and lecturer. This is highly important in this great issue. Let fires be kindled upon the altars of our patriotism, and let it be agreed that the God that answereth by fire shall be the counselor of the people. The people are not to be turned away by any juggling or jostling policy, and they will know on which side to cast their suffrage when they are called upon to decide whether there shall be "separation" or "no separation" of the two races.

J. W. C. PENNINGTON.

A SYMPATHY MEETING.—A large meeting of the colored citizens of New York, for the purpose of expressing sympathy with the colored men now in prison in Philadelphia on the charge of attempting a rescue in the recent slave case in said city, was held last Monday evening at the Metropolitan Assembly Rooms. Jacob B. Gibbs presided, and Peter H. Miller acted as Secretary. After being ably addressed by several gentlemen, the meeting adjourned to meet next Monday evening.

## Mass Meeting of the Colored Citizens of Philadelphia.

On Friday evening, March 30, a large and enthusiastic meeting of colored citizens was held in Philadelphia Institute, to express sympathy for the men who attempted to rescue the alleged fugitive, Moses Horner.

The meeting was called to order by Mr. Wm. H. Johnson, who briefly stated the objects of the meeting, and nominated Mr. John C. Bowers for President. He was unanimously elected, and the organization of the meeting completed by appointing Messrs. Stephen Smith and George W. Goines Vice Presidents, and John W. Simpson and Franklin Turner Secretaries. The following call was then read:

A mass meeting for expressing sympathy for the outraged prisoners who were taken while nobly contending for the rescue of Moses Horner, an alleged fugitive slave, will be held at Philadelphia Institute, Lombard street, above Seventh, on Friday evening, March 30, 1860. Measures will also be taken for obtaining counsel for their defense. The lovers of freedom are earnestly invited, and they are called upon to come up to the work and show by their sympathy and "material aid," that they appreciate the noble endeavors to put down oppression and plant firmly in Pennsylvania soil the standard of liberty.

J. C. Gibbs, Stephen Smith, Harry Lundy, Henry Minton, O. V. Catto, F. R. Carter, J. C. White, Jr., Geo. Johnson, John Henry, Thos. Charnock, L. R. Seymour, D. D. Turner, Jonathan Davis, Jonathan Miller, J. P. B. Eddy, Sr., Daniel George, Emanuel Jones, Chas. Simpson, Franklin Turner, William Offer, J. G. Dutton, Chas. Williams, Wm. Douglass and others.

PHILADELPHIA, March 29, 1860.

On motion of Mr. Goines, a committee of three, consisting of Messrs. Goines, Johnson and T. J. Bowers, was appointed by the President to draft resolutions. The committee retired, and during their absence the meeting was addressed by Rev. J. A. Balme.

The following preamble and resolutions were then reported by the committee:

Whereas, Several of our brethren have been arrested and imprisoned for no other crime than sympathizing with Moses Horner, an alleged fugitive who has been ruthlessly snatched from our State and consigned to perpetual danger; therefore be it

Resolved, That we do entirely approve and endorse the action of these noble men, Jeremiah Buck, A. M. Green, St. Clair Burley, David Hall, Basil Hall, John Bailey, John Johnson, Joshua Black and R. Williams, and all others who may have been engaged in attempting to rescue said Moses Horner.

Resolved, That we will stand by these men while we have hearts to sympathize with the oppressed of our country, and that we will freely share with them our last dollar and our last loaf.

Resolved, That we regard America as our home, and that no oppression shall drive us from it, however much we may be compelled to battle against the hellish schemes of both Northern and Southern upholders of slavery.

Resolved, that as Moses Horner was disposed to leave the notorious Jefferson County, Virginia, where John Brown and his brave associates fell martyrs to the principle of universal liberty, we deeply sympathize with him in being compelled to return to that place to endure untold torture or to be sold into the rice swamps of the far South.

Resolved, That Benjamin F. Brewster, through his instrumentality in consigning his brother man to the chains of interminable slavery, deserves the supreme contempt and execration of every lover of freedom throughout the world.

Resolved, that these proceedings be published in the "Weekly Anglo-African," "Frederick Douglass Paper," and the "Anti-Slavery Standard."

Resolved, That a vote of thanks be tendered Messrs. Earle, Hopper, Warriner and Bull, for their noble efforts in behalf of humanity, and that we will ever hold them in grateful remembrance.

The phraseology of the second resolution was objected to by Messrs. Stephen Smith and S. M. Smith.

Mr. Wm. H. Johnson spoke at great length in support of the resolutions, and pictured with the vividness of life the noble effort of the men, and eulogized the bravery they possessed in battling against such odds and enduring the punishment they did for the sake of liberty's glorious cause.

The resolutions were unanimously adopted.

On motion of Mr. S. M. Smith, the President appointed a committee of five (S. M. Smith, G. E. Stephens, F. Turner, T. J. Bowers and J. C. Bowers) to collect money to aid the sufferers. About \$30 was collected, and a considerable amount subscribed, and after further remarks by T. J. Bowers, G. Augustus, J. W. Simpson and others, the meeting adjourned.

J. W. SIMPSON, Secretary,  
F. TURNER, Secretary.

PHILADELPHIA, April 2, 1860.

A MASONIC UNION. We are pleased to hear that a proposition has been submitted by a number of distinguished colored Masons of this city, for a union of all the colored lodges here, and that there is every prospect of the success of the measure. We hope that the various branches of the Methodist church will profit by the example.

BAPTISM.—Rev. Mr. Spellman will baptize a number of converts, at the foot of 33d street, N. R., on Sunday morning, April 8.

## Home Correspondence.

### Our Philadelphia Letter.

PHILADELPHIA, April 2, 1860.

MR. EDITOR:—Several incidents of lively interest occurred here last week. On Monday evening, there was another meeting of the Philadelphia Institute, held for the purpose of collecting money to prosecute the suit now pending before the Court of Nisi Prius. This meeting assembled pursuant to adjournment from the Monday evening previous. The time was spent in discussing topics growing out of the car question.

On Tuesday evening, Mr. Edward Parish lectured before the Philadelphia Library Company, on "Reminiscences of a Voyage to Europe." The lecturer drew a vivid picture of the various objects which he saw in traveling through England. He said: "After leaving the vessel at Southampton, and entering a hotel, you are struck with the difference between that and an American hotel. There a female meets you at the door, and shows you to your room, and you are made to feel as though you are in a private house. There is no general table spread for the boarders, but they eat in groups, or in friendly parties. The railroads are fenced in, and the ground outside the track rented for tillage. The houses are built in hamlets, and have a very old appearance, not like some of our neat little frame buildings, which appear to be only built about forty-eight hours, and just painted. The locomotives are not like ours; they are not only different in appearance, but they do not whistle like ours, the whistle being very weak." After remarking that London was the most civilized place in all the world, he proceeded to describe the city and its inhabitants. He said: "St. Paul's Cathedral and all the buildings have a dusky appearance. The streets (some of them) are narrowly contracted and filled with vehicles, and particularly Chesham, the most notable part of London. Lombard street is where the greatest money transactions are carried on between England and the world. One striking peculiarity of the Englishmen you meet in the streets of London is the tall hats they wear. They do not adopt the French fashions, as we do. You cannot travel through the streets of London without a map, unless guided by a chapman, a person whose business it is to conduct strangers from place to place."

The lecturer noticed Guild Hall, the residence of the Lord Mayor, where all the silver, &c., belonging to the city of London is kept. He mentioned the fact that the Lord Mayor is elected once a year, and described how, upon his election, he drives out in state, and that it is the custom of the Queen to drive with the Lord Mayor on his election to office. The River Thames and the Thames tunnel occupied the lecturer's attention in passing. The former, he said, is an insignificant stream, not wider than some of our creeks, though very deep. The latter, though it cost many millions of dollars, is utterly useless. He mentioned that in the Tower of London there are representations of ancient knights on horseback, really curious and interesting, and also Madam Tausand's wax-works, which consist of some two or three hundred figures as perfect as the living persons, and it not unfrequently happens that persons in passing through the room mistake them for such, and beg pardon should they tread upon one of their feet. In one room, called "the room of terrors," all the celebrated criminals—in wax—are on exhibition, many of them having in their hands the very weapons with which they did their deeds of murder. In this room is also the very guillotine used in France and so celebrated as an instrument of death during the reign of terror. The parks of London, he said, cover an area of 800 acres of land. They are beautifully laid out, and in one of them the Queen has a summer residence. Her majesty has also a magnificent residence in Windsor Castle, about twenty miles without the city. The lecturer described the Botanical and Zoological Gardens. In the latter, he said, every known species of animal is to be seen. In Westminster Abbey, where the scientific lectures are delivered to the medical students, he saw a group standing together, and among them was a colored man. In this connection he remarked that while the English proscribed no man on account of his color, yet those of one cast will not associate with any one below them. The lecture was ended about half-past nine o'clock, when the following question was discussed by Messrs. I. C. Wears and John C. Bowers: "Which exerts the greater influence over the community, the pulpit or the press?"

On Thursday evening the Rev. M. M. Clark lectured at Bethel Church, preparatory to going to Africa as a missionary. He was a minister of the A. M. E. Church until September last, when he was permitted to resign, in order to prepare himself for the journey. He drew a lively picture of the A. M. E. Church as now existing, and contrasted it with what it was twenty-two or twenty-three years ago, evidencing great progress among the people, and showing the onward tendency of religious ideas. He said, among other things—"Every Church is a moral power in the earth, and this church has a great work to accomplish. I want to give a complete analysis of it. Some forty years ago, on this very spot, about twenty persons held a meeting in an old blacksmith shop. That was the A. M. E. Church then. Now it has a church in every county in this State, and has churches in all the other free and many of the slave States of this Union. We have from 300 to 400 traveling preachers, about 40,000 members, three Bishops, and real estate worth from one to two millions of dollars. On this continent there are thirteen million colored people; on the continent of Africa there are from one hundred and fifty to one hundred and sixty million persons. Our church has no bounds except the limits of the earth. It is the most efficient religious denomination among the colored people in this or any other country, and I want to see our church established on the west coast of Africa."

He showed that vast improvements have been made in the church, morally, religiously, and intellectually, saying that "the priests are, so will the people be." "I am not a prophet nor the son of a prophet, but I predict that the church will not stop here; she will expand east, west, north, and south, until her millions rise and kiss the sun." He paid high compliments to Bishop Quinn, (present,) and to Bishop Nazrey, (in Canada,) and said of Bishops Allen, Brown, and Waters (deceased) that their names ought to be written in letters of gold on tablets of brass, upon every church wall in the whole Continent. He closed by asking for a collection to aid him in his undertaking, and as I retired from the church the people were contributing quite liberally. The main body of the church was very nearly filled.

The number of deaths reported to the Board of Health last week, was 204, 11 of which were colored.

BANNEKER.

Letter from Syracuse.

SYRACUSE, N. Y., March 10, 1860.

MR. EDITOR:—The city of Syracuse is justly celebrated for its "noble army of martyrs" in the cause of human freedom. It rejoices in its formidable band of Jerry Rescuers, ever ready to earn a world-wide fame in the service of the oppressed. Here is the haven to which so many a pining fugitive is invited and welcomed in trumpet tones—startling echoes of sympathy in every true heart, and of wrath in every base heart, North and South. Located here is the principal depot of the Underground Railroad, which runs so many trains through, without serious accident, always up to time, landing its passengers safely on the shores of freedom, (British, not American) and; at the expense of so many willing contributors, and the business accounts of which is so widely circulated for the edification of all interested. Residing in this highly favored city are a goodly host of warm hearts and willing hands, always answering to a private or public call for sympathy in the cause of anti-slavery, and not only willing, but anxious to have their principles published to the world. The pulpit thunders its clerical anathemas against the "sum of all villainies," and teaches the duties of Christians in this matter of human bondage fearlessly and openly, bravely advertising to all the world its proud position. The press, with its myriad tongues, whispers of aid and sympathy, promises help and favors, invites the oppressed, denounces the evil doers, lectures to the backward, pours scorn and contempt on the heads of the lukewarm and indifferent, and the oppressors of the good cause of freedom, and turns with words of joy, and comfort, and hope for the "sad and down-trodden" fugitive.

This happy state of things betoken much good done, and promises much to be done, and seems to shadow forth a condition almost deserving the name of an earthly paradise, an Elysian field for the sons of bondage. Only a few things are wanting to make all these appearances real, and to complete the machinery for carrying on the good work already so well commenced. And these are of so trifling a nature, that they will soon be discovered and must be, certainly, supplied as soon as possible by some of the most devoted in the cause. The want of them has been felt from the beginning, but never so keen as now, increasing as it does in its evil tendency, from year to year, often preventing the good intentions of the well-disposed. I wish it was possible to name these enemies to the cause with some name less objectionable than those they bear now, but perhaps you can, and may, after hearing my experience.

The fugitive, by instruction, shapes his course towards the "North Star," and everywhere finds friends, ready and willing, every way, to lend him their aid in his onward march. God knows all these, and how very many there are throughout this land. The fugitive did not expect to find himself received and treated as an angel. He knows too well that there are natural as well as artificial loves dividing men into classes and clans, social differences, religious, educational, moral and political, and these must be respected. But there are also rights and privileges of place and condition, which demand their due share of attention; and it is as true that noble sentiments and upright principles deserve as high a regard as natural or artificial love of caste. Principle, sincerity, and the courage to live up to them, is necessary to complete a man. Consistency is the name we give to that certain completeness without which a man

a mere dried trunk in the wilderness, a husk, a shadow. To dare to live is more than all can do, but to exist as shadows of other men is as much of life as the mass of men ask for, timidly grateful for this refuse sustenance. Poor, timid souls, sold into a bondage worse, if possible, than the Southern curse, and that too in the midst of freedom of all kinds, where a man has only to dare to be free. Such are slaves from inclination, daring only to live on apology from day to day. When such men echo the sentiments born in noble souls, and shout aloud their devotion to the good cause, they do so with fear and trembling, conscious that they dare not live up to the principles they have avowed, receiving the principle only from another, without taking also courage necessary to make it up into the web of their life.

Let us trace the working of the evil, in its practical application to every day affairs. No one doubts the success of a convention, where grand speeches and sounding resolutions are to be made and carried. No one doubts the success of a subscription or a contribution solicited for the aid of fugitives. But is it the intention of Abolitionists to entice slaves from their masters who keep them at work, to keep them in idleness? Are they so opposed to slave labor that they would rather the slave should live in idleness and disgrace, and want, and crime? If not—and the sympathy with the fugitive is sincere—why not dare to give him employment? Why do so many boasted friends of the good cause shrink from this trial? Can they be consistent? How has it been in this city?

Let us see. The fugitive is a mechanic brought up to his trade from his early youth, and is a skillful workman, commanding the admiration and commendation of his employer. His excellent work from day to day proves his ability to maintain his position either as journeyman or master workman. His employer is one of those who adopt principles of second hand, to be popular, and wants courage to shape his life by them. So he says, "I am afraid that if it is known that I employ a fugitive, in my shop, my best hands will desert me, and I shall lose my best customers—and therefore you must come and go at such unusual hours that no one will suspect that you are employed by me."

He fears, too, that if it is known that work has been done by a fugitive in his shop, it will be said to him, "Such a one did your work, don't call on us now, get him to repair it or to do the same." Are these imaginary evils? We don't say they are. But do they not indicate a want of principle, and courage, and consistency? These qualities, principles and consistency make men martyrs. But does the cause need martyrs? Is not one victim sufficient to satiate the dragon monster? Does any one suppose John Brown took upon himself all the sacrifice, pain, self-denial, and left the path free and the yoke easy for all future laborers in the cause of liberty? Not so. Every man who would do the cause any real service must submit to the requirements of it, be they principle to be maintained, or privations to bear, or losses in false friends and property, or temporary loss of a good name. But if there are no such evidences, we must conclude that there is no faith in the cause. If there is faith in the cause of simple emancipation from slave labor, are we to suppose that nothing more is ever intended to be done for the slave? Is he to be regarded only as a mere machine, fit only for the baser kinds of work? Then why was he disturbed in his Southern home? There he was permitted to work in the shop and office, as well as in the house and field, and filled his place with honor and profit. But as soon as he appears here, in this colder latitude, (of freedom) he is excluded from the most valuable employments, and he re-enacts the story of the discontented squirrel in the old story book, who, thinking that happiness was to be found far away in the regions where the clouds floated so brightly over the blue mountains, left his home to seek it, and was fatigued, chilled, wet, disappointed, half-starved, and glad to return to his home again.

So it is with many a fugitive—finding so many avenues of employment closed against him, longs for the opportunity of honorable labor, even with its miserable rewards, and rather than go about with a whitewash brush, or wood-saw, drive horse, or wait at table, or stand behind a barber's chair, many do return, in the face of the awful evils that go down with horror deep into their hearts, yet not so deep as this abominable prejudice of color. Who will lead in this matter? Will any one lead? Is it the intention of the friends of the fugitive to open the doors of the mechanical trades, even if not of the professions? Is it widely known and keenly felt by nearly all fugitives? This prejudice of color is so deeply rooted that no one can move it—only by long continued effort and by many strong men can it even be shaken. And it is almost hopeless to try to destroy it. Shall we conclude, then, that the want of principle, and the want of consistency, and the prejudice of color are so many increasing evils, which like the canker worms, are eating the freshness of life from the fair tree of African liberty. Then why longer believe in the loud-mouthed declarations of sympathy for the oppressed? Why trust that Underground Railroads is such a real benefit. Why

have faith in the pulpit or the press or the philanthropist? Because they do not make their avowed principles their rule of life, there is no trust to be put in them. It is an awful sin to lead men into dangerous places and then desert them; or into a strange land. It is folly to let principles begin in the mouth and end in the ear.

The truth seems to be that it is popular and safe to believe in ideas of emancipation, ideas of fugitives, ideas of a practical anti-slavery life, but not popular nor safe to make the idea real in a practical life. That would call for energy, courage, principle, consistency, and lead to contention, sacrifice and endurance, all of which are so very inconvenient to small souls.

We must not close without a just tribute to the few, to be found in nearly every place who are very embodiments of the true principles of anti-slavery men and women, and do really live as they profess, and do profess all they know, and do know all that it is possible to learn of the cause in every way. But these hands are so few and the enemy are so many! God help the fugitive.

#### Our Albany Letter.

ALBANY, April 2, 1860.  
DEAR ANGLO:—Dr. J. Theophilus Kramer's lecture was indeed a worthy one, being an "old picture in a new frame," though on the subject of slavery, yet it was presented in a different light from any that have preceded it. As usual, however, the audience was not as large as it ought to have been.

The exhibition of the Sunday School of the Bethel A. M. E. Church came off on Tuesday evening last before a full house of white and colored. The school itself is small, composed mostly of small children; yet it was a grand success, for which, however, they are deeply indebted to the volunteers for the occasion, who deserve great praise not only for the generous and Christian spirit shown in lending a hand to benefit a sister church of God, but for the able and elegant manner in which they performed their parts. We were unable ourselves to be present, but dispatched a reporter there, (we being at the exhibition of the Deaf and Dumb at the Capitol, which was indeed a sight worth seeing to all who could be so fortunate as to get a sight), who presents us the following sketch: The following young ladies of the Baptist school and choir volunteered: Misses A. and I. Benedict, (whose performances were crowned with the "gems" and themselves the "stars" of the evening) Miss G. Topp, Miss J. Gardner, and Miss E. Latour, with Master Benedict, in addition to which were also the following volunteers: Miss M. Addison, Miss C. Johnson, and one or two others. By request, it is to be repeated on Thursday evening next, when it is to be hoped they will not forget to mention on the programme these volunteers, that they may have the credit due them for their voluntary act of kindness, as without them its success would have fallen far short of what it was. A pleasant feature of the evening was the presentation of a splendid Bible to the Rev. A. C. Crippin, elder and superintendent of the school, by the pupils of the school. The presentation was made in their behalf in a neat speech by Stephen Myers, Esq., and received by Mr. C. with a few appropriate and feeling remarks. From the number of persons present, the church must have been, which we are happy to say, greatly aided.

Rev. T. Doughty Miller repeats his lecture on "Woman" on Thursday evening next, in the Pearl street Baptist (white) church, the trustees of which have kindly volunteered its use. He expects to deliver it in Troy on the following Tuesday, April 10th.

Allen M. Bland, Esq., of Troy, paid us a flying visit yesterday.

#### Our Washington Letter.

WASHINGTON, D. C., March 26, 1860.  
MR. EDITOR:—Our evening entertainment season seems just now to be in its full glory. A very brilliant party was given here last Thursday evening by a club of gentlemen of the first ward, with Mr. David Welch as President, and it has since been spoken of by good judges as being one of the finest affairs of the kind that the colored citizens of Washington have ever given. This party, I am informed, was given by the club to the colored ladies of Washington, in return for a fine entertainment given by them some weeks ago, called a "Leap Year Banquet."

A grand musical promenade will come off at Franklin's Hall on Monday evening next, and on Thursday evening a supper will be given by the "Sons of Humanity," the proceeds of which will go to refund a sum of money loaned by a white man to prevent a youth whose father is much respected here—from being sold into Southern slavery.

Among the strangers here this week, I noticed the Rev. J. J. Clinton, assistant Superintendent of Wesleyan Conference; Mr. J. D. Harris, of Cleveland, Ohio, who I understand is here on business with the government in connection with his mission to Hayti; and the Rev. Mr. Peck, of Baltimore, Md.

The John Wesleyan choir are practicing for a concert. Judging from the selections, it promises to be a brilliant affair. This choir is under the leadership of Mr. James H. Webster, who has been for many years one of the leading members of the old "Harmonist Vocal Music Association."

The Misses Brent, of both families, who gained so much applause at their last concert, have, I am told, consented to re-appear, with new music, which fact will be sufficient to draw a full house.

A plan is now on foot to establish literary associations here among the colored male citizens. There is only one now in existence in this city—the "Young Men's Good-Will Literary Society."

#### Public Meeting at Toronto.

Toronto, March 21, 1860.  
MR. EDITOR:—Pursuant to a call of the friends of Mr. Wm. Still, a meeting was held in the Wesleyan Methodist Chapel on the 11th of February, for the purpose of examining certain charges vilifying his character and made against him by one "Dimmock Charlton," alias "John Bull," in the "Frederick Douglass Paper," and purporting to have been written in this city.

The meeting was organized by placing Mr. G. W. Cary in the Chair, and F. G. Simpson was requested to act as Secretary. After the organization, the Chairman requested the Secretary to read the letter in "Frederick Douglass Paper," as a preliminary step, after which an opportunity was given to all present to express their sentiments with regard to the charges. Many spoke, prominent among whom was Dr. A. T. Augustus, Messrs. A. H. Judah, W. H. Harris, Samuel Lewis, F. G. Simpson, and others too numerous to mention, all of whom, with no exception, spoke in favor of Mr. Still's character as a gentleman and a friend of the slave, some from personal knowledge and others from hearsay—and with one accord spoke of "Dimmock" as a most consummate scoundrel, more especially those of them who had personal dealings with him. Mr. Isaac Johnson, the person mentioned in "Dimmock's" letter as having, with seventeen others, been cheated out of four of their trunks, then came forward voluntarily, and stated that he did not know Mr. Still, never having seen him, it being in the year 1841 when he came through Philadelphia, and the person he then saw in the Anti-Slavery office was a Mr. Hall, thus making that charge a complete forgery. As for the young man who had been cheated out of his wages, he has not turned up as yet, and the other charges are not worth noticing, having no foundation in truth whatever. After a careful examination of all the charges, the meeting agreed to the following resolutions:

Resolved, That this meeting, after having heard Mr. Still's defense, and after having ascertained the source from whence the foul assertions have arisen against his character, do consider them groundless and without the least shadow of truth.  
Resolved, That this meeting do still continue to hold the most implicit confidence in Mr. Still's character as a gentleman and a true friend to the flying fugitive; and that we deeply sympathize with Mr. Still in this attempt to injure his character, and earnestly urge upon him to still continue his exertions in behalf of the slave, with unflinching zeal.

A notice of these proceedings was ordered to be sent to "Frederick Douglass Paper" for publication, after which the meeting adjourned.

P. G. SIMPSON, Secretary.  
From the Syracuse (N. Y.) Standard.  
Letter to Rev. J. W. Loguen, from His Old Mistress.  
The following letter was received a day or two since by Rev. Mr. Loguen of this city, from his old mistress "way down in Tennessee." The old lady is evidently "hard up," financially, and attempts to frighten her former servant into the payment of \$1,000 as "hush money." Mr. Loguen needs no "bill of sale" to secure himself from capture in this section of the State. Besides his own stalwart arm, he has hosts of friends who would make this region too hot to hold the man-hunters who would venture on such an errand as the old lady hints at in her somewhat singular epistle. Her lamentations about the old mare are decidedly funny, (we may add womanly) and all the misfortunes of the family are traced directly to the escape of "Jarm." But here is her letter:

MAURY COUNTY, State of Tennessee, Feb. 20, 1860.  
To JARM:—I now take my pen to write you a few lines, to let you know how we all are. I am a cripple, but I am still able to get about. The rest of the family are all well. Cherry is as well as common. I write you these lines to let you know the situation we are in, partly in consequence of our running away and stealing Old Rock, our fine mare. Though we got the mare back, she never was worth much after you took her; and as I now stand in need of some fund, I have determined to sell you; and I have had an offer for you, but did not see fit to take it. If you will send me one thousand dollars and pay for the old mare, I will give you all I claim I have to you—Write to me as soon as you get these lines, and let me know if you will accept my proposition. In consequence of your running away, we had to sell Abe and Ann and twelve acres of land; and I want you to send me the money, that I may be able to redeem the land that you was the cause of our selling, and on receipt of the above named sum of money, I will send you your bill of sale. If you do not comply with my request, I will sell you to some one else, and you may rest assured that the time is not far distant when things will be changed with you. Write to me as soon as you get these lines. Direct your letter to Bigbyville, Maury County, Tennessee. You had better comply with my request.

I understand that you are a preacher. As the Southern people are so bad, you had better come and preach to your old acquaintances—I would like to know if you read your Bible. If so, can you tell what will become of the thief if he does not repent? and if the blind lead the blind, Mr. and Miss Hays.

**Grand Annual Exhibition.**  
The colored public school of the village of Jamaica, L. I., under the direction of Mr. Sampson, will give their annual exhibition at Edwards' Hall, corner of Fulton street and Union avenue, on Tuesday evening, April 10, 1860.  
Admission 15 cents. See programme.  
An aria, or duet, by two good performers, Mr. and Miss Hays.

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what will the consequence be?—I deem it unnecessary to say much more at present. A word to the wise is sufficient. You know where the liar has his part. You know that we reared you as we reared our own children; that you was never abused, and that shortly before you ran away, when your master asked you if you would like to be sold, you said you would not leave him to go with any body.

#### Amusements.

**Ball of the Brooklyn Esmeralda Club.**  
That providence which helps the lame and the lazy, took us to the National Hall, Brooklyn, on Wednesday evening 28th ult., to be present at the hop of the Esmeralda Club. When we entered the room about 160 guests were tripping the "light fantastic toe" to the inspiring music evolved from the elbow of Mr. Murray and the fingers of his assistants, who were encircled in a recess, protected by the American flag. Let it be known that the black man was for once protected by the stars and stripes. The affair was a credit to the young men of the Club. The floor was under the supervision of Prof. T. B. Voorhees, who brought order out of chaos, and conducted the salutary exercises with tact and gentle courtesy, for which he is becoming so renowned. Being opposed to the snobbery of naming the belle at a festival, we shall avoid doing so on the present occasion, and we hereby warn all searchers after this knowledge, that if we are ever again called upon to impart it, that we shall speak "right out in meeting" and give the name in full, every letter. "A few rude fellows of the baser sort" attempted to disgrace the club by their dirty dress and their vile conduct and viler language, but most signally failed. Drunk and disorderly as they were, they should have been removed from the presence of the ladies, and we advise the officers of the club to do so if they dare again to appear at one of the hops of the Esmeralda. We are under obligations for polite attention to the "press" to Mr. G. P. Vogelsang, President of the club, and to Messrs. George Hall, Smith, Voorhees, Elston and Howard. As the sun appeared the company dispersed, highly pleased with the gentlemen of the Esmeralda Club.

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That providence which helps the lame and the lazy, took us to the National Hall, Brooklyn, on Wednesday evening 28th ult., to be present at the hop of the Esmeralda Club. When we entered the room about 160 guests were tripping the "light fantastic toe" to the inspiring music evolved from the elbow of Mr. Murray and the fingers of his assistants, who were encircled in a recess, protected by the American flag. Let it be known that the black man was for once protected by the stars and stripes. The affair was a credit to the young men of the Club. The floor was under the supervision of Prof. T. B. Voorhees, who brought order out of chaos, and conducted the salutary exercises with tact and gentle courtesy, for which he is becoming so renowned. Being opposed to the snobbery of naming the belle at a festival, we shall avoid doing so on the present occasion, and we hereby warn all searchers after this knowledge, that if we are ever again called upon to impart it, that we shall speak "right out in meeting" and give the name in full, every letter. "A few rude fellows of the baser sort" attempted to disgrace the club by their dirty dress and their vile conduct and viler language, but most signally failed. Drunk and disorderly as they were, they should have been removed from the presence of the ladies, and we advise the officers of the club to do so if they dare again to appear at one of the hops of the Esmeralda. We are under obligations for polite attention to the "press" to Mr. G. P. Vogelsang, President of the club, and to Messrs. George Hall, Smith, Voorhees, Elston and Howard. As the sun appeared the company dispersed, highly pleased with the gentlemen of the Esmeralda Club.

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**A Charitable Exhibition will** be given on Tuesday evening, April 10, 1860, in the A. M. E. Bethel Church in Second street, for the benefit of the Rev. James Scott, who has been severely indisposed the past winter. Several eminent speakers have kindly volunteered their services. Music under the direction of Mr. Henry Robinson. The public are most respectfully invited to attend. Tickets of admission fifteen cents. Master of ceremonies James H. Orger. N. B.—For further particulars see small bills.

**A Lecture will be delivered** by the Rev. Robt. C. Henderson on "Emancipation in the West Indies and the benefits derived thereby," at Rev. Mr. Jocelyn's Church, corner of South Third and Eleventh streets, Williamsburg, next Sabbath evening (8th inst.) at 7 1/2 o'clock.

**The N. Y. Sacred Music Society** will give the entire Oratorio of "Joseph," with orchestra accompaniments, at Shiloh Church on the evening of April 10. For further particulars, see programme. S. WALDRON, Conductor.

#### Advertisements.

**TO ALL WHOM IT MAY CONCERN.**—Know ye that Henry Burke has been expelled from the Order of Free and Accepted Masons, by Mount Calvary Lodge No. 12, F. and A. M. Troy, N. Y., and expulsion has been confirmed by the R. W. Grand Lodge of the State of N. Y., under which the above named Lodge is working, in behalf of Mount Calvary Lodge No. 12.

**Wanted Immediately.**—In a small family up-town, a good housekeeper. One that is every way competent will receive handsome wages and a permanent situation. Apply at the office of this paper.

**Boarding at Saratoga Springs.**—Mrs. Simon Boardley is happy to announce to the pleasure and health seeking public, that she will open on the 1st of June a first class private boarding house at Saratoga Springs, corner of Lake Avenue and Nelson street. The patronage of the above named class is respectfully solicited.

**To Let.**—The upper part of house, 64 Johnson street, Williamsburg. It consists of back and front parlors, with two bedrooms. Inquire on the premises.

**What has become of the "Anglo-African Magazine?"** I have looked for it in vain. What has become of it? SUBSCRIBER.

**Masonic Head Quarters.**—EMPIRE STATE HOTEL and UNION HOUSE, 541 Broome street, between Sullivan and Varick streets, New York.

**On an Improved Plan.**—By WIDOW T. J. JENNINGS, Successor to Mrs. Ramsay. Board by the day, week, or month, on moderate terms.

**Boarding and Lodging.**—MRS. J. GRANT. Can accommodate a few gentlemen with board and lodgings at her residence, 182 Suffolk street.

**Mrs. J. S. W. Bell** would respectfully inform her friends and the traveling public that she has removed to the premises on the 1st of May, from 168 Church street, to her NEW BOARDING HOUSE, 543 Broome street, near Sullivan street, which will be found comfortable and convenient.

**Warm and Cold Baths, etc.**—where artificial heat is given, and every effort made to make her house a home to all who may be pleased to patronize her.

**Fair in New Haven.**—The Ladies of the A. M. E. Church of New Haven will hold a FAIR AT DAY'S HALL, Corner of Broadway and York street, on Wednesday, Thursday, and Friday, the 11th, 12th, and 13th of April.

**Died.**—NICHOLS—March 29th, of consumption, Mrs. Elizabeth Nichols, aged 30 years.

**Married.**—CARR, MILLS.—At Oyster Bay, March 27th, by Rev. John P. Thompson, Mr. Thomas Carr, of Smithtown, to Miss Eliza Mills, of Stony Brook, L. I.

**Died.**—SMITH—Howard.—In Brooklyn, on the 4th inst., by Rev. George W. Levere, Wm. H. Smith and Joanna Howard, all of death.

**Died.**—NICHOLS—March 29th, of consumption, Mrs. Elizabeth Nichols, aged 30 years.

**Died.**—MONTGOMERY.—In this city, March 28th, Richard Montgomery, aged 38 years.

**Died.**—CHANCELLOR.—In Chillicothe, Ohio, on March 10th, after a brief illness, James Andrew Chancellor, aged 22 years and 25 days.

**Died.**—He was at the time of his death president of a literary club and of the Mechanics Institute, which associations, together with the band and a large concourse of citizens, attended his remains to their final resting place. We trust, through Christ's mercy, his soul rests with its Creator in peace.

**Died.**—GARRISON.—In this city, on March 31, of dropsy, Mrs. Rachel Garrison, aged 65 years.

**Special Notices.**  
The Funeral Rites of a Soror-Lodge, to commemorate the virtues of the late R. W. and Rev. Bro. Wm. C. Munroe, P. D. G. M., who died at Careyburg, Liberia, on the west coast of Africa, Nov. 9th, 1859, will be publicly solemnized by Orient Lodge, No. 2, New Haven, Conn., April 18, 1860, as follows:

1. Funeral Ode, by the brethren.  
2. Funeral Liturgy, by the G. M.  
3. Prayer, by Rev. Bro. Catto.  
4. Funeral Hymn, by the brethren.  
5. Eulogium, by Rev. Bro. Holly.  
6. Concluding rites, by the G. M.  
7. Funeral Chant, by the brethren.  
8. Closing Prayer, by Rev. Bro. Catto.  
9. Exhortation, by the brethren.  
10. Benediction, by Rev. Bro. Holly.

The above exercises will be held in the Temple street Church, and an admittance fee of 25 cents for adults, and 15 cents for children under 16 for adults, will be charged at the door, in order to raise a fund to be appropriated for the benefit of the widow and orphans of the deceased brother, who will be present at these solemnities.

The Lodge will appear in full regalia. The G. M. has also signified his intention of being present to preside on the occasion. The patronage of the benevolent public is solicited in behalf of this worthy object.

Doors open at 7 o'clock P. M. Exercises to commence at 8 o'clock.

**Grand Annual Exhibition.**  
The colored public school of the village of Jamaica, L. I., under the direction of Mr. Sampson, will give their annual exhibition at Edwards' Hall, corner of Fulton street and Union avenue, on Tuesday evening, April 10, 1860.  
Admission 15 cents. See programme.  
An aria, or duet, by two good performers, Mr. and Miss Hays.



PRICE FOUR CENTS

NEW YORK, APRIL 14, 1860.

BY A. P. SMITH

LETTER FROM BOSTON.

The "Ladies' Ministerial Aid Society" having secured the portrait of Rev. J. H. Grimes, executed by that promising colored artist, William H. Simpson, arranged a successful Jeeve and presented a few evenings since. Madame I. proclaims another testimonial occasion prominent lecturer, of which I would more could I do so from knowledge.

The "Liberator" has given a repon combination effort here in aid of the

Dear brethren, what do you desire? Will you accept, or will you give us a feasible one? It is immaterial to us which party comes before the arbitrators for we can offer a better platform, at home is my heart and; hand for a unamiable terms; and I will say in of the brethren with whom I am for that they will agree to a man for on reasonable terms. Mr. Editor, read several communications in the

1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

As the want of confidence in the abilities of the colored people is the direct cause of the delay in the adoption of measures for the redemption of this country; it led me to the plan of emigration to Liberia. and the philanthropy of the nation have been hid since the existence

That: being legally required to deposition relative to John Rando Roanoke, I do hereby state my tions of such incidents as I consi- culated to show the state of his m- ing the period of my attendance.

It seemed as though his reproaches criticized the pronunciation of words, not be restrained under any circumstances of bodily sufferings, or even in danger of death. The slightest deviation from his standing of propriety must be and corrected.

the 1990s, the number of people in the United States who are 65 years of age or older is projected to increase from 20 million to 35 million, and the number of people 75 years of age or older is projected to increase from 10 million to 15 million (U.S. Census Bureau, 1996). The number of people 85 years of age or older is projected to increase from 2 million to 4 million (U.S. Census Bureau, 1996). The number of people 90 years of age or older is projected to increase from 500,000 to 1 million (U.S. Census Bureau, 1996). The number of people 95 years of age or older is projected to increase from 100,000 to 200,000 (U.S. Census Bureau, 1996). The number of people 100 years of age or older is projected to increase from 10,000 to 20,000 (U.S. Census Bureau, 1996).

society for publication. Dear little children loved it and sang it, and taught it to one another; and whatever popularity it may now enjoy belongs to it because the spirit who sang it first in that teacher's heart saw fit to use it as a medium through which many a one, under a divine influence, might give expression to its first early aspirations after holiness and heaven. With this answer we believe our questioner must be content, as we are not at liberty to be more explicit.—S. S. Times.

## The Weekly Anglo-African.

NEW YORK, APRIL 14, 1860.

Advertisements for this paper must be accompanied by the cash.

Copies of this paper can be purchased of the news-vendors everywhere.

### The Last Gun from the Satanic Press.

"Yes, positively the last gun we shall fire at the negro—the very last; and if this does not kill him—if he is so tough—why then we will leave him to the politicians." Such is the last announcement of the New York "Satanic Press," and it leads us to greatly wonder what is in the wind—what next is to take place in our earthly pandemonium.

If we remember aright, Irish John Mitchell, after various circuitous turnings, strange summer sets, and lofty tunblings, first in England, then in Botany Bay, and lastly in America, said that if the South did not come over to his extreme way of thinking on the negro question, after a certain date, then he, John Mitchell, would curse them, throw up his pen, upset his ink, smash up his press, and go south, body, brains, and all over to Garrison and the Abolitionists. The appointed hour arrived; the obdurate South, in their obduracy, still held on their own old slow coach way of thinking on this same negro question, and poor John smashed up according to promise. But, poor fellow! owing to his very dubious antecedents, we doubt if ever Garrison or the Abolitionists received him, as we have never heard of his enlistment among them, and furthermore, knowing as we do their holy horror to contact with bad or suspicious company.

And now that the satanic press, according to its own acknowledgment, after some six months besieging and bombarding of the negro, and after a prodigious waste of powder and ball and percussion upon him, fires this last shot and gives up. We inquire anxiously again, what is in the foreground? Is there also to be a smash up in pandemonium? Is the satanic press coming over to our side, and if so are we prepared to receive it, or like poor Irish John, must it, in case of only partial conversion, with all its weight of old and awful sins upon it, be turned out to graze, Belshazzar-like, on the husks of the swine? Perhaps the chief managers of this rather hot concern begin to perceive that after their six months hard effort the outer world whom they would effect adversely to the negro, being cheated so often by them, cease to pay any further attention to them, for it thus dolefully howls out—"We trust our supporters are not tired of the almighty nigger." "We have another series of articles which we have prepared in regard to this interesting race. This is the last one. After this we leave the everlasting nigger to the politicians; and after they are done with him let him go back to his old posts of waiter and barber, with clean lather and sharp razors."

Though the entire tenor of these epistles is an attempt to prove the contrary, yet a very important fact is rather plainly hinted at here, viz., that neither the efforts of the satanic press nor the politicians, nor yet the power of the government will ever be able to crush out the negro. He is to be let alone, is he, after the politicians are done—left to his old and degrading posts of waiter and barber? Further on in these chapters, we are gravely told that the white man being so much his superior, that he is fast crowding out the negro and monopolizing the businesses of waiters and barbers. This seems to common-sense persons rather irreconcilable, but we suppose these businesses are no longer degrading when white men come into them.

This reminds us of a remark of one of our leading New York dailies, that a certain black man could hardly be regarded as a negro, as he had proved himself very able as a writer, and the fact alone ought to set him down as a white man. But again we are told in these last epistles of the satanic press on the negro, that there are, but 10,807 colored persons, men, women and children, all told, in New York city. Who does not know that this is false? But, say they, we have it from the census. We inquire, who took the census? What interest had they or those who employed them in accurately counting the blacks? In one section of the city, to our own knowledge, where scores of colored people resided, not one colored person was reported. So much for the census. A word now about the epistle on vital statistics. Let us see if it is any more reliable than the one on the census. In the City Inspector's report for 1858, says this satanic epistle, that out of a population of nearly 11,000 colored persons, the number of births was 62; or about one birth for every eight deaths. Out of whole-cloth-like, this loathsome sheet for the extinct carcasses of the whole negro race, which, it says, by its process of showing is fast passing away, and verily it

must be. Only think of it! Out of the whole colored population in New York city, only 62 births occurred in the year of grace 1858. Prodigious!

We are next entertained with a bird's-eye view of what it styles "The Metropolitan Colored Press," so much of which relates to ourselves, we give to our readers entire, hoping that they will make due allowance for many gross blunders sprinkled through some degree of truth.

### THE METROPOLITAN COLORED PRESS

With a population of between ten and eleven thousand, men, women and children, more than one-third of whom are dependent upon public or private charity, there are in New York no less than five periodicals devoted to what are called the interests of the people. It is true that none of these are in a very flourishing condition, but their editors manage to eke out a subsistence. They are conducted partly by white and partly by colored writers, and their subscribers are, no doubt, mainly among the white population. The literary merits of the periodicals in question are not of the most shining description, although in some respects they would bear a comparison with several of the other hebdomadicals published in this city.

The headquarters of these abolition publications in this city is No. 48 Beekman street; and as it possesses many points of peculiar interest, a daguerreotype of the concern will enable our readers to form a tolerably correct idea of that part of it which is occupied by the anti-slavery portion of its inmates. The visitor is informed by a sign at the door that the office of Mr. Thomas Hamilton, editor of the "Anglo-African," is on the second story, and lest the aforesaid visitor might have any difficulty in finding it when on the second story, he is further told by the same mute informant that the precise room in which Mr. Hamilton conceals his editorials is No. 5. And it is very well that the editor of the "Anglo-African" is so precise in this particular, for the walls on either side of the stairs, and the doors, are literally covered with tin signs, shingles and placards of various descriptions.

Turning into a narrow passage which led from the main hall way, our reporter proceeded along until a sudden depression of the floor, where it connected with the adjoining house, came near causing him to lose his equilibrium, and at the same time suddenly discovered to him a large wooden sign board, on which was painted:

ANTI-SLAVERY BOOKS.  
BOOK AND TRACT DEPOSITORY.

These rooms, however, were used for the storing of anti-slavery publications. Turning to the right, he suddenly espied room No. 5, which for the nonce was the beginning and end of all his desires. A shingle on the door bore the following inscription:

ANTI-SLAVERY BOOK DEPOSITORY.  
RADICAL ABOLITIONIST.

Our reporter, after picking his way through sundry boxes, knocked at the door, and an invitation to "come in" having been given, he entered, and found Mr. Thomas Hamilton present. Mr. Hamilton proved to be a good looking and very polite man.

According to the statement of Mr. Hamilton, his office, which is now devoted to the publication of his periodicals—the "Anglo-African," a weekly paper, and the "Anglo-African Magazine"—was, before his time, used by the American Abolition Society as their headquarters, and for the publication of a monthly styled the "Radical Abolitionist."

Mr. Hamilton's office is a well lighted, cheerful and spacious room. The floor is not carpeted, but the windows are neatly shaded with old-fashioned Venetian blinds. A few shelves at one end contain a collection of books. A long table or counter on one side of the room serves as a desk and mailing counter at the same time.

THE ANGLO-AFRICAN is the name of the paper which Mr. Hamilton edits, and which began its career about a year since. It has had a varying success, but never has as yet been a self-sustaining institution. Its circulation made rapid stride after the John Brown raid, and now numbers about 3,000 copies, which are sold principally in the Northern States, a few being disposed of in Canada. This quantity is not sufficient to sustain it, but as the circulation is now gradually increasing, the publisher has reason to expect that it will soon be self-sustaining.

Its prospectus sets forth that it is devoted to literature, science, and the advancement of the cause of human freedom.

Now this is a most extensive programme, and it is to be hoped that the colored people fully appreciate the labors of Mr. Hamilton in their behalf; but on this point there is, we are afraid, considerable doubt in the mind of that gentleman himself. He is assisted in his intellectual labors by a whole army of contributors, among whom we recognize a number of the old anti-slavery standbys—Fred. Douglass, Pennington and others; but as Fred. has made himself rather scarce lately, there must be a considerable falling off in the intellectual vim and vigor of the concern.

THE ANGLO-AFRICAN MAGAZINE, like its weekly namesake, also had its origin about a year since. Its success has been rather varying, and its circulation is very limited. To use the words of the publisher, "It was started without capital, but has maintained itself throughout the year, owing at the present moment but a few hundred dollars."

But as a climax to the whole scope and force of this last effort of this, our satanic press, against the black man, to show beyond all question his low and degraded condition, especially in New York city, the colored tenement houses are vigorously seized upon, inmates and all. We suppose this is the last grasp. Well, we are free to confess that this is a point from which our worst state can be more fully exhibited than from any other. We therefore cheerfully accept this pandemonium, and friend pictures of colored tenement houses, with the permission to place beside them other pictures of white tenement houses

drawn by high authority in the same day, and presented by that old and respectable journal, the "Sunday Times."

### PICTURE OF COLORED TENEMENT HOUSES BY THE SATANIC PRESS.

The habitations of the colored population, with the exception, of course, of those who are beyond the vicissitudes of a life of labor, are generally of the most wretched description. The bulk of the population is to be found in West Broadway and the adjoining streets, where they are crowded into broken down, dilapidated houses, of the most unhealthy description. The inside of one of these habitations is still less inviting than the exterior; and as an effort is apparently made to clean them, it would appear as if they ought to be the fruitful sources of disease. The appearance of the inmates correspond with that of the locality, which, as we have stated, is one of the worst in the city.

### PICTURE OF WHITE TENEMENT HOUSES BY AN OLD, RESPECTABLE WHITE JOURNAL.

In Manhattan Place, between Goerick street and the East River, stands a block known as the "Barracks." The buildings are three stories high. In the narrow, dingy rooms of this abominable structure, the repulsive effects of filth and darkness were noticed by the Legislative Committee, at their examination, in the almost incredible swarms of house vermin, over-running walls, floors, and ceilings. Some of the tortured occupants complained of their inability to sleep at night. Their haggard looks attested the truth of what they said, and it was further indicated by unmistakable evidence; for the walls of several rooms, recently lime-washed, exhibited broad crimson stains, the marks of conflicts with myriads of insects through long nights of the wretched people. The waters and walls of these houses, like many others inspected, harbored such incomputable numbers of vermin, that it is plain no cleaning process but fire, reducing all to ashes, can ever eradicate the pest.

### PICTURE OF COLORED TENEMENT HOUSES BY THE SATANIC PRESS.

Within the last four or five years an attempt has been made to improve the condition of the poorer class of the colored population by furnishing them with better habitations—an attempt which, we believe, has succeeded to some extent. Mr. Robert B. Mintum has built a large tenement house in Mott street, near Canal street, which is one of the largest, if not the largest in the city. It is completely fire proof, and has accommodations for about one hundred families. The building is so constructed that each family has its dwelling as completely separate from the rest as if it lived in a palatial mansion on the Fifth avenue, which is a rather strong improbability, but which will nevertheless answer just as well for the comparison. Then it is well ventilated, which is more than can be said of any other tenement house. In each dwelling there are three apartments, one of which answers for the purpose of a kitchen and a sitting room, while the other two are generally occupied as bed-rooms. Some have two, some have three, and others have as many as five occupants, while the whole population in the house is about three hundred and fifty. The occupants of the greater part of the inhabitants are house-cleaning, washing and ironing, and such like housework.

### PICTURE OF WHITE TENEMENT HOUSES BY AN OLD, RESPECTABLE WHITE JOURNAL.

Most of the lowest class tenant houses have deep basement and cellar apartments. It is calculated that between twenty-five and thirty thousand souls live under ground in the city of New York.

In Mulberry street, near the "Five Points," stands a large tenement-house, dilapidated and dangerous in the extreme. Reconstructed through its interior, from an old wooden church, and used by a Baptist society, it has been adapted for dwelling purposes in the most careless manner. The sewer connection is a four-inch pipe, wholly inadequate as a conductor. Eighty-five apartments in this fabric contain more than one hundred families, numbering three hundred and ten persons. The basement is entered by shattered steps, five feet two inches below the street level. Families dwell in the vaults of this basement, and pay \$3 per month for the damp, destructive quarters. On the fifth floor of this building, \$4.50 per month is charged for an apartment. The entire house is sub-basement and partitioned with pine boards; its entries and passages are dark and cramped; its walls, floors, and ceilings are of such inflammable materials that, in case of fire, it would be impossible to prevent a general conflagration. Should such a calamity take place at night, scores of the unfortunate inmates must perish in their beds, and few of the whole number could find egress through the narrow passages.

"The underground residences of the people is a sad calamity to this city," says Dr. John W. Francis, testifying before the Senate committee.

"In many of them," (the cellar residences) says Dr. Samuel Ralston, "I was obliged to wade my way upon bricks, before I could stand upon the floors, for the water would cover my feet. I remember, especially, two cases, where the patients were almost devoured alive by rats in those cellars."

### PICTURE OF COLORED TENEMENT HOUSES BY THE SATANIC PRESS.

The tenement house in Mott street is, we believe, the only one of the kind in New York, for colored people, and its proprietor, doubtless, finds it a profitable investment. At the time of our visit it had the appearance of a deserted barracks, and its long flagged halls and iron stairways gave it a sombre and gloomy appearance. All the inmates were indoor, and in one of the little tenements we entered two of its occupants were hard at work. The main apartment, which, as we have stated, serves as a sitting room and kitchen, is about ten by fifteen feet, and the heat produced by the stove was like that of the tropics, and almost intolerable. The colored occupants, however, seemed to be entirely at their ease in it, and quite comfortable. They were two women, a mother and a daughter, the former being about seventy years of age. They were among those who received assistance at the Almshouse Department; but the old lady, who had a touch of elegance and style about her, told us that latterly she had great difficulty in obtaining her supply of coal, because, as she said, she couldn't get "access" to the superintendent. This piece of information was

repeated three or four times, but by no chance was the favorite word "access" ever omitted. It had a grand sound, it could never be made enough of, and so it was forced to duty over and over again.

Although there is, doubtless, some privation among the colored inmates of this huge structure, still they are much better off than those living in West Broadway and the adjoining streets. Their apartments are comfortable, there is no danger of a fearful tragedy like that of Elm street occurring, and if they have sufficient to keep their dwellings up to the point of tropical heat in winter and enough to eat, they are pretty well satisfied. But this they find to be a rather difficult matter, for the reasons stated—the crowding out of colored by white labor.

With this we can surely leave the satanic press and its last effort upon us to their own fate, and the good public to judge between us—meanwhile, should it, like its predecessor in the garden of Eden, turn up in some other shape to tempt or decoy, we shall feel bound to give said public due information.

### Reply to the Rev. Henry Highland Garnet.

The following is Rev. Mr. Gloucester's reply to the letter of Mr. Garnet in our last issue. At his own especial request, we publish it as he has written it—*verbatim et literatim*:

To the Rev. Henry Highland Garnet, President of the African Civilization Society "The Hero of Timbuctoo, Sindh, the Sailer, and Epistle of Education."

Rev. Dear Sir your Spicy and Evasive answer to my note, through the columns of the Anglo African I duly received.

But Judge of my Surprise in receiving such an answer, after offering to discuss with you, in a fair and honorable manner, the claims of the society for which you plead so much. Otherwise might have been Expected from One of your superior intelligence, and oft repeated willingness, to reach the truth.

But let me briefly notice your answer, in the first Place sir you seem not content to add to my note—for which addition—if it be your inference I feel willing to admit and Stand ready to Prove, "that is that your society, is unworthy of the Confidence & support of Christians and Philanthropists but you add by saying, "that it is truly astonishing, the Opposition manifested by myself and others to Civilization, and the Gospel," when you must be well aware, that all my repeated Private assertions to you have been to the contrary, with this difference, that I do not adopt your mode, in this particular, in thus giving, the blessing of civilization and the Gospel to Africa

but Sir, this must be only regarded as one of the Strokes of your singular in genuity—to forestall me in the Judgment of the Community, before we meet, Or to avoid the issue of a meeting—that I, thus Put to you

and I am more Persuaded of this, from the basis upon which you consent to meet.

1st you demand, that all the Proceeds, arising from the discussion, if any, after Expenses are Paid, Shall Go to the Anglo African

2nd That I must become a travelling agent, Or go on a Petty fogging tour, in behalf of the African at ten Dollars Per head

well sir for this Delectable and no doubt Profitable business, I must confess, I have no desire or time, that must be Left to yourself, Or to your indefatigable Agent (Rev. Dr. Prime), who Perambulates the Goody cities, of Brooklyn and New York, daily soliciting funds—for the Great Expected African Expedition "when Smithville and Cuylerville, in Africa according to the Prophecy of Last May, shall rear their glorious head

This Gentleman, the Doctor might well do the business of both concerns, or one concern—as your Special Pleading for it would seem to imply, indeed for a Long time past it is thought to be the Organ of Your society, under cover and now the Evidence for it, is bold.

I therefore Go for this, as stated in my Previous note, that if your views are Endorsed in Preference to mine—then after Expenses Paid what remaining, if any, Shall go to the Anglo African as the Organ of your society, but if mine are Endorsed, then to the Ladies of the Antislavery reform movement in Brooklyn for I Plead in behalf of my downtrodden People not Colonization and Expatriation But Justice, Reformation improvement elevation

these are the Grand Elements to secure Perfect nationality all over the Globe. I now pass over sir, as Bunkim your intimation, in reference to my Gratification—and in the borrowed Language of the Tribune, *Javering*

I pass to notice that host that you, imagine is arrayed against you, Let me say however in the first Place, of that host, I knew nothing, when I penned you my first note but if there such a host of Learned intelligent men as you name, men whose Patriotism, whose Love of the truth will in some measure compare favourably with yours—then I say it tells badly for your cause and much more favourably to my triumph—for you to meet them with solid reason—and sober arguments than with vanity and ridicule, but this I must. Leave for you and they to settle, in the mean time, Let me say that when you and they Get through if you wish anymore Garlands to Deck your brow, of victory; they are hung out for you on my shield and all I say is come and take them. Yours truly, JAMES M. GLOUCESTER.

Thos, April 9, 1860.

### Letter from the Philadelphia Rescuers.

Mr. Editor:—Having read a number of reports and comments by the reporters, editors, and correspondents of the press of this city, as well as elsewhere, upon the subject of our imprisonment, we deem it but justice to ourselves, our friends, and the public to make a statement of the feelings or motives by which we were actuated and impelled to the commission of this rash act of felonious villainy and injustice in resisting a righteous, virtuous, and just statute of law—so righteous, virtuous, and just that any one who attempts to resist its enforcement, (either with or without the process of law required by its provisions) shall be fined and imprisoned for resistance to and obstruction of the laws of the United States, though the person so resisted may be no other than a blood-bound or a nigger-catcher, dependent upon his success in prowling and nigger catching and stealing through the mountains and swamps of Virginia, and the more peaceful rural districts of Pennsylvania. Such was proven to be the occupation of the first and principal witness offered at the trial of Moses Horner. These facts were obtained from the witness himself on being examined; yet to resist such a man, attempting to arrest a person well known to us, whether he be acting with or without due process as aforesaid, the law declares may be so construed as to subject the one so resisting to fine and imprisonment.

We would say, sir, that we are well aware of the penalty to be inflicted on conviction of so high a crime as we are charged with. We are also aware of the necessity of so construing our act by intent as to secure our conviction on this charge. The feat of the North to the South at this crisis demands it—a feat which is never acknowledged by the South toward the North, and is only rewarded by them when a Northern man dares to utter his sentiments in the spirit of true Democracy by imprisonment and a coat of tar and feathers. Yet we are aware that while the South threatens and shakes the rod, the North will obey; and this act will be so magnified and so construed as to insure, if possible, punishment to the fullest extent of the law. Allow us to state, therefore, that we were denied, after the first day's proceedings, admission to the court during the progress of the trial, while white men were allowed to enter indiscriminately, no questions being asked; but not a colored man who was recognized as such was allowed by the door-keeper to enter the room during the entire proceedings. We therefore had no opportunity of knowing the result of the trial only as persons coming out chose to convey it to us. Under these circumstances we were subject to great imposition by mischievous persons. Many reports came out to us—one that the prisoner was declared free, but that the officers were determined to hold him till the claimant had better opportunities of proving the time of his escape; another that he was remanded back to the claimant, to be conveyed to Virginia; and, as the court-room was cleared, word came out that the prisoner was fully and fairly acquitted, and a general "hurrah" for freedom was made by parties still in the hall of the court-house. In a short time we learned from prisoner's counsel that a writ had been served on the marshal to bring the man into court next day at 10 o'clock, but it was doubted whether he would obey the writ or run the man off during the night.

In less than half an hour the claimant started for the Baltimore depot, and a carriage was engaged for the purpose of conveying the prisoner to the same place. Under these very critical circumstances, involving, as we conceived, so much to us, professing to be men worthy of your respect, at the risk of our lives we resisted what we believed to be a determination on the part of the persons having the man in custody to disregard any and all authority that seemed to favor or offer a chance of freedom for the prisoner. We now stand committed to await the decision of the Quarter Sessions and District Courts for this district, on the charges of obstructing the law and riot. Whatever may be their decision, we await it, and will abide its consequences with the utmost respect for truth, justice, and humanity. If these principles are adhered to, we have no fears as to the result of our trial before an impartial jury of our peers, which we know the law guarantees to us, and which we have a right to expect will be granted to us.

A word with regard to our treatment by the officers of the prison in which we are confined is expressed in the following resolutions:

Whereas, We have received the kindest treatment from the officers and wardens of this prison, and more especially the one to whose particular charge we have been committed; and as we deem every such mark of kindness, under such circumstances, worthy of our highest respect, therefore, Resolved, That we view in the kindness and respect shown us by Mr. Joseph Lytle those evidences of a gentleman of the first stamp, which are so rarely, if ever, found in a man occupying a similar responsible position—a gentleman possessing a human heart, such as distinguished Howard and others in their labor of love in behalf of prison reform.

Resolved, That we will ever cherish feelings of the greatest respect and the warmest gratitude for one who has so kindly favored us in this, the most important event of our lives, it being the first time that any of us were ever imprisoned or even charged with a criminal offence.

Resolved, That our thanks are due and are hereby tendered to the many kind friends in this city and elsewhere who have sought to relieve us in a thousand different ways since our imprisonment, and who express a sympathy with us characteristic of true philanthropy and fidelity to the cause of human freedom.

The Marshal, Mr. Jenkins, and his deputies, well also receive our thanks for favors and services rendered us since our imprisonment. On behalf of the rescuers, VERITAS.

### John Brown Meeting in Albany. Response to Hayti.

A public meeting to respond to the address of the people of Hayti to the citizens of Albany, in token of approbation for their demonstrations of respect to the memory of John Brown, on the 2d of December, 1859, prominent among which were those "one hundred guns," was held on Tuesday evening, April 3, 1860, in the Bethel A. M. E. Church, Hamilton street. Elihu Smith, Esq., was appointed Chairman, and Rev. T. Doughty Miller Secretary. The Chairman, in taking his seat, made a few appropriate remarks, reviewing the progress of the cause, and the favorable signs of the times. The address of the people of Hayti was then read, as follows:

"CITIZENS OF ALBANY.—The cannon you fired to commemorate the death of John Brown, has re-echoed in the hearts of the Haytiens, and of the strangers in our land, and reverberate through our fields and cities. Your energetic protest against an act of barbarity, does you the greatest honor, as it evidently proves that there exist in the American Republic courageous men, devoted to the holy cause of the freedom of the blacks. Receive, then, the sincere thanks of the citizens of Hayti, a republic that its enemies on another continent represent as always in ruin. Albanians! the Haytiens are without prejudice; they receive without hesitation all who come to join them. It is by our conduct, and that alone, that you can find argument capable of refuting the assertions of those enemies of humanity who decry us."

Then followed the reading of an address in response to the people of Hayti, from the citizens of Albany, as follows:

TO THE PEOPLE OF HAYTI.—Your address has been read by the people of Albany. Its words are eloquent—its sentiments are true. John Brown still lives in our hearts. His spirit animates our soul—the day of his death will long be remembered. It was a gloomy hour in Albany, when the solemn echoes of the minute guns, reverberating among our adjacent hills, announced that the spirit of John Brown was winging its way to God. The sun refused to shine—the clouds dropped tears of sympathy for the fate of the sainted martyr. The people assembled in their churches to express their sorrow, and the streets were vocal with the cry of "Give me liberty or give me death!" Our rich men and poor men, those in high public stations and those in humble life, joined solemnly but heartily in the demonstrations of respect for the noble life that was going out on the gallows in Virginia. This is the capital city of the greatest State in America. Here the first Congress of the colonies met in devotion to liberty. It was fitting that this ancient city should take notice of an event so significant as that of the death of John Brown, a martyr to the cause for which our fathers suffered so much. We rejoice that the fires of liberty burn so brightly on your beautiful island. We hear with unfeigned pleasure of your prosperity and steady progress in improvement and civilization. Humanity is one—we need your sympathy—the enemies of freedom in our country are strongly entrenched, and the battle for freedom we know will be long, but not uncertain. Free citizens of Hayti! accept our hearty thanks for your remembrance of the widow and the fatherless. Remember also those in bonds, and the spirit of the great hero we unitedly commemorate, shall watch over you.

Able and impressive addresses were then delivered by Parker Pillsbury, Esq. of New Hampshire, and Aaron M. Powell, Esq. of New York. On call, Rev. Mr. Miller made a short address, followed by a fervid and telling speech from Mr. Perkins (who escaped some two years since from slavery, and who said, in concluding, with intense warmth, "He would lose his arm—yes, the last drop of his blood, rather than be a slave," and Stephen Myers.

On motion, the address was then adopted as the voice of the people of Albany, the whole audience rising, *en masse*, in its favor, without a single exception. On motion, it was resolved that this address and proceedings be published in the "Anti-Slavery Standard," "Anglo-African," "Frederick Douglass Paper," "Evening Journal," and "N. Y. Tribune." On motion, it was resolved that a copy of the proceedings of this meeting, signed by its officers, with the address, be forwarded to the "La Progress" of Hayti, for publication. A vote of thanks was then tendered Messrs. Powell and Pillsbury, when the meeting adjourned.

ELIHU SMITH, Chairman.

THEO. DOUGHTY MILLER, Sec.

ALBANY, April 5, 1860.

Rev. "Frederick Douglass Paper," "Anti-Slavery Standard," and "N. Y. Tribune," please copy.

ONE HUNDRED YEARS IN CHAINS!—The following is going the rounds of the papers: "Negro Sam lately died on the plantation of his master, A. J. Billingsly, of Jones county, Ga. When captured in Africa to be brought to this country, he says he was forty-five years old. He landed in Charleston, and was bought by the Lowther family, lived with them in that city nearly twelve years, and was in their possession till a few years since. From Charleston, Sam was carried to Savannah and stayed there forty years." From the evidence of reliable persons, and the negro's own statement, he is supposed to have been over one hundred and forty years old at the time of his death."

### Home Correspondence.

#### Our Philadelphia Letter.

PHILADELPHIA, April 10, 1860.

Mr. Editor:—On the 29th ult. the "Satanic Press" published an article on this city adjourned for the season. On this occasion an address was delivered by the President, Rev. J. C. Gibbs, an essay was read by one of the members, and "Florence Nightingale's Notes on Nursing" presented to the ladies of the Circle by Mrs. Douglass. The members all read in turn, as usual, and after partaking of a collation dismissed. This association dates back only as far as the 22d of last September, when it was organized, Rev. J. C. Gibbs being chosen President, Mr. W. H. Minot Secretary, and Miss Sarah A. Thomas Critic. The regular order of exercises consisted of reading and commenting thereon; conversation on a subject proposed at a previous meeting; the reading of original essays by two of the members, and the statement of some fact by every member. The meetings invariably adjourned with singing, and were held semi-monthly. The number of members was limited to twenty-five. Every member produced an original essay some time during the season. The organization has, without doubt, done much good, and will, if continued with the same zeal which has been manifested by the members this winter, wield a powerful influence over the literature and morals of our people here.

On Tuesday evening last, the twelfth anniversary of Cartagenian Lodge No. 901, G. U. O. of O. F., was celebrated at the brick Wesley Church, Lombard street, below Sixth. P. G. M. Nathan G. Bacon presided. A very large though not very efficient choir was in attendance, and during the evening discoursed sweet strains of vocal music. P. N. F. James Robinson made a most fervent and beautiful prayer, after which P. G. M. D. B. Bower, G. M., delivered the opening remarks. He said, among other things—"Our Order is the handmaid of religion, and it must flourish!" He exhorted the members to adhere to its principles, and congratulated the members of Cartagenian Lodge on their success in acquiring wealth and influence. He closed with the remark that "Odd Fellows should always bear about them the emblems of the Order, friendship, love, and truth—i. e., their conduct should exemplify their principles." P. N. F. Joshua B. Matthews was then introduced. He alluded very briefly to the origin and early history of the Cartagenian Lodge, mentioning some of the disabilities under which its founders labored. He said that much of their success depended upon the ladies who had presented them with a banner, (it was suspended over the altar of the church, and was very attractive,) and afterwards with a Bible. I have heard but few addresses of the kind so grandly eloquent and so appropriate. His effort abounded in sublime sentiments, not only beautiful in theory but truthfully practical and instructive. He exhibited an intimate acquaintance with the principles of the G. U. O. of O. F. I am unable in my brief space to do justice to his address. It was like a string of pearls from which, if one should be taken, it would spoil the set. To be appreciated, it must be heard. P. N. F. James H. Starnad being introduced, delivered the presentation speech. He, on behalf of the Cartagenian Lodge, presented the Good Samaritan Lodge with a melodeon, in a neat speech occupying some five or ten minutes. P. N. F. Davis D. Turner, on behalf of Good Samaritan Lodge, received the melodeon, and in a happy style returned thanks to Mrs. Webber, who, quite unexpectedly, had made a present to Good Samaritan Lodge of a beautifully worked cover for the Melodeon. This was not announced in the programme, and when the fact was made known, the generous gift was so well appreciated by the audience that a round of applause was given. During the evening some pieces of church music were well performed, but others were not so well done.

Last evening a public meeting was held at the Philadelphia Institute, for the purpose of hearing a report from the committee appointed at a meeting held on Friday evening, 30th ult., a report of which was published in your paper of last week. Mr. Samuel M. Smith, chairman of the committee, brought in a report of its labors, in which it was stated that the several colored churches had been solicited for collections to aid those noble men who had made an attempt to rescue Moses Horner. In the report all the churches which had responded were mentioned. The meeting did not adjourn until nearly 12 o'clock. The time was spent in speech-making. All these gentlemen who were incarcerated for attempting to rescue the unfortunate fugitive were present at the meeting. Messrs. Robert Parvis, Jabez P. Campbell, Stephen Smith, Jonathan C. Gibbs, and others, spoke on the several resolutions that were pending during the evening. It was announced at the meeting that counsel had already been secured for the men, who were held to bail. I may make a more full statement of facts in connection with this meeting in my next, as it is now very late—or, rather, early in the morning. I have been informed that the next general Conference of the A. M. E. Church will be held at Pittsburgh, on the first Monday in May, after which we shall know more of the progress of that Connection.



## Poems, Anecdotes and Sketches.

### WRITTEN AT MY MOTHER'S GRAVE.

BY GEO. B. PRESTICE.

The trembling dew-drops fall  
Upon the shutting flowers; like souls at rest,  
The stars shine gloriously; and all  
Save me, are blest.

Mother, I love thy grave,  
The violet, with its blossoms blue and mild,  
Waves o'er thy head; when shall it wave  
Above thy child?

'Tis a sweet flower, yet must  
Its bright leaves to the coming tempest bow;  
Dear mother, 'tis thine emblem, dust  
Is on thy brow.

And I could love to die;  
And leave unstirred life's dark, bitter stream—  
As was, as erst in childhood, lie,  
And share thy dreams.

And I must linger here,  
To stain the plumage of my sinless years,  
And mourn the hope to childhood dear,  
With bitter tears.

Aye, I must linger here,  
A lonely branch on a withered tree,  
Whose last frail leaf, untimely ere,  
Went down with thee.

Oh, from life's wither'd bower,  
In still communion with the past I turn,  
And muse on thee, the only flower  
In memory's urn.

And when the evening pale  
Bows like a mourner, on the dim, blue waves,  
I stray to hear the night-winds wail  
Around thy grave.

Where hast thou spirit flown?  
I gazed above—thy look is imaged there;  
I listen—and thy gentle tone  
Is on the air.

O come while here I press  
My brow upon thy grave; and in those mild  
And thrilling tones of tenderness,  
Bless, bless thy child!

Yes, bless your weeping child;  
And o'er the urn—religion's holiest shrine—  
O give his spirit, undefiled,  
To blend with thine.

### LOVE A WIFE AND CARE FOR A WIFE.

I wish every husband would copy into his memorandum book this sentence, from a recently published work: "A word said, a line written, and we are happy; omitted, our hearts ache, as if for a great misfortune. Men cannot feel it or guess at it; if they did the most careless of them would be slow to wound us."

The grave hides many a heart which has been stung to death, because one, who might, after all, have loved it after a certain careless fashion, was deaf, dumb and blind to the truth in the sentence we have just quoted, or if not, was at least restive and impatient with regard to it. Many men, marrying late in life, being accustomed only to take care of themselves, and that in the most erratic, rambling, exciting fashion—eating, drinking, sleeping and waking, wherever their fancy or good cheer and amusement, questionable or unquestionable, prompted—come at last, when they get tired of this, with their selfish habits fixed as fate, to matrimony.

For a while it is novelty. Shortly, it is strange as irksome, this always being obliged to consider the comfort and happiness of another. To have something always hanging on the arm, which used to swing free, or at most, but twirl a cane. Then they think it is duty done if they provide food and clothing, and refrain (possibly) from harsh words. Ah, is it? Listen to that sigh as you close the door. Watch the gradual fading of the eye, the paling of the cheek, not from age—she should yet be young—but that gnawing pain at the heart, born of the settled conviction that the great hungry craving of her soul, as far as you are concerned, must go forever unsatisfied. God help such wives, and keep them from attempting to slake their souls' thirst at poisoned fountains.

Think you, her husband, how little a kind word, a smile, a caress to you, how much to her. If you call these things childish, and "beneath your notice," then you should never have married. There are men who should remain forever single—you are one. You have no right to require of woman her health, strength, time and devotion, to mock her with this shadowy, unsatisfying return. A new bonnet, a dress, a shawl, a watch, anything, everything but what a true woman's heart must crave—sympathy, appreciation, love. She may be rich in everything else, but if she be poor in these, and is a good woman, she had better die.

There are hard, unloving, cold monstrosities of women (rare exceptions) who neither require love nor know how to give it. We are not speaking of these. That big-hearted, loving, noble men have occasionally been thrown away upon such, does not disprove what we have been saying. But even a man thus situated has greatly the advantage of a woman in a similar position, because, over the needle, a woman may think herself into an insane asylum, while the active out-door turmoil of business life is at least a somewhat relief to him.

Do you ask me, "Are there no happy wives?" God be praised, yes, and glorious, lovable husbands, too, who know how to treat a woman, and would have her neither fool nor drudge. Almost every wife would be a good and happy wife were she only loved enough. Let husbands, present and prospective, think of this:—  
"London Journal."

WAITING FOR REFRESHMENTS.—When we reached the eating-house at Berwick, the conductor, as usual, gave notice that the passengers would stop five minutes for refreshments. I was not one of the hungry, and while others were eating, I noticed a Jonathan waiting patiently in the cars, and over and over he would draw forth a watch—about the warming-pan size—and gaze at it as if timing some fast foot. In five minutes the train was off again. The conductor came through the cars, when he was accosted thus:  
"Look here, driver! I've stopped more'n ten minutes, and I haven't seen the first dough-nut!"

## BURNED A HOLE IN HIS SHIRT.

The following scene is taken from real life, having occurred at North Cambridge at the hotel occupied by old Zack Porter: Joe, the man of all work around the hotel, was fond of good liquor, or indeed liquor of any kind; and being generally short of funds, was in the habit of seizing on all remnants of liquor left by practitioners at the bar. Thus matters progressed for some years, keeping Joe pretty well soaked, when Porter, having occasion to make some mixture for curing a diseased hoof, had need of some nitric acid or aquafortis, that article being one of the ingredients of the lotion. Taking a common bar tumbler, and pouring a sufficient quantity of acid into it, he went out, leaving the tumbler on the counter, and a drover the sole occupant of the room. He had no sooner passed the door when in came Joe, and seeing, as he thought, a tumbler as usual, with some liquor too good to be wasted, immediately looked under it, and bottom, "as was the usual custom," and quickly threw himself outside of said liquor. He then went to chopping wood, smacking his lips at the usual strength of the spirit.

Shortly after old Zack coming in, picked up the tumbler to go on with his medical preparation, but was very much surprised on finding it empty. Inquiring of the traveler, he was informed that a short, chunky man (describing Joe) had drank it. With an exclamation of surprise and consternation depicted on his countenance, he rushed out of the room in search of Joe, expecting to find his dead body not many yards off.

He passed around the house, and in the back yard found Joe doing extra execution on the logs, working as he generally did when he had an extra amount of steam. After getting over his astonishment, the following conversation ensued:  
"Old Zack—"Joe, did you drink that stuff on the counter?"

Joe—"Why, yaas. I thought that it hadn't ought to be wasted you know. All right I s'pose?"

Zack—"I don't know. How do you like it? how do you feel after it?"

Joe—"Feel? I feel first rate; lively as a cricket."

Zack—"Well, Joe, but haven't you noticed anything out of the way—nothing wrong about you?"

Joe—"Anything wrong? Well, no; not much; just rate liquor, takes good hold, goes further than common. There isn't one thing queer about it which I can't get the hang of, (here he drew his shirt sleeve under his nose, whenever I wipe my mouth I burn a hole in my shirt.)"

### BEAUTIFUL EXTRACT.

The following word, aloft on the "sea of reading," we clip from an exchange. We do not know its paternity, but it contains some wholesome truths, beautifully set forth:  
Men seldom think of the great event of death until the shadow falls across their own path, hiding forever from their eyes the traces of the loved ones whose living smile was the sunlight of their existence. Death is the great antagonist of life, and the cold thought of the tomb is the skeleton of all feasts. We do not want to go through the dark valley, although its passage may lead to paradise; and with Charles Lamb, we do not want to lie down in the muddy grave, even with kings and princes for our bed-fellows. But the flat of nature is inexorable.

There is no appeal or relief from the great law which dooms us to dust. We flourish and we fade as the leaves of the forest, and the flower that blossoms and withers in a day has not a firmer hold upon life than the mightiest monarch that ever shook the earth with his footsteps. Generations of men appear and vanish as the grass, and the countless multitude that throng the world to-day, will to-morrow disappear as the footsteps on the shore.

In the beautiful drama of Ion, the instinct of immortality, so eloquently uttered by the death-devoted Greek, finds a deep response in every thoughtful soul. When about to yield his young existence as a sacrifice to fate, his beloved Cleonora asks if they shall meet again, to which he replies: "I have asked that question of the hills that look eternal—of the clear streams that flow forever—of the stars, among whose fields of azure my raised spirit hath walked in glory. All were dumb. But while I gaze upon thy living face, I feel that there is something in the love that mingles through its beauty that cannot wholly perish. We shall meet again, Cleonora."

WOMAN'S MARRIAGE.—To marry one man, while loving and loved by another, is about the most grievous fault that a woman can commit. It is a sin against delicacy, against kindness and truth. It involves giving that to legal right, which is guilty and shameful when given to anything but reciprocal affection. It involves double treachery and cruelty. It involves wounding the spirit, withering the heart, perhaps blighting, and soiling the soul, of the one who is abandoned and betrayed. It involves the speedy disenchantment of the one who is mocked by the shadow where he was promised the substance, and who grasps only the phantom, soulless beauty, and the husk, the shell, the skeleton of a dead affection. It entails ceaseless deception, at home and abroad, by day and by night, at our downsitting and our uprising; deception in every relation—deception in the tenderest and most endearing moments of our existence. It makes the whole life a weary, degrading, unwarded life. A right-minded woman could scarcely lay a deeper sin upon her soul, or one more certain to bring down a fearful expiation.

### A DRUNKARD'S SOLILOQUY.

"Leaves have their time to fall,  
And so have I.  
The reason just the same,  
A can't get going dry;  
But here's the difference 'twixt them  
And me,  
I'll make harder and more  
Frequently."

(He falls prostrate on the pavement.)

POVERTY sticks to a man after all his friends and the rest of mankind have deserted him.

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## DEATH A REFUGE.

BY MISS A. E. CHANCELLOR.

Yes, down into the tomb—  
Down, down I say,  
To its dark depths!  
I do not fear its gloom,  
And for its shelter  
Earnestly I pray.

The world is hideous—  
Heaven seems afar;  
Despair o'ershadows me;  
Its darkness to dispel,  
Hope has no kindly star.

Ah, me! how frail  
Are idols made of clay!  
How soon the soul  
Deserts them, leaving dust,  
And for thy high faith,  
A poor, broken trust!

The worship wildly poured  
At some dearer shrine,  
Incense to its great heart,  
Turns darkly back to thee—  
Turns back to thee,  
A bitter stream,  
Bearing the wrecks  
Of many a dream.

And the soul, all too weak  
To bide the overwhelming flood,  
A hapless victim sinks—  
Sinks beneath the waves,  
Buried with all its good.

Oh! let me in the tomb  
From such dire fate,  
Find blessed refuge,  
Whence can come no mate,  
Nor unto hate's full doom!

## Deferred Correspondence.

### LETTER FROM ARLINGTON.

ARLINGTON, Vt., April 8, 1860.

MR. EDITOR:—I have been spending a few days in the western part of Vermont, which all say is about right, but which I think needs some instruction in regard to those rights of colored men which white men are bound to respect, for in the part where I traveled I saw nothing remarkable except the spirit of prejudice manifested in regard to eating at the first table when we put up at a public house. We went, a few days ago, to the beautiful village of Manchester, noted as being a place of resort for the fashionable from our large cities. It is a small but beautiful place, the walks being paved with white marble, and shaded on each side with rows of beautiful maples. On the north of the village, the tall mountain called the Equinox rears its head 800 feet above the level of the sea, and upon its lofty summit is built a neat little cottage for the accommodation of parties who go up and carry their refreshments with them. On the south the Blue Ridge stretches itself away as far as the eye can reach.

When we went to Manchester, we selected a very common looking hotel, avoiding the large and splendid ones built for the accommodation of city fashionables. On entering the hotel we were met by rather a small specimen of a man, (being only between three and four feet high,) who asked us in a very abrupt manner what we wanted. My father asked him if he did not keep tavern, to which he replied that he did.

"Well," said father, "we wish to stop with you, and would like a room."  
The landlord pushed open the door of the dining-room, where they were sweeping and clearing up, and said that was all the room he had. I sat down, and father soon after went into the bar-room, when the landlord said to him—

"Why don't you put up with colored people?"  
"Because there are none that keep tavern," was the reply.

"Well, I should think it would be more agreeable to you."

"Why," responded father, "it makes no difference with us. We seldom put up at taverns, because we find respectable families who gladly open their doors to us, and treat us with respect."

"Well," said the landlord, "it would be more agreeable to me, for I don't want to keep you."

"Very well," was the reply, "I do not want to stay."

So we went over to the beautiful hotel kept by Mrs. Vanderlip, where we were treated with that courtesy that sensible people always extend to their guests.

We had a large meeting that night in the court-house, during which I alluded to the treatment we had received at the hands of that landlord, but assured the citizens that it was not my intention to judge the State of Vermont by the conduct exhibited by that dwarfed specimen of humanity, Charles Orvis, which brought down the house in loud and continued applause, mingled with a couple of prolonged goose-like hisses proceeding from the partner in the hotel, and brother-in-law of the landlord, who sat directly in front of me, and from whose red and angry countenance I had no difficulty in finding out their relationship. After the audience became somewhat quieted and I attempted to resume my remarks, another loud hiss, like the baneful rattle of a snake, resounded through the room, which was soon lost in shouts from the audience of "That is good!" "Give it to him!" &c., showing very plainly whose side the people were on. I continued my remarks without further interruption.

In winding up the discourse, an invitation was given for any one to make remarks that felt so disposed. Mr. Anderson, the Presbyterian minister, said he was much interested in what my father had said, as his subject was the "Origin of Slavery"; but in my case he thought that private grievances ought not to be told in public, and he should be glad if my father would tell his personal history.

After he concluded, I said I was glad my father had chosen the subject that he did; if he had told his own experience, it would have consisted of private grievances, which of course might not have pleased some. But then, you know, that minister was dependent on his congregation, and the relatives of the landlord were his members; so he felt bound to say something.

On returning to my room, I found it literally taken possession of by some ladies and gentlemen who called to express their sympathies for me and indignation at the insult. I will close by stating that the next morning when a party of gentlemen waited on the landlord to hear his story and know if mine was true, he felt so much ashamed that he resorted to a lie, and said that we came there and commenced a fuss with him.

### OUR ALBANY LETTER.

ALBANY, April 9, 1860.

DEAR ANGLO:—The Legislature completes its one hundred days to-morrow, and consequently business is being done by steam. It has been ascertained by rigid investigation that the suffrage resolutions—the passage of which gave so much joy, and which were looked upon by Senators themselves, and even the Secretary of State, as a finality—are, so far, a failure, there being no authority for the people to vote on the amendment, and no time specified for such vote. Consequently, though late in the session, a bill was introduced a week since, as soon as the friends of the measure made the discovery; but it being so near the close of the session, when so many important bills are to be acted upon, it has not yet been passed, and is thought that the fears of too many will be realized and that it will not pass, without which our cause this year must again fail. Many look upon it as a trick and a scheme, as those accustomed to legislation only made the discovery some weeks after the passage of the resolutions, and at the very end of the session. Our friend, Myers, however, has said, and clings to it, that the new bill will pass, and he ought to know. We await patiently the verdict, as the Republicans are in a "straight between two," fearing on the one hand that this "negro equality" doctrine—which even Mr. Seward sneers at—will prove disastrous to their cause at the polls, and on the other fearing the loss of those hundreds of votes which, this year, will be so very valuable to the success of their party.

A public meeting was held on Tuesday evening last, in the Bethel Church, to respond to the address of the people of Hayti. The meeting was well attended, but as a report has been sent you by its officers, I will not dwell upon it here. Immediately after, another meeting was organized by appointing Mr. Richard Wright chairman and Mr. Wm. P. McIntyre secretary, for the purpose of forming a suffrage club. Mr. Stephen Myers made known to the meeting the above developments in the Legislature, when, after appointing Wm. A. Dietz, Esq., Wm. W. Matthews, Esq., and Rev. Mr. Miller a committee to note the course of events relative thereto, the meeting adjourned, subject to the call of the committee to present their report.

The exhibition of the A. M. E. Church

Sunday School was repeated on Thursday evening last, before a full house, who were evidently well pleased with the evening's entertainment. Rev. Mr. Crippen, superintendent and pastor of the church, has left to pay a visit of some weeks with his family.

On the same evening, in the lower part of the city, Rev. Mr. Miller delivered his lecture on "Woman" before a good house, whose general expression was that it was too short. The majority of the audience this time was white. The pastor of the church, Rev. Mr. Howlett, officiated at the opening and close. Some of those present came to see what the "negro" would say, but went away impressed with the idea that the negro is a man after all, and has powers and abilities capable of cultivation, though they be encased, for purity's sake, in black skins.

Rev. Mr. Hawkins, of Canada, paid a visit to our city a few days since. He preached on Sunday in the Hamilton-street Baptist Church.

A public discussion on the "irrepressible conflict" is announced for to-night, under the auspices of the Anti-Slavery Society, in the lecture-room of the above church.

Wm. J. Watkins is expected here in a few days, to labor for the cause's sake.

JUSTICE.

### THE ANGLO-AFRICAN AND THE N. Y. HERALD.

MR. EDITOR:—As the visit of the reporter of the New York "Herald" has brought to light the limited patronage upon which it depends for a support, I avail myself of this method to call the attention of its friends to the subject, that they may show a disposition to sustain the paper as the organ of the colored people. As the history of the several weekly papers edited by colored men in the city of New York and elsewhere is sufficiently known, it requires no special reference to sustain the object of this communication as a suggestion to enable those who are in favor of supporting the "Anglo-African" to give some force to their intention. The liberal basis upon which the paper was established can be seen by the long list of contributors who ought to be able to make it worthy of the patronage of the people. The mind of an editor must be free, or he must labor very hard to make a show of any ability, which is essential to the success of the enterprise.

As it is highly important that a general support should be given to the "Anglo-African," I respectfully submit this communication to the contributors and others in New York and Brooklyn, that they may take up the subject in a manner that will serve as an example worthy of the attention of the friends elsewhere. Viewing the proposition of the President of the African Civilization Society as an indication of a good intention which may be carried out without any reference to the debate, I hope he will invite two or three persons to aid in fixing upon a plan to carry it out. In the meantime an effort will be made in Brooklyn, and if the ladies should be invited to give it their support, I think they will give such evidence of their zeal as will cause the editor to smile very gratefully for the favor.

LONG ISLANDER.

### LETTER FROM PATERSON.

PATERSON, N. J., April 11, 1860.

MR. EDITOR:—The Sunday School of Zion Church has commenced this spring with quite a number of scholars. Among the teachers we notice Miss Eliza Tonner, Mrs. Electa Jackson, and Mr. Wm. H. Hopper.

Connected with the Zion is also a society called the "Missionary Daughters of Conference." The President of this association is Mrs. Jane Vreeland, a lady to whom too much credit cannot be awarded for her able management of the affairs of the society.

A suffrage petition from Bergen county was presented in the Legislature of New Jersey at its last session, as an antidote to the schemes of Putnam, Roberts & Co.

A. P. S.

HELPING A HUSBAND OFF EASY.—The husband of a buxom wife near Exeter, England, had long been dying, and at length, one of the clergymen of the parish making one of his daily visits, he found him dead. The disconsolate widow, in giving him an account of her spouse's last moments, told him her "poor dead man kept groaning and groaning, but he could not die; at last," she said, "I recollected I had got a piece of new tape in the drawer, so I took some of that and tied it as tight as I could round his neck, and then I stopped his nose with my thumb and finger, and, poor dear, he went off like a lamb."

The young Queen of Portugal lately asked her husband at dinner what wine he preferred, "Port-a-gal" was the reply.

### THE WALTZ.

To music's sweet measure in couples they whirl,  
Tattooing the floor as they circle and curl;  
The toes of the ladies go tip-toe-ty-ty,  
The heels of the gentlemen rip-ty-ty-ty.

All making a Babel of noise by their jumps,  
Like hop-pity, skip-pity, thump-pity thumps;  
Coat-skirts against dresses go flip-flop-flap,  
Then huggity, tuggity, rubbity-rap!

Thus mated together, strange murmurs arise,  
Discordant of music, of whispers and sighs;  
For masculine fingers, with nervous unrest,  
Quite close to the heart of the maiden are pressed.

Imperial waltz! from the land of the Rhine,  
Where music is hallowed by temple and shrine,  
In public embrace thy votaries meet,  
Fantastic nymph of the moon-tripping feet.

To thee the swift graces of motion belong,  
Tersiphoëan queen of the fiddle and song;  
For bountiful bosoms and liberal hands  
Are ready and willing to meet thy demands.

No marvel it is that conventional rules  
Wear off their reserve in our fashionable schools,  
Where men are seen hanging, with faces of hair,  
To female balloons all inflated with air.

Ah! well may the moralist trumpet his calls  
For speedy reform of the dancing at balls,  
Where over-exertions, like pressure of steam,  
Endanger the button and threaten the seam.

When cracking of hoops and collision of knees  
Are varied by sighing reports of a squeeze,  
All forming together a ludicrous sound,  
Like snappity, rap-pity, hobbit-round!

Away they go whirling in twitter and twirl,  
The stranger's embrace round the innocent girl,  
So close that she feels his warm breath on her cheeks,  
Where the semblance of roses her purity speaks.

On faster and dizzily faster they fly,  
With a murmuring tone and a tremulous sigh,  
Till down upon seats they both staggering fall,  
Quite drunk with a waltz at a temperance ball!

From the Century.

### RANDOLPH OF ROANOKE.

The Last Four Days of His Life.

[Concluded.]

The interview of this morning was particularly impressive. I had not been long with him before he looked at me with great intensity, and said, in a very earnest and distinct manner:

"I confirm every disposition in my will, especially that respecting my slaves, whom I have manumitted, and for whom I have made provision."  
This declaration was to me altogether unexpected. It involved a subject which, in our previous interviews, had not been touched. It was one I would not have intruded.

I assured him I rejoiced to hear such a declaration from him—he appeared anxious to impress it on my mind. Soon after this, I proposed to go for a short time to attend an urgent message received just before I left home, assuring my patient I would return as speedily as possible. He positively objected to my leaving him.

"You must not go—you cannot go—you shall not leave me."

He called to his servant, John, to take care that the Doctor did not leave the room. John accordingly locked the door, and soon reported:

"Master, I have locked the door and got the key in my pocket; the Doctor can't go now."

My proposal to leave him for a short time, even on a promise of return, evidently irritated him for a moment. It may show the condition of his mind when I state that, in the moment of excitement to which I referred, he said: "If you go, you need not return."

I appealed to him as to the propriety of such an order, inasmuch as I was only desirous of discharging my duty towards another patient, who might stand in need of assistance. His manner instantly changed, and he said: "I retract that expression."

I told him I thought I understood him distinctly, on the subject he had communicated, and I presumed the Will would explain itself fully. He replied, in his peculiar way:

"No, you don't understand it; I know you don't. Our laws are extremely particular on the subject of slaves. A will must manumit them, but provision for their subsequent support requires that a declaration be made in the presence of a witness; and it is requisite that the witness, after hearing the declaration, should continue with the party, and never lose sight of him until he is gone or dead. You are a good witness for John. You see the propriety and importance of your remaining with me. Your patients must make allowance for your situation."

I saw and felt the force of the appeal. The interest of the scene increased every moment. I was now locked in the chamber of a dying statesman of no common order—one whose commanding talents, elevated political station, combined with great eccentricity of character, had spread his fame not only through his native land, but over Europe.

Directly he said, "John told me this morning, 'Master, you are dying.'"

I made no attempt to conceal my views. On the contrary, I assured him I would speak to him with entire candor on the occasion, and told him it had been rather a subject of surprise that he had continued so long.

He now made his preparations to die. Between him and his faithful servant there appeared to be a complete understanding. He directed John to bring him his father's

breast-button, which was immediately produced. He then instructed him to place it in the bosom of his shirt. It was an old-fashioned, large-sized gold stud. John placed it in the buttonhole of his shirt bosom; but to fix it completely, required a hole on the other side. When this was announced to his master, he quickly replied:

"Get a knife and cut one."  
I handed my penknife to John, who cut the hole and fixed the valued relic to the satisfaction of the expiring patient. A napkin was also called for, and was placed by John on his breast. For a short time he was perfectly quiet, his eyes closed; when he suddenly roused from this state with the word, "Remorse, Remorse!" It was twice repeated, the last time at the top of his voice, evidently with great agitation.

He cried out, "Let me see the word."  
No reply followed, having learned enough of the character of my patient to ascertain that when I did not *exactly* know what to say, it was best to say nothing.

He then exclaimed, "Get the dictionary. Let me see the word!"  
"I cast my eyes around, and told him I believed there was none in the room."

"Write it down then—let me see the word."  
I picked up one of his cards from the table—"Randolph of Roanoke"—and inquired whether I should write it on that.

"Yes, nothing more proper."  
"Then, with my pencil, I wrote 'Remorse.' He took the card in his hands in a hurried manner, and fastened his eyes on it with great intensity."

"Write it on the back!" he exclaimed.  
I did so, and handed it to him again. He was excessively agitated at this period. He repeated:

"Remorse! You have no idea of what it is—you can form no idea of it whatever. It has contributed to bring me to my present situation; but I have looked to the Lord Jesus Christ, and hope I have obtained pardon."

He then said:  
"Now let John take your pencil and draw a line under the word"—which was accordingly done.

I inquired what was to be done with the card. He replied:

"Put it in your pocket—take care of it. When I am dead, look at it."

This was an impressive scene. All the plans of ambition, the honors and the wealth of this world had vanished as bubbles on the water. He felt and knew that his moments were numbered. It afforded the physician an opportunity, without being intrusive, of offering to him a few serious observations, and pointing the expiring statesman to a hope beyond the grave.

My situation was embarrassing. Locked in the chamber of a patient, and solemnly called upon as a witness confirming a will already made for the liberation and support of his slaves, when the only human ear that heard these declarations, except myself and the testator, was one of the very slaves included in the bequest. It required no unusual foresight to anticipate the construction that might be put upon such testimony, perhaps in a distant Court, where the witness might be personally unknown—especially when added to this, it was found he was a member of the religious Society of Friends, who had long since washed their hands of the stain of slavery, and whose sentiments on the subject were universally known. I saw that even under a charitable construction of the testimony, the force of early impressions, and the bias of education, might be supposed imperceptible to influence even an upright mind, and give a coloring to words and facts, which, to others differently educated, might be viewed in another light.

Under these views, I introduced the subject of calling in some additional witnesses, and suggested sending down stairs for Edmund Badger, whose attentions were very grateful to him. He replied:

"I have already communicated that to him."

I stated it was my intention to be with him as steadily as possible until his death, but with his concurrence I would send for two young physicians, who would remain and never lose sight of him until he was dead, and to whom he could make the declaration. My son, Dr. Isaac Parrish, and my young friend and late pupil, Dr. Francis West, were proposed to him, saying the latter was a brother of Capt. West. He quickly assented:

"Captain West of the packet?"  
On receiving an affirmative reply, he said:

"Send for him; he is the man. I'll have him."

From some circumstances that had come to my knowledge, I had reason to believe that Captain James West was a favorite of the patient. Before the door was unlocked, he pointed towards a bureau and requested I would take from it a remembrance for my services. To this I promptly objected, informing him that I would feel as though I were acting indecently to comply. He then waived the subject by saying:

"In England it is always customary."  
The witnesses were now sent for, and soon arrived. The dying man was now propped up in bed with pillows, nearly erect. Those only who know his form and singular physiognomy can form an idea of his appearance at this moment. Being extremely sensitive to a cold, he had a blanket over his head and shoulders, and he directed John to place his hat on over the blanket, which aided in keeping it close to his head. The hat bore evident marks of age, and was probably the one exposed to the peltings of the storm during his discomforts on the day of his arrival.

With a countenance full of sorrow, John stood close to the bedside of his dying master. The four witnesses, viz., Edmund Badger, Dr. Francis West, my son Dr. Isaac Parrish, and myself, were placed in a semi-circle, in full view. It was evidently an awfully interesting moment to the patient. He recalled all the expiring energies of his mind and body to this last effort. His whole soul seemed concentrated in the act; his eyes flashed feeling and intelligence. Pointing towards us with his long index finger, he thus addressed us:

"I confirm all the directions in my will respecting my slaves, and direct them to be enforced, particularly in regard to a provision for their support."

And then raising his arm as high as he could, he brought it down with his open hand upon the shoulder of his favorite, John, adding these words:

"Especially for each of us whether we understood him."

"At the close of this exhausting effort, I remarked to my fellow-witnesses in my patient, a short time before, informed me in private, that according to the laws of Virginia, a will might manumit slaves, yet, in order for their subsequent support, it was necessary that a declaration should be made in the presence of one or more witnesses, who, after receiving it from the testator, should remain and never lose sight of him until he was dead. I then appealed to the dying man to know whether I had stated it correctly. He replied, 'Yes,' and gracefully waving his hand as a token of dismissal, he said:

"The young gentlemen will remain with me."

I took leave with an assurance that I would return as speedily as possible, and remain with him. After an absence of perhaps an hour or more, and about fifty minutes before his decease, I returned.

His sick room, but now the scene was changed. His keen, penetrating eye had lost its expression; his powerful mind had succumbed, and he appeared totally incapable of giving any correct directions relating to his worldly concerns. To record what now took place may not be required, further than to say that almost to the last moment, some of his eccentricities could be seen lingering about him. He had entered within the dark valley of the shadow of death, and what was now passing in his chamber was like the distant sound of words which fall with confusion on the ear.

The further this master spirit receded from human view the less distinct became the sounds, until they were finally lost in the deep recesses of the Valley, and all that was mortal of Randolph of Roanoke was hushed in death.

In conclusion, perhaps, it may be proper for me clearly and distinctly to state, that at the time he made the declaration in my presence, relating to his will, he was capable of discriminating correctly between thing and thing, and he also possessed a tenacity of memory. Hence, I give it as my decided belief that he was of sound disposing mind and memory. Early in the afternoon of the day on which he died, it was concluded by the four witnesses to commit to writing the declarations which he had made, according to their understanding of them. This I did, in a room contiguous to the one wherein he died, and where his corpse was then lying, and the original paper is now in my possession.

The paper heretofore annexed, marked and signed with my name, is a true copy of the same.

JOS. PARRISH.

JOSEPH PARRISH.

JOSEPH PARRISH.

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### LETTER FROM MR. LOGUEN TO HIS FORMER MISTRESS.

A few days since we published Mrs. Logue's letter to Rev. J. W. Loguen, of this city. We now give below his reply to that amiable lady. It will be seen that he utters scorn and defiance, and heaps reproach upon the head of his old mistress:

SYRACUSE, N. Y., March 28, 1860.

MRS. SARAH LOGUE:—Yours of the 20th of February is duly received, and I thank you for it. It is a long time since I heard from my poor old mother, and I am glad to know she is yet alive, and, as you say, "as well as common." What that means, I don't know. I wish you had said more about her.

You are a woman, but had you a woman's heart you could never have insulted a brother by telling him you sold his only remaining brother and sister because he put him beyond your power to convert him into money.

You sold my brother and sister, Abe and Ann, and twelve acres of land, you say, because I ran away. Now you have the unutterable madness to ask me to return and be your miserable chattel, or in lieu thereof send you \$1,000 to enable you to redeem the land, but not to redeem my poor brother and sister. If I were to send you money it would be to get my brother and sister, and not that you should get land. You say you are a cripple, and doubtless you say it to stir my pity, for you knew I was susceptible in that direction. I do pity you from the bottom of my heart. Nevertheless I am indignant beyond the power of words to express that you should be so sunken and cruel as to tear the hearts I love so much all in pieces—

—that you should be willing for your poor foot or leg. Wretched woman, be it known to you that I value my freedom, to say nothing of my mother, brother, and sister, more than your whole body—more, indeed, than my own life—more than all the lives of all the slaveholders and tyrants under heaven.

You say you have offers to buy me, and that you shall sell me if I do not send you \$1,000, and in the same breath, "You know we raised you as we did our own children." Woman, did you raise your own children for the market? Did you raise them to be drove off bound to a coffee in chains? Where are my poor bleeding brothers and sisters? Can you tell? Who was it that sent them off into sugar and cotton fields to be kicked, and cuffed, and whipped, and to groan and die; and where no kin can hear their groans, or attend and sympathize at their dying beds, or follow in their funerals? Wretched woman, do you say you did not do it? Then I reply, your husband did, and you approved the deed; and the very letter you sent me shows that your heart approves it all. Shame on you!

But, by the way, where is your husband? You don't speak of him. I infer, therefore, that he is dead—that he has gone to his great account, with all his sins against my family upon his head. Poor man!—gone to meet the spirits of my poor, outraged, and murdered people, in a world where liberty and justice are masters!

But you say I am a thief, because I took the old mare along with me. Have you got to learn that I had a better right to the old mare, as you call her, than Mannasseth Logue had to me? Is it a greater sin for me to steal his horse than it was for him to rob my mother's cradle and steal me? If he and you infer that I forfeit all my rights to you, shall I not infer that you forfeit all your rights to me? Have you got to learn that human rights are mutual and reciprocal, and if you take my liberty and life you forfeit me your own liberty and life? Before God and high heaven, is there law for one man which is not law for every other man?

If you or any other speculator on my body and rights wish to know how I regard my rights, they need but come here and lay their hands on me to enslave me. Did you think to terrify me by presenting the alternative to give my money to you or give my body to slavery? Then let me say to you that I meet the proposition with unutterable scorn and contempt. The proposition is an outrage and an insult. I will not budge one hair's breadth. I will not breathe a shorter breath, even to save me from your persecutions. I stand among a free people, who, I thank God, sympathize with my rights and the rights of mankind, and if your emissaries and vendors come here to re-enslave me and escape the unshrinking vigor of my own right arm, I trust my strong and brave friends in this city and state will be my rescuers and avengers.

Yours, &c., J. W. LOGUEN.

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and at the same time Mr. Garnet made a motion that the resolutions be tabled, put it to vote, and it was carried. The meeting then dispersed amid loud cheers for Mr. Garnet.

Thus ended one of the most unsatisfactory and unhappy demonstrations ever made in this city, and fairly illustrated the truthfulness of the suggestion of one of our dailies, that there is much work here for a civilization society.

Since the foregoing was written, we have received a copy of "that letter," which reads as follows:

DEAR SIR—It has been reported in Europe and elsewhere that the colored people of America are in favor of the movement known as the African Civilization Society. This we believe to be a misrepresentation; we believe this society to be no other than an auxiliary to the hateful American Colonization Society. A demonstration to that effect is to be made, within ten days, in this city. We have been instructed to address you, and request of you a short letter to be read at that demonstration.

Very respectfully, yours, &c.  
New York, April 3, 1860.

#### Great Meeting in Philadelphia.

A large and enthusiastic meeting of the disfranchised portion of the citizens of Philadelphia was held at the Philadelphia Institute on Monday evening, April 9th, pursuant to the call of the Relief Committee for the Horner rescuers.

The meeting was called to order by Mr. J. C. Bowers, treasurer of the committee. The minutes of the last meeting were read (with the correction that S. M. Smith and Rev. Stephen Smith opposed the resolutions passed at the previous meeting on the ground of expediency only) and approved.

S. M. Smith, chairman of the committee, reported that all the colored churches in the city had been notified to raise collections for the purpose of supplying any want of the men who so nobly evidenced their courage and manhood, and to procure bail and counsel for them. The following are the sums collected for those purposes: At the public meeting held March 30, \$28 04; collected by Franklin Turner, \$3 75; by St. Thomas Episcopal Church, \$6; Little Wesley, \$3; by Thos. Bowers, \$2 50; First African Baptist Church, \$7 56; Shiloh, \$8 50; Union, \$10 10. The expenditures had been, to buying bail, \$55, hall rent and sundries, \$8 75—leaving a balance on hand of \$5 75. They reported further that the trustees of Israel Church had refused to pay to the committee the contributions of said church, and also the great difficulty in the procuring of counsel for the men.

An apology was offered and accepted from the Rev. J. Campbell in behalf of Little Wesley Church.

The report of the committee was then adopted.

Rev. Mr. Campbell—I wish to ask whether this report is to go before the world—whether it shall be said that those noble men were forced to have bail purchased for them? Shall we be disgraced by the publication of this report?

Mr. A. Green would like to see it published, for there are those in Philadelphia whose names soar to the skies as champions of the cause of human rights, who will be forced to set themselves right before the community. I can say, gentlemen, after my experience of the past two or three weeks, that those gentlemen who figure in conferences and conventions are not what they represent themselves to be. I therefore move that the report be published.

Mr. P. T. Smith—I cannot agree out to the gentleman, for if this report goes out to the gaze of white men they will say that black men do not love liberty. Sir, I love the negro race, being identified with them, and believe them to be inferior to any race on God's earth. I arrive at this from having made researches in that direction; and so long as I occupy the honorable position I do, I will never pen anything derogatory to the negro race; and furthermore, to publish the report will reflect more upon our heroic friends than upon the wealthy citizens who have refused to go their bail, for it is to be presumed that if they had the confidence of the citizens of Philadelphia they would have easily procured bail.

Mr. Robert Purvis—Mr. Chairman, is this report a fit sheet for criticism? It is disgraceful and a shame that those men, in the face of our boasted patriotism and love of liberty, should buy bail. There is no parallel to its meanness in the history of the country. And while I contemplate their manly courage and bravery, I am filled with gratitude and admiration, and I am made to feel my own unworthiness when I look up to the sublimity of their heroism. I could see the good effects which their attempt to rescue produced in the court room upon those who were most anxious to have the fugitive returned. Even Jenkins, the deputy marshal who arrested him, declared that he wished under God that such a case might never occur again.

During the trial, Mr. Purvis was denied admission to the court-room by Marshal Yost; but he demanded of him his authority for such a high-handed outrage upon the rights of a citizen, and wrung from him an acknowledgment that he had no authority for so doing.

Rev. Mr. Campbell—I shall never forget, but shall ever hold in remembrance the sympathy with which the gentleman (Mr. Purvis) offered his means and influence for the brethren when almost friendless.

Mr. Purvis—I rise under considerable delicacy. I wish to say that what I did was but a poor evidence of my devotion to the cause. Those friends are deserving of the highest commendations, and when I look into my own heart, that is so full of selfishness, I feel myself far beneath them.

Rev. Mr. Campbell—I wish that all of our brethren would thus manifest their love of freedom. I called upon a certain colored gentleman of wealth in this city to go bail for one of these men, and he told me that the men had no business there, and that he would go the bail of no man. (Sensation, and cries of "Name," "Name him.")

Rev. Stephen Smith—I do not believe the gentleman—I believe his statement to be false.

Rev. Mr. Campbell—It is humiliating to be called a liar. Mr. Chairman, I have been for 22 years with that brother a minister of the A. M. E. Church, and yet he calls me a liar in the face of what he knows to be the truth. He is the man I called upon, and he told me he would not go the bail of any man.

Rev. Mr. Smith—I did not say they had no business there. I told the gentleman distinctly that I had pledged \$20,000 with partners up the country not to go bail for any one. I am under this obligation now.

Rev. Jonathan C. Gibbs—Mr. Chairman, I would like to utter my sentiments with the rest of the brethren and friends. I, sir, admire several of the features of this meeting, but particularly the one which enables us to discover what would be the action of our wealthy colored men under circumstances as these or any given circumstances, and also of the churches. The Bethel Church has stored up in her coffers contributions from the bulk of the colored population of this city. Her congregation is the largest. She is the leading church in point of numbers, and has no right to close her doors to the claims of humanity, nor to prove recreant to the high trust her position imposes upon her. (Much confusion.)

Mr. Vidal raised a point of order. (Cries of "Order.")

Mr. Gibbs—I will not be cried down. I do not assail any one, but desire only to whip those persons referred to up to duty. Mr. Gibbs spoke at length, earnestly and eloquently, to show that our wealthy colored men and the Bethel Church fail to stand up like men in defense of their God-given rights.

Mr. Vidal denounced such remarks as those made by the gentleman last upon his feet, as calculated to produce discord, and as productive of no good.

Mr. Wm. Stephens spoke at length, and said that we must wait until we get more money to aid our friends; then we can talk of each other's faults.

Mr. S. M. Smith endorsed the sentiments of Rev. Mr. Gibbs.

Messrs. Daniel Colly, G. E. Stephens, and others, addressed the meeting.

Mr. Thomas Bowers hoped the monies remaining in the hands of the committee would be paid over to the men, or as many of them as are in want.

S. M. Smith said the committee had full power over this matter.

Mr. Ludlow then paid over \$5 87, the subscription of Israel Church, when the meeting adjourned.

G. E. STEPHENS, Secretary.

#### The Gold Fields of St. Domingo.

This interesting little volume has been on our table for some days. We have found time at length to give it a careful perusal, and hesitate not to heartily recommend its pages to our readers. They will well repay a careful and earnest reading. We are, unfortunately, left in much obscurity in relation to the island of Hayti generally, and whatever tends to throw light upon that quarter should be sought after and availed of by us.

This, then, so far as it goes—for it treats only of the Spanish portion of the island—is just the book for colored men to read and ponder. It gives a concise and clear insight of the inhabitants, their customs and manners, the workings of their government, their leanings towards this country, and their relations and feelings towards their more able brethren in the Haytian part of the island.

The writer of this little volume earnestly invites white enterprise to go and develop these vast gold fields. The invitation, to our mind, seems too narrow. We would enlarge it. We would extend it to black enterprise also, and have them go over to, and take their part in the development of these gold fields of St. Domingo. It has been said, and Bayard Taylor has reiterated it, that the negro, because he never looks abroad, is necessarily ignorant. Let enterprising colored men put to silence this charge by going anywhere and everywhere, the earth over, in pursuit of honest gain, having fear for neither wind nor water, nor anything else that chance may throw in their way; but for bold adventure and new undertakings a taste for reading must be cultivated, and books such as this we have before us are of just the class needed.

CROWDED OUT—"The memorial of the colored citizens to the Board of Education, New Haven," proceedings of the suffrage meetings in New York, Troy and Williamsburg; reply of Rev. S. M. Giles to Rev. J. B. Truist; editorials, and a large quantity of very important correspondence.

Rev. Amos G. Berman's Post Office address is now New Haven, Conn.

#### Home Correspondence.

##### Our Washington Letter.

WASHINGTON, D. C., April 6, 1860.

Mr. Editor—We had from Mr. Harris, of Cleveland, of whom I spoke in my last, a very fine lecture on Monday evening last, at the Presbyterian Church. His subject was the "History of the colored race in the United States." He stated that he had been appointed a commissioner by a company of families in Cleveland, Ohio, to go to Central America to obtain homes for them. He spoke with great earnestness when recommending our people to also appoint a commissioner to Honduras, and empower him to buy lands for them. He preferred Honduras to any other portion of South America. He spoke very encouragingly of the agricultural prospects of that country, and said that if Great Britain should build the contemplated railroad across the continent, and which is already surveyed, it will soon become one of the greatest countries on the face of the earth. He advised the people not to wait until the white emigrants had flocked there and filled the country, and built hotels, and then go down as waiters; but go now, and become a great people. His lecture was listened to with much interest by all present.

It becomes my painful duty to record the death of Mrs. A. W. Wayman, wife of the Rev. A. W. Wayman, who had been for some time sick and a great sufferer. Many friends mourn her loss. Her remains were carried to the Union Bethel Church on Wednesday, when her funeral sermon was preached by Bishop Payne, (who is on a visit here,) to a large assemblage, among which was a very large and well regulated society of ladies of a secret order.

The musical association known as the "Thanksgiving" gave two concerts here last week, which were thought fine performances for a new association.

The Presbyterian Church has voted to call the Rev. Wm. Revels, of Baltimore as their pastor, which is good news to many here.

The people of Washington are making great preparations for the coming Conference of the A. M. E. Church.

Mrs. Lucy Johnson, wife of Charles Johnson, of our city, after a long and painful illness, departed this life on Friday at 3 o'clock. She had been long among us, and her death makes many sad hearts.

sox.

##### Our Philadelphia Letter.

PHILADELPHIA, April 16, 1860.

Mr. Editor—The excitement which was caused by the attempt to rescue Moses Horner, has subsided, and now there is little or nothing to talk about in the way of news. I made a casual reference last week to a meeting which was held at the Philadelphia Institute, at which the relief committee reported the result of their labors, and as a member of that committee has written out a full report for publication in the "Weekly Anglo-African," I am saved the pleasure of informing your readers through your prompt action in publishing my humble efforts in letter writing, my opinion concerning the meeting, &c.

There was no lecture before the Banneker Institute on Tuesday evening, in consequence of a slim attendance, for it rained all the evening. You know this is the season for the Friend's yearly meeting, and it seldom fails to rain, whatever may be the reason of it. I have, however, seen them meet and adjourn without so much as a cloudy day, in the strict sense of the term, but that is a rare thing, and does not happen often in a generation.

It is with much regret that I record the demise, after a lingering illness of several months, of Samuel Nickless, a highly respectable citizen, one of the proscribed class, of course, who departed this life on Friday last. Mr. Nickless took a considerable interest in the welfare of our people, was a philanthropist to the extent of his means, a member of the Presbyterian Church, and a man of sincere piety.

The number of deaths reported to the Board of Health last week, was 207, 6 of which were colored.

##### Rev. Mr. Garnet on African Civilization.

The colored citizens of New York packed the Metropolitan Assembly Rooms last Monday evening to hear the Rev. H. H. Garnet in exposition of the principles of the African Civilization Society. The Rev. gentleman entered into an elaborate exposition of the plans and objects of the association, using for his text the following resolution, which, after an invitation to the opponents of the society to discuss it, was adopted:

Resolved, That while we are as much as ever opposed to the principles of the American Colonization Society, we at the same time hail with joy the inauguration of the African Civilization Society, and regard its plan and objects, as explained by its constitution and those who founded it, to be a powerful auxiliary in the desirable work of destroying the slave trade in our own land and throughout the world.

The Secretaries' report will appear in our next number.

THE ANGLO-AFRICAN MAGAZINE.—After a brief suspension of the publication of our monthly, we have resumed, and purpose issuing it promptly and regularly hereafter. The February number will be ready in a few days, filled with choice matter from some of our best contributors.

#### MARRIED.

BURRILL—Burrill—In Philadelphia, on the 12th inst., by Rev. William Douglass, rector of St. Thomas' Episcopal Church, Mr. George T. Burrill to Miss Ellen R., youngest daughter of Mr. John P. Burr, all of Philadelphia.

#### DIED.

WILSON—At Newark, N. J., Sunday evening, 15th inst., of consumption, Anderson Bourdon Wilson, aged 24 years, 9 months, and 15 days.

ROGERS—In Brooklyn, on the 17th inst., of inflammation of the lungs, Benjamin P. Rogers, aged nine months and twenty-four days.

WOOD—In Williamsburg, L. I., on Friday 18th ult., Samuel L. Wood, aged 48 years and 27 days.

HANKINS—As sinks the clay,  
Light from its load the spirit flies,  
While heaven and earth combine to say—  
"How blest the righteous when he dies!"

#### Special Notices.

Voorhees' Last Grand Invitation Soiree, will take place Friday evening, 27th inst., at Convention Hall, 177 Wooster street. Tickets can be obtained at the Rooms on Tuesday or Friday evening.

#### ADVERTISEMENTS.

**FEMALE AGENTS WANTED.**  
\$2 TO \$3 A DAY.—FEMALE AGENTS are wanted, at home or to travel, for the "MAMMOET'S FAMILY PICTORIAL," an elegant periodical of home literature, pure morality, and practical common sense. The largest, best, and cheapest family paper in the world, at only 75 cents a year, 40 cents for six months, or 25 cents for three months, and ONLY HALF OF THE MONEY GIVEN TO FEMALE AGENTS. Enclose a three cent stamp for specimen copies, &c., to MARIE LOUISE HANKINS & CO., publishers, 420 Broadway, New York.

**A CARD.—METROPOLITAN ASSEMBLY ROOMS.**  
CERTIFICATE.  
The undersigned, builders and architects, cheerfully certify that they consider the building known as the Metropolitan Assembly Rooms, the largest, best, and cheapest family paper in the world, in the city, of the kind, and altogether safe in every respect.  
New York, April 3, 1860.  
JAMES CLARKE,  
134 Laurens street, builder.  
WM. TUCKER, 32 McDougal street.

It will be seen by the above certificate of Alderman Tucker, of the 8th Ward, and Mr. Clarke, an eminent architect, that the reports that have been put in circulation concerning the Metropolitan rooms as being unsafe, &c., are entirely void of truth, and I therefore take this method of pronouncing them maliciously false.  
R. D. KINNEY.

New York, April 3.

**A FEW PERSONS** can be accommodated with lodgings at  
MRS. PRISCILLA WILLIAMS,  
111 Thompson street.

**APARTMENTS TO LET TO COLORED PEOPLE.**—I have taken charge of the fine four-story brick house 312 West 26th street, near Beach avenue. There is a Croton water on each floor, and four rooms on each side of the hall. I am having the house put in the best order, and wish to let it to none but orderly and prompt paying tenants. Apply at 349 West 26th street, or at the house 312 West 26th street, from 8 to 10 A. M.  
J. W. C. PENNINGTON.

**A. ROBERTS,** Whitewashing, Kalsomining, ceilings finished with zinc and carpet cleaning, rooms, 120 Clinton Court, 8th street, near 4th avenue, N. Y.

**ORATORIO.—THE UNDESIGNED** committee of ladies have engaged the services of the following distinguished artists to perform the

**ORATORIO OF JOSEPH,** for a benevolent purpose:  
Madame Maguin,  
Madame J. W. Luca,  
Two Lady Amateurs,  
Mr. A. A. Luca,  
Mr. J. W. Luca,  
Mr. J. W. Luca, Jr.,

ON MONDAY EVENING April 23rd, 1860, at Shiloh Presbyterian Church, corner Prince and Marion streets.

Leader..... Mr. R. H. Brown  
Second Violin..... Mr. A. Dennis  
Mr. Thomas Elliot, 182 Laurens street.  
Mr. John H. Johnson, 121 Elizabeth street.  
Mr. Lewis Willet, 108 Clinton alley.  
Doors open at 7, to commence at 8 o'clock. No bills received at the door.

**EPISCOPAL FAIR IN NEW HAVEN.**—The Ladies of St. Luke's Church, New Haven, Conn., will hold a Fair in Smith's Hall, Chapel street, between Temple and Church streets, May 18th and 19th, 1860, the proceeds of which will be applied for the benefit of said parish. The Fair will be open during the afternoon and evening of each of these days. Admission 15 cents.

**BOARDING AT SARATOGA SPRINGS.**—Mrs. Simon Boardley is happy to announce to the pleasure and health seeking public, that she will open on the 1st of June a first class private boarding house, at Saratoga Springs, corner of Lake Avenue and Nelson street. The patronage of the above named class is respectfully solicited.

**MASONIC HEAD QUARTERS.**  
EMPIRE STATE HOTEL  
AND  
UNION HOUSE,  
641 Broom street, between Sullivan and Varick streets, New York.

**ON AN IMPROVED PLAN,**  
By WIDOW T. L. JENNINGS.  
Successor to Mrs. J. Jennings.  
Board by the day, week, or month, on moderate terms.

**MRS. J. A. W. BELL** would respectfully inform her friends and the traveling public that she

**WILL REMOVE** on the 1st of May, from 168 Church street, to her

**NEW BOARDING HOUSE,**  
649 Broom street, near Sullivan street, which will be found

**COMFORTABLE AND CONVENIENT,**  
with

**WARM AND COLD BATHS,** &c., &c., where all attention will be given, and no effort made to make her house a home to all who may be pleased to patronize her.

**VEGETABLE EXTRACT FOR THE HAIR.**  
This article is offered as the very BEST PREPARATION in use for

**REMOVING DANDRUFF, PREVENTING AND CUREING BALDNESS, INVIGORATING THE HAIR, BEAUTIFYING THE HAIR AND GLOSSY,** AND

**CHANGING IT FROM GRAY TO ITS NATURAL COLOR.**  
As this compound is the result of many years' labor in testing the properties of the vegetable kingdom, with a view of giving to the world an article that will perform all above specified, the purchaser may rest assured of its efficacy.

It is put up in a bottle, and sold for only 25 cents at the Drug Store, corner Frankfort and Gold streets.

#### MISCELLANEOUS.

**THE FIRST VOLUME OF THE** ANGLO-AFRICAN MAGAZINE, BOUND.  
Price—In half Morocco, \$1 02; half Morocco, gilt edges, \$1 57; Muslin, 1 58.

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Music, by A. J. R. Connor.  
Apology.  
A Statistical View of the Colored Population of the United States from 1790 to 1850.  
African American Picture Gallery.—Anonymous.  
American Caste and Common Schools, by J. Holland Townsend.  
A Review of Slavery and the Slave Trade, by J. W. C. Pennington.  
A Good Habit Recommended, by Sarah M. Douglas.  
A Chapter in the History of the African Slave Trade, by Edward W. Blyden.  
Anglo-Saxons and Anglo-Africans.—Anonymous.  
A Word to Our People.  
Blake; or, the Huts of America, by Martin R. Delany.  
Books, &c.  
Civilization—Its Dependence on Physical Circumstances.  
Colored American Patriots, by Wm. C. Nell.  
Comets, by M. R. Delany.  
Citizenship, by James M. Cune Smith.  
Claude Brindis De Salas.—Selected.  
Communication from N. Y. Society for the Promotion of Education among Colored Children.  
Chess.  
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The Educational Wants of the Free Colored People, by Martin H. Freeman.  
Thomas L. Jennings.  
The Teacher and His Pupil.—Poetry—by Wm. J. Wilson.  
Thoughts on Hayti, by James Theo. Holly.  
The Successive Advances of Astronomy, by Geo. B. Vashon.  
The Oberlin Wellington Rescue, by J. Mercer Langston.  
The Shadows of Intemperance, by James Fields.  
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The Anglo-African and the African Slave Trade.  
The Two Offers, by Frances Ellen Watkins.  
The Re-opening of the Slave Trade.—Anonymous.  
The Self-Redeeming Power of the Colored Races of the World, by J. W. C. Pennington.  
The Policy that we should Pursue, by J. Holland Townsend.  
The Education of the Colored People, by Amos Gerry Beman.  
The Great Conflict Requires Great Faith, by J. W. C. Pennington.  
The Outbreak in Virginia.  
The Sentinel of Freedom.—Poetry—by J. Sella Martin.  
The Nat Turner Insurrection.  
The Execution of John Brown.  
The Anglo-African Magazine for 1860.  
The Watering Places.—Anonymous.  
Orders should be addressed to  
THOS. HAMILTON,  
48 Beekman street,  
[P. O. Box 1212] New York.

#### MISCELLANEOUS.

**FOR SALE OR TO LET.**—A Grove located at Rye Neck, 25 miles from New York City, and within ten minutes walk of the Mamaroneck depot on the New Haven Railroad. It is easy of access, beautifully located, and well adapted for excursions, grove and camp meetings. The improvements consist of wooden shanties, a well of never-failing water, a small dwelling house, &c. For terms apply to  
L. TILMON,  
70 East 18th street.

**ROBERT HAMILTON, VOCALIST AND CHORIST OF ZION CHURCH,** corner of Church and Leonard streets, New York, respectfully announces to the public that he is prepared to give instructions, day or evening, to such scholars, singing societies, clubs, or individuals, as may desire a knowledge of the most beautiful

**SCIENCE OF MUSIC.**  
He also offers his services to churches or individuals, to sing at, or conduct, for a moderate compensation, the vocal department of concerts or exhibitions, or to act as agent for persons desiring to give concerts.

Persons living at a distance desiring information from this city or vicinity, or wishing to make purchases in this market and not having the time or means to come themselves, might find it advantageous to employ the subscriber, as his circle of acquaintances is very large, and his facilities for purchasing or selling very desirable.

**TERMS, MODERATE.**  
Please address the subscriber, at the office of the "Anglo-African," or at his residence, No. 22 Talman street, Brooklyn, L. I.

**TO LET.**—The upper part of house, 64 Johnson street, Williamsburg. It consists of back and front parlors, with two bedrooms. Inquire on the premises.

#### MISCELLANEOUS.

**EXECUTOR'S SALE** OF REAL ESTATE.  
The subscriber, executor of Mary West, (colored), deceased, will sell at public

**PUBLIC VENDUE.**  
on the premises hereinafter described, on SATURDAY, APRIL 21, 1860, at 2 o'clock in the afternoon of said day, the occupied by said Mary West at the time of her decease, situated in Matayan Township, Monmouth county, N. J., on the road leading from Ellis' Dock to Mount Pleasant, near the church. Said lot contains over one acre.  
Conditions made known on the day of sale.  
JAMES SIMMONS, Executor.  
Middletown Point, N. J. 37-4f

**RHEUMATISM CAN BE CURED** by using a bottle of Charles L. Jodine Liniment, procured at  
P. A. WHITE'S,  
Cor. Gold and Frankfort st.

**TO LET.**—The upper part of a dwelling in 120th street, Harlem, to a small, first-class colored family. For particulars, apply at No. 70 East 18th street.

**APARTMENTS TO LET.**—In a very large and comfortable house, consisting of six rooms on the first floor. Rent \$15 per month; and a two and a half room, \$10; and one room, kitchen, and bath-room on the second floor. The above will be let to none but prompt and reliable tenants. Inquire at this office. 11-4f

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MRS. J. GANT.  
Can accommodate a few gentlemen with board and lodgings at her residence, 182 Suffolk street.

**COLORED LADIES TAUGHT TO OPERATE** on the sewing machine for \$1 25. Work when taught.  
S. R. GIVEN,  
713 Russell street, Philadelphia.

**WANTED.**—An apprentice to dress-making. Apply to Mrs. Leonard, 34 Lispenard st.

**BOARDING.**—Gentlemen may be accommodated with board and lodgings at No. 34 Lispenard st., one door from Church. Warm and cold baths.  
35-4f

**A NEW SENSATION BOOK!**  
THE GOLD FIELDS OF ST. DOMINGO. A HISTORY OF DOMINICA, Its Climate, Inhabitants, Gold and Silver Mines, &c., &c.  
12mo., Cloth, with Map. Price 75 cts.  
Sent free by mail  
Published and sold by  
ANSON P. NORTON,  
114 Nassau street, N. Y.

This work will be found to contain much useful and interesting information for the general reader, while those who are in search of gold will find in it a key to a mine of wealth unequalled by California, which, although known to exist, has been neglected for ages. The Gold Mines of St. Domingo are attracting considerable attention among all classes of Americans, and some enterprising men are now actively engaged working them.

**PHOTOGRAPH OF REV. H. H. GARNET.**—An accurate and beautiful likeness of this distinguished and eloquent defender of the down-trodden has been executed, and can be had for one dollar, by addressing  
GEO. H. HUGHES,  
Care Thos. Hamilton, New York, P. O. Box 1212.

**T. B. VOORHEES' DANCING ACADEMY, CONVENTION HALL, 177 Wooster street, between Houston and Bleeker, formerly at the Metropolitan Rooms, Prince street.** Evenings for rehearsal, Tuesday and Friday. The Quadrille Room, 19th Century, Prince Imp. No. 3, will be rehearsed each school night, from 8 till 10 1/2 o'clock, and all who desire to practice are requested to attend early. For terms, &c., apply at the rooms at the above specified time, or at his residence, 154 Sullivan street.

**CONCENTRATED EXTRACTS OF FLOWERS AND COMPOUND SOUVENIRS,** the best extemporized manure, and for export to any foreign market. Warranted to retain their odor on the handkerchief for a considerable time. Price 12 cents per bottle. For sale at this office.

**NOTICE.**—MR. T. S. BOSTON TAKES pleasure in announcing to his friends and the public, that he will open a school for dancing on Tuesday evening, March 13, 1860, at the METROPOLITAN ASSEMBLY ROOMS, No. 178 Prince street. Classes will be formed for juveniles and adults. Parties wishing to form a private class can do so by calling at the Rooms on Tuesday evening, when the terms will be made known. Regular school nights, Tuesday and Friday.

**WANTED CONSTANTLY, AT** TILMON'S Agency for Employment, No. 70 East Thirteenth street, one door east of 4th avenue, all FIRST CLASS HELP, Cooks, Waiters, Chambermaids, Landresses, House-workers, Seamstresses, Children's Nurses, &c., colored and white, German, Scotch, English, Irish, Catholic and Protestant.

No one calling at this office need be out of employment one hour, if they are willing to work, and will take place. Particular attention is paid to getting the best wages for all good help for both city and country. Don't forget the number, and be sure to call. L. TILMON, Proprietor.

**MR. WALDRON INTENDS OPENING** on the 3d of March at the METROPOLITAN ASSEMBLY ROOMS, 178 PRINCE ST.

a class of young ladies and gentlemen for the study of

**INSTRUMENTAL MUSIC, CALISTHENICS, AND DEPORTMENT.**  
Instruction given on the following instruments, viz., the Piano Forte, Guitar, Violin, Violoncello. Terms, with use of instrument, Two Dollars for eight lessons; payable one half in advance.

Instrumental Class on Wednesdays and Saturdays, from 10 A. M. to 2 P. M. Admission and Department Class on Saturday from 6 until 8 P. M.

**JAMES PYLE'S**

**Dietetic Saleratus.**  
A perfect wholesome article, which is unequalled for its certainty in producing good bread.

This Saleratus not only has the approval of the most eminent physicians and chemists of the day, but upwards of ONE HUNDRED THOUSAND intelligent families in the New England and Middle States have given it preference over all other kinds.

Its unparalleled success has brought a multitude of counterfeits in the market, some of which are of a poisonous nature, but the best class of grocers everywhere sell the genuine. However purchasers should always see that the name of James Pyle is on each package. Some of the grocers are unscrupulous enough to recommend cheap saleratus, but the object is to make a large profit, as they can buy them for much less than the genuine.

Grand Depot 345 Washington st., cor. of Frankfort, New York.

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BY MRS. S. BABCOCK,  
65 Sullivan st., New York.

**FRANKLIN J. JONES,** TAILOR,  
174 Mulberry street, New York.

**HEATH'S EXCELSTON WASHING** BLUE, (the very best article of the kind), for sale at the Drug Store 55 WEST BROADWAY. 12 1/2 cents per bottle.

**FOR SALE.**—THE STOCK AND FIXTURES of a well established Grocery Store in Brooklyn. Terms very reasonable. Apply to  
SAML. J. HOWARD,  
97 High st., Brooklyn.



# The Weekly Anglo-African

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dressed to  
THOS. HAMILTON,  
48 Beekman st., New York, [P. O. Box 1212.]

## IMPROMPTU.

Dr. John Pierpont, at the Boston Anti-Slavery  
Fair, in 1842, being asked for his autograph, hastily  
dashed off the following:  
Our tobacco they plant, and our cotton they pick  
And our rice they can harvest and thrash;  
They feed us in health, and they nurse us when  
sick,  
And they earn while we pocket the cash.  
They lead us when young, and they help us when  
old,  
And their toil loads our tables and shelves;  
But they're "niggers," and therefore, (the truth  
must be told.)  
They cannot take care of themselves.

## FREE LABOR AND SLAVE LABOR.

One mouth and one back to two hands is the  
law  
That the hand of his Maker has stamped upon  
man;  
But Slavery lays on God's image her paw,  
And fixes him out on a different plan.  
Two mouths and two backs to two hands she  
creates,  
And the consequence is, as she might have ex-  
pected,  
Let the hands do their best upon all her es-  
tates,  
The mouths go half fed, and the backs half  
protected.

DR. PIERPONT.

## Deferred Correspondence.

### LETTER FROM TORONTO.

TORONTO, April 10, 1860.

MR. EDITOR:—A public meeting of the  
colored citizens of Toronto was held at the  
Teranly-street Baptist Church, on Monday  
evening, the 9th inst. On motion J. M.  
Tinsley, Esq., was called to the chair, and  
Mr. J. Custeloe was appointed Secretary.  
The chairman, after a few preliminary  
remarks, introduced to the audience Mr. Os-  
borne P. Anderson, who was received with  
much applause. After asking the indul-  
gence of the audience for his unprepared  
remarks, he said:

"It has been my privilege to be present,  
under the command of Capt. John Brown,  
at the capture of Harper's Ferry. I had  
the honor of being one of the party that  
took prisoner Col. Washington, who, not-  
withstanding the illustrious name he in-  
herits, submitted passively to a few volun-  
teers; and I received from his hands the  
sword presented by Frederick the Great of  
Prussia to General George Washington, and  
with which Capt. Brown commanded his  
men at Harper's Ferry. Gov. Wise and  
his confederates of the slaveholding States  
were eager to have the world believe that  
the slaves of that section of the country  
refused to join in the insurrection—that  
they were pressed into service, and as soon  
as an opportunity offered itself they de-  
serted their liberators. This false and wil-  
ful statement, which has been echoed and  
re-echoed by the pro-slavery press North  
and South, originated with Gov. Wise af-  
ter he returned from Harper's Ferry, and  
was no doubt offered to the chivalrous in-  
habitants of Richmond to allay their panic.  
But Providence has been pleased to spare  
my life, to enable me to transmit to pos-  
terity a truthful history of that short but  
desperate struggle; and I thank God for  
this opportunity of bearing testimony that  
the second Attacks in the cause of free-  
dom has forfeited his life. Yes, the first  
man whose blood was spilled to cleanse  
the soil of that country from the stain of  
slavery—the first martyr to liberty, I say,  
(and may my words echo throughout this  
continent), was a slave of that very neigh-  
borhood. He fell at the beginning of the  
conflict, in the early part of the day. I  
saw him offer up his life, and was by his  
side during his dying moments, until his  
spirit leaped from its earthly tenement to  
the world on high; and to-night he is seated  
on the right hand of God, in the full  
enjoyment of that great blessing for which  
he died—liberty. There were seven va-  
cant places by his side, which were soon  
occupied by that noble little band which  
was captured by the banditti, prejudiced  
and condemned, and then tried and exe-  
cuted. You know too well how the apostle  
of liberty, Capt. John Brown, met his fate,  
and those who followed him have proven  
to the world that they were worthy to fight  
under the banner of such a chief. On the  
16th of March terminated the bloody chap-

ter; and, in the words of another, 'It was  
the highest tribute Virginia could offer to  
true virtue, and the gallows on which the  
martyrs of liberty were wafted into hea-  
ven is now as sacred as the cross!'

Mr. Anderson related how that he was  
on his way to New York, Boston, and other  
cities in the United States, and having  
arrived at Rochester on the 3d inst., a  
rumor too eagerly flew through the city  
with the intelligence that one of Captain  
Brown's men was in town; and the U. S.  
Deputy Marshal being apprised thereof,  
was cautiously endeavoring to arrest  
him, which compelled him to take passage  
on the underground railroad for this land  
of liberty. His mission to the States was  
for the purpose of publishing a history of  
the struggle at Harper's Ferry, the facts  
of which he alone is in possession of. He  
said that it is known to all that colored  
men shared the perils of the Revolutionary  
War, as well as that of 1812, '14, and '15;  
and even here, in suppressing the Canadian  
rebellion, colored men took an active part.  
But is there anything in history to prove  
it? It was for this reason he urged the  
colored people to aid him in snatching from  
oblivion the heroism of the colored men  
who so nobly seconded the efforts of the  
immortal John Brown. He hoped that  
the citizens of Toronto would liberally re-  
spond to his request, and with the assist-  
ance he expects to receive from other  
places he would ere long be able to issue  
a work so much needed by our race.

During the delivery of his interesting  
speech—of which this is but an imperfect  
synopsis—Mr. Anderson was frequently  
interrupted by applause, and when he had  
concluded the edifice shook under the re-  
peated approbation of an overwhelming  
audience.

Mr. John Stokes, on being loudly called  
for, came forward and addressed the audi-  
ence in his usual witty style. He spoke  
of the far-famed sable sons and daughters  
of Africa, commencing in the remotest  
ages, and cursorily gliding to the present  
day; and he only regretted that time did  
not permit him to tell them more of anti-  
quity, saying that he often took delight in  
listening to an old friend who lived in  
those days. (Laughter and a voice, "Name  
your friend.") "History," was the laconic  
and beautiful reply. He spoke of the he-  
roic Nat Turner, the martyr's of Harper's  
Ferry, and of the London "Times," which  
says that the African race is not fit for lib-  
erty, and said that there were facts which,  
when recorded, will throw the falsehood  
back from whence it came, and prove to  
the world that the Anglo-Africans have  
done more to free and elevate them-  
selves than the Anglo-Saxons give  
them credit for. He concluded by mak-  
ing a most eloquent appeal to the pockets  
of the audience, which was liberally re-  
sponded to, after which the meeting ad-  
journed. Mr. Anderson leaves here on  
the 12th inst.

A colored man named John Anderson, a  
resident of Brantford, C. W., was appre-  
hended last week, and imprisoned on the  
charge of having murdered his master five  
years ago, in Palmyra, Pike county, Mis-  
souri. He was making his escape from  
bondage, when the fiend attempted to ar-  
rest him, and on whom he inflicted what  
proved to be a fatal wound. A reward of  
\$1,000 had been offered for his apprehen-  
sion, and it is stated that the facts were  
made known to the authorities by a fellow  
colored man, who came with Anderson in-  
to Canada shortly after the fray. The  
United States Government has been no-  
tified of the arrest. Whether or not they  
will demand his extradition under the Ash-  
burton treaty remains to be seen. A pro-  
vision has been wisely made in this treaty  
prohibiting the rendition of fugitive slaves  
who may have taken life in attempting to  
obtain their liberty, and are successful in  
reaching this land of freedom. God save  
the Queen!

S. GOUTIER.

### SUFFRAGE MEETING IN TROY.

MR. EDITOR:—In accordance with a sug-  
gestion set forth in one of your late issues,  
that there should be associations formed  
throughout the State for the purpose of ex-  
citing a general interest in behalf of the  
suffrage bill lately passed by our State  
Legislature, a call was issued for a meeting  
on Monday evening, April 2d. At the ap-  
pointed time quite a respectable number  
of our leading colored citizens assembled  
in the basement of the Liberty street Pres-  
byterian Church. The meeting was called  
to order, Chas. Hegaman was appointed  
chairman, protom, and B. A. Bosmon, Sec-  
retary. Mr. Rich was called upon to ex-  
plain the object of the meeting, which he  
did very clearly and explicitly. A com-  
mittee, consisting of Wm. Rich, Peter  
Hawkins and B. A. Bosmon were ap-  
pointed a committee to draft a constitution.  
After some further remarks by some of the

gentlemen present, the meeting adjourned  
to meet at the same place one week from  
that time.

On the succeeding Monday evening,  
April 9, about the same number of persons  
met at the appointed time and place. The  
meeting was called to order, and the secre-  
tary was ordered to read the minutes of  
the previous meeting. After some altera-  
tions and corrections by Mr. Bland, they  
were received and adopted. The commit-  
tee appointed to draft the constitution  
made a majority and minority report. The  
minority was accepted, with one exception.  
The permanent officers were then elected,  
viz: President, Wm. Rich; Vice-President,  
Chas. Hegaman; Recording Secretary, B.  
A. Bosmon, Jr.; Corresponding Secretary,  
Rev. J. N. Gloucester; Treasurer, Robert  
Lature; H. Burke, P. Hawkins, and J.  
Hooper, Directors. After the election,  
Mr. Rich arose and spoke at length con-  
cerning the suffrage question. Mr. Har-  
per congratulated Mr. Rich upon his elec-  
tion, and then defined the position he had  
taken in relation to an argument which  
had arisen between Mr. R. and himself in  
the early part of the meeting. He also  
moved that the Rev. J. N. Gloucester  
should conduct the president elect to his  
chair. Rev. J. N. Gloucester, after con-  
ducting the president to his chair, address-  
ed him in a very pertinent manner. The  
Secretary moved that a vote of thanks be  
returned to Chas. Hegaman for the im-  
partial manner in which he had conducted  
this and the preceding meeting, which  
was carried unanimously. Rev. J. N.  
Gloucester moved that the proceedings of  
this meeting be sent to the "Anglo-Afri-  
can" for publication. The society then  
adjourned. YOUNG PHYSIC.

Troy, April 8, 1860.

## RE-UNION.

TO THE MEMBERS OF THE A. M. E. ZION  
CONNECTION.

MR. EDITOR:—There have been two com-  
munications emanating from that part of  
the Zion Connection under the Rev. Wm.  
H. Bishop, offering proposals for a union,  
or a re-union, of the connection. That a  
re-union is essential, is not a matter of  
doubt; that it is desirable, is evident from  
the frequent appeals. Our duty, then, as  
gospel ministers, is only to use our endea-  
vors to effect that in which God may be  
glorified and the Church benefitted. The  
great question now is, shall we come to-  
gether for reconciliation? The answer is  
almost unanimously in the affirmative.  
The next is the basis or platform upon  
which we shall re-unite. Two platforms  
have been laid down by Rev. Mr. Tinsley,  
in behalf of those under Rev. Mr. Bishop,  
to which it is our duty to reply. We ad-  
mit that the last is apparently softer than  
the former, yet we take exceptions to both.  
We therefore present the following propo-  
sals, which represent the sentiments of a  
large majority of our brethren:

First, That there be a convention held  
as soon as possible, at some place which  
may be agreed upon.

Secondly, That all matters pertaining  
to our difficulty be laid aside forever, and  
be brought up no more by either side.

Thirdly, That our brethren under Rev.  
Mr. Bishop lay aside their discipline, and  
come back to the old platform or disci-  
pline of 1851, which was the rule of the  
General Conference of 1852, or to the or-  
iginal discipline of 1820.

Fourthly, That there be a mutual re-  
striction on both sides as follows: that all  
preachers or ministers originally members  
of the church or conference in good stand-  
ing at the time of the split, and who have  
graduated to holy orders in the conference  
since the split, and in good standing at the  
present time, shall be permitted to take a  
part in the convention, on whichever side  
they may be; but those clandestine  
preachers or ministers who have been  
picked up by either side since the split be  
not permitted to take any active part in  
the convention until after the reconcilia-  
tion is complete.

If these proposals meet the minds of our  
brethren, we further propose the appoint-  
ing of a committee of five, two chosen from  
each side, and they to choose the fifth—  
the said committee to be empowered to  
name the time and place most conven-  
ient for the convention, and give notice of  
the same. We do not propose to our  
brethren to come back to the old discipline;  
we establish that as the infallible rule; we  
are aware that it is defective. But we de-  
clare our brethren to come back to that as  
a starting point, and as soon as the recon-  
ciliation is complete, then immediately we  
all mutually make provisions to have the  
discipline re-modelled to suit the wants of  
the connection; and whatever may be the  
minds of the majority of our brethren on  
the subject, we submit.

These are our views and platform, and

we consider them mutual, impartial, and  
consistent; and they are presented in con-  
fidence and good faith, for the welfare of  
the Connection, with our prayers that God  
may influence our minds and direct our  
hearts so that we may see eye to eye, and  
become united in our endeavors to push  
forward the cause of our Redeemer's king-  
dom. We await your reply.

GEO. A. SPYWOOD,  
GEO. H. WASHINGTON,  
SAMUEL M. GILES.

## ALL WELL.

No seas again shall sever,  
No desert intervene;  
No deep and rolling river  
Shall roll its tide between.

No bleak cliffs upward tow'ring  
Shall bound our eager sight;  
No tempest darkly lowering,  
Shall wrap us in its night.

Love, and unsevered union  
Of soul with those we love,  
Nearness and glad communion,  
Shall be our joy above.

No dread of wasting sickness,  
No thought of ache or pain;  
No fretting hours of weakness,  
Shall mar our peace again.

No death our homes overshading,  
Shall e'er our harps unstring,  
For all is life unending,  
In presence of our King.

For the Weekly Anglo-African.

## "LIBERTY OR DEATH"

BY SARAH.

Albert and Julia were the offspring of a  
slave woman, and owned by a rich widow-  
er in Green county, Virginia, who treated  
them more as spoiled children than serv-  
ants. Albert's father was white, and he  
was only half brother to Julia; but this  
tended not to lessen their affection, for they  
loved each other with a true brotherly and  
sisterly love. When Albert and Julia had  
respectively attained the ages of twenty  
and seventeen, their master was taken ill  
of a fever. One afternoon he summoned  
them to his bed side, and gave a small  
sum of money to each, and that evening  
he died. His sole heir was one Henry  
Gray, to whom he bequeathed his entire  
property, with the exception of Albert and  
Julia. To them he gave freedom after the  
expiration of one year. Meanwhile he  
consigned them to the guardianship of  
Gray.

On the evening preceding that upon  
which our story opens, a company of gam-  
blers were seated in the parlor of the  
Warren House. Among them was Henry  
Gray, who combined with other vices a  
fondness for play, which, however, he had  
carefully concealed from his indulgent un-  
cle. The conversation lagged, and being  
at a loss for something to "kill time," as he  
expressed it, one of them proposed cards.

"Agreed!" cried they, and forthwith  
the cards were produced.

They played and bet high, but Gray  
was for some time merely a looker on, as  
the financial condition of his pocket was  
very weak, for he had not yet gained pos-  
session of his uncle's estate. At length,  
however, the sight of the gold, which was  
constantly being transferred from one to  
another, was too much for him to stand.  
He drew nigh, and played on credit for a  
while with but poor success. Suddenly,  
however, the luck turned, and he won sev-  
eral small sums. Elated by his triumph  
he continued to play, and finally, as morn-  
ing dawned, he left the table loser to the  
amount of five thousand dollars.

Being puzzled in what manner to raise  
the money, as the trader who held his note  
was a trader, and about leaving with a  
gang of slaves he immediately concluded  
to transfer his two wards, Albert and Julia,  
to him, with three of the farm hands, in  
payment. How he could thus cruelly and  
basely betray the trust reposed in him, is  
a question which some may be disposed  
to ask. I answer, slavery is a school ad-  
mirably adapted to corrupt the morals,  
deadens the sensibilities, and transform the  
finest specimen of humanity into a mere  
brute. Did I say? I wrong the man,  
lower animal creation. It changes man  
into a demon, and stains his immortal soul  
with the blood of his fellow man.

Early the next morning he sent for Al-  
bert and his sister, and informed them of  
the transaction. Words fail to describe  
the horror, the agony, and the indignation  
which by turns reigned in Albert's bosom.  
For a moment he stood speechless. At  
length he cried, "Sold! my God!" and  
sank upon his knees before Gray. He re-  
mained in this position but a short time,  
however, ere his outraged manhood assert-  
ed its rights, and rising to his feet he  
clenched his fist, and brought it with such  
force upon the table as to set the glasses  
dancing in lively confusion, and raising his

left hand, he called on Heaven to witness  
his determination to die rather than live a  
slave.

Julia had swooned at the first mention  
of the dreadful intelligence, and neither of  
them had noticed her. Gray was the first  
to do so.

"Hey dey!" said he, "what's the world  
coming to? Here's a nigger presuming to  
faint. Get up you—"

But before he could conclude the sen-  
tence, Albert, stung to madness, darted  
forward, and clutching him by the throat,  
held him till his tongue protruded from  
his mouth. I am unable to say whether  
he intended to kill him or not; judge for  
yourselves, brothers and men who love  
liberty. As it was however, the ringing of  
the door-bell startled him, and hastily rais-  
ing his sister from the floor and consigning  
her to the care of Nanny Sue, he returned  
to his master's room and secreted himself.

Presently Dobson, the trader, entered,  
and at his own desire was shown up to  
Mr. Gray's room. He opened the door,  
and found that individual lying insensible  
on the floor. The trader immediately set  
about applying restoratives, and in a short  
time Gray was able to give an account of  
his encounter with Albert, and after cursing  
the latter begged Dobson to remain all  
night at his house, and in the morning he  
would "get a party of boys to come and  
help take the spunky nigger." After this  
chivalrous arrangement, our two worthies  
adjourned to the parlor for a game of "po-  
ker."

Albert having assured himself of their  
intentions, he immediately sought his sis-  
ter's presence and advice. His plan was  
to start immediately, but Julia advised him  
rather to wait until midnight, when all  
would be asleep.

As the village clock struck twelve, Al-  
bert and Julia might have been seen wend-  
ing their way to the mansion of Gray.  
When they reached the house, Albert left  
his sister outside, and with stealthy foot-  
steps proceeded to his late master's room,  
for the purpose of getting a dagger and a  
brace of pistols which lay on the wash-  
stand. Having secured the weapons, he  
turned towards Gray, who lay composedly  
on his downy bed, wrapped in slumber  
seemingly as sweet and peaceful as an in-  
fant. As Albert gazed on that sleeping  
form, the worst passions were aroused with-  
in him. He disliked the idea of bloodshed,  
and could not bear to raise a murderous  
weapon against a human being, even though  
that being had injured him; but the thought  
of his own and his sister's wrongs had mad-  
dened him.

"Aye, he must die!" he muttered be-  
tween his compressed lips, and the glitter-  
ing blade was poised for the fatal blow.

It was a scene for an artist. There, in  
a chamber furnished in the luxuriant style  
of the Southern mansion, thrown across a  
magnificent couch, lay one unconscious of  
danger, who, but the night before, had vi-  
olated the most sacred duty, and who by  
that faithlessness had rendered miser-  
able two innocent persons. By his side  
stood one of those injured ones with up-  
lifted weapon, ready to avenge his wrongs.  
And now the hand slowly descends? Does  
the keen blade reach the tyrant's heart?

No! At that moment the avenger heard  
a faint scream, and turning quickly he be-  
held Julia leaning on the back of a chair  
for support. She grasped his arm. "Oh!  
brother," she whispered, "what is this deed  
you are about to do?"

"I would pierce his heart through, and  
send him to another world to answer for  
crimes perpetrated in this," he answered  
bitterly, "and I will do it yet," he cried,  
again stepping forward.

Julia clung to him, and raising her beau-  
tiful eyes to his, whispered, "Murder."  
It was enough; he shuddered, and said,  
"I cannot do it, dear sister. Thank God!  
you have saved me. Come, it is dangerous  
to delay." Saying this he took her hand  
and led her from the room.

They walked on in silence until they  
reached the outskirts of the village, when,  
turning to the left, they entered a thick  
wood. But it is not our intention to follow  
them on their weary journey to freedom,  
but, suffice it to say, that when morning  
dawned they were twelve miles from their  
old homes. Being afraid to travel in the  
day, Albert thought it prudent to lie by  
and wait till night threw her friendly man-  
tle over them. In the afternoon, hearing  
nothing to alarm him, he cautiously  
emerged from his hiding place, in order to  
gather berries to eat. He had scarcely  
been absent ten minutes ere he was start-  
led by a cry from Julia, and hearing the  
trampling of horses feet, he hastened back.  
What a sight burst upon his view! Before  
him a dozen men on horseback; behind  
seven on foot—flight was out of the ques-  
tion—resistance worse than useless. One

of those on horseback cried to him to  
yield.

"Never!" he shouted.  
Had he been alone perhaps he might;  
but he thought of his sister and the terrible  
fate, worse than death, which awaited her  
if captured. His resolve was taken; soon-  
er than return he determined to die.  
Turning to his sister, he asked, "Dear sis-  
ter, are you afraid to die?"

"No, brother; kiss me, and then strike  
here," placing her hand upon her heart.  
He embraced her quickly, and muttering  
"God forgive me," plunged the steel into  
her bosom. She fell back, and with a  
prayer upon her lips, went to judgment.  
Albert drew the steel, and shouting "Lib-  
erty or death!" buried it to the hilt in his  
own bosom.

This took place in less than half the  
time required to write it; and the death of  
the sister so frightened them, that they had  
not power to prevent his suicide. A hur-  
ried consultation took place as to the best  
manner of disposing of the bodies, and it  
was finally determined to send an old  
slave man to out bury them, and the cha-  
grined slave-catchers returned gloomily to  
their respective homes.

Many years have rolled away since the  
events recorded above—and again we in-  
vite the reader into the chamber of the  
Hon. Henry Gray. How pale is the face  
of him whom once we introduced to you in  
the flush of proud manhood and the en-  
joyment of guilty power. Ah! he is dying!  
Now friends crowd around him—his an-  
xious faces bend over him—he heeds them not,  
but continues to stare at the wall opposite,  
as though he were reading his doom writ-  
ten thereon. There is a slight bustle near  
the door, and the Rev. George Russell,  
whom they have sent for, enters the room.  
Without a word, he falls upon his knees  
and begins to pray aloud. The dying  
man shuddered at first, and then starting  
up, exclaimed, "You hoary-headed old  
hypocrite, begone from my room; to you I  
owe my damnation; you taught that slav-  
ery was divine. Slavery! cursed, cursed  
be slavery! There, take them from me!  
—their blood is on my hands and it calls  
for vengeance!" He sank back exhaust-  
ed, then started up, "Al—Ju—"  
fell back and died. What an awful charge  
did he bring against slave-supporting min-  
isters, yet how true.

## THE COLORED PUBLIC SCHOOLS OF NEW HAVEN.

The colored people of New Haven have  
been much exercised during the past two  
weeks on the subject of the colored public  
schools of this city. The schools have al-  
ways been very indifferent, which was not  
so much the fault of the teachers in charge  
of them, as it was by the neglect of the  
Board of Education to provide properly for  
them. The colored people, however, have  
now become aroused on the subject by the  
recent action of the Board, which, in at-  
tempting to do at the eleventh hour its  
long neglected duty in providing for and  
superintending these schools better, has also  
taken occasion to dismiss colored teachers  
and employ white ones, and thus implying  
that colored teachers are incompetent to  
improve their condition. This implication  
aroused our people; and as the result of  
this awakened feeling on the subject, the  
following copy of a memorial was adopted  
at a large and enthusiastic meeting of the  
colored people held in Day's Hall, on  
Tuesday evening, the 10th inst., and signed  
by sixty heads of families, and was pre-  
sented to the Board of Education this day  
by the following committee in behalf of  
said meeting, viz: Rev. Messrs. Holly,  
Stanford and Washington, and F. Benja-  
min and S. Bayard, Esqs. As this mem-  
orial is to be the basis of our future efforts  
to demand even-handed justice at the hands  
of the Board of Education, we wish every  
man among us to be fully posted in regard  
to the positions therein assumed, by hav-  
ing a copy in his hands. And although  
lengthy, yet you will confer a great favor  
on your numerous readers in this city, and  
on the cause of education among our peo-  
ple in general, if you will be so kind as to  
publish it in *extenso* in your next issue:

## MEMORIAL.

To the Board of Education of New Haven:

The undersigned memorialists, the pa-  
rents and guardians of children attending  
the colored public schools of this city, and  
others interested therein, beg leave to pre-  
sent this memorial to the consideration of  
the Board of Education having the over-  
sight of the New Haven public schools.

Your memorialists have learned that  
your honorable body has recently taken  
into consideration the present condition of  
the colored public schools of this city; and  
as the result of this consideration, your  
Board has come to the conclusion to dismiss  
the well-tried and faithful teachers who  
have hitherto taught these schools, and to  
appoint other teachers in their stead. But  
your memorialists beg leave to say that  
while they are firmly convinced that it was

high time that your Board should take in-  
to consideration the condition of these  
schools with a view to offer greater educa-  
tional advantages to the colored youth of  
our city, yet they cannot believe that any  
such advantages will accrue simply by a  
change of teachers; and this probability  
will be rendered less likely if the newly  
appointed teachers shall be of such a dif-  
ferent caste in society, as to remove them  
from that intimate social sympathy with  
their scholars that ought always to exist  
between teachers and those who are taught  
by them.

Your memorialists think that the most  
casual observer only needs to read the re-  
cent address of D. C. Gilman, Esq., the  
acting school visitor, published by request  
of your Board, on the subject of education,  
together with his remarks on graded schools,  
appended to your last annual report, and  
then to examine the actual provisions that  
have been made for the colored public  
schools of this city, in order to be con-  
vinced that their wretched condition in  
every respect emanate from a cause too  
deep to be simply rectified by a mere  
change of teachers. This fact must be so  
apparent to all that it is needless for your  
memorialists to enter into a specification of  
this deeper cause of the wretchedness of  
the colored public schools. On this point,  
let it suffice, to say that the poor school-  
commodations provided for colored chil-  
dren, their promiscuous and ungraded char-  
acter, and the individual isolation of the  
teachers in charge of so many separate  
apologies for schools, indicate that while  
these evils remain, there can be no remedy  
for the consequent wretchedness that has  
resulted from this state of things by a  
mere change of teachers. Surrounded by  
the monotonous gloom of an indefinite and  
aimless task, with nothing to call forth the  
ambition of the scholars or stimulate the  
devotion of the isolated teacher, it is no  
wonder that the colored public schools of  
this city have become so intellectually de-  
moralized that parents esteem it no privi-  
lege to send their children to schools so  
barren in educational results. And to  
charge these pernicious consequences to  
the teachers, who have struggled for a  
quarter of a century against the adverse  
circumstances in which they were placed,  
is simply to make them martyrs to the vi-  
cious system that your Board has so long  
tolerated in respect to the provisions made  
for the education of colored children. We  
do not believe that any teachers can do  
better under the same circumstances than  
the teachers you have dismissed. But, on  
the contrary, your memorialists believe  
that the demoralization of the school will  
go on with increased rapidity by a mere  
change of teachers, especially if of a differ-  
ent caste from the scholars, unless a more  
radical reform in our colored public school  
system is speedily inaugurated by your Board.

Your memorialists do not believe it is  
necessary for them to specify to your in-  
telligent body why that reform should be.  
You can appreciate our needs in this re-  
spect better than we can indicate them, as  
the speciality of your official functions  
makes you conversant with the whole  
minute of education in a more eminent  
degree than your memorialists, who are not  
so engaged. Let it, however, suffice for  
your memorialists to hint at this needed  
reform.

We need one graded public school for  
colored children, with at least two depart-  
ments, taught by at least four teachers, two  
in each department, and one of whom  
should be a male teacher. And for the  
accommodation of this school, a substantial  
and well-furnished school house should be  
provided, situated in some eligible loca-  
tion, as convenient as may be to the differ-  
ent neighborhoods where the colored peo-  
ple dwell in this city. And the teachers  
who may be placed in charge of this school  
should be encouraged by the Board in  
maintaining a rigid state of discipline, in  
regard to the regular attendance and gen-  
eral behavior of the scholars, even though  
for a time it excluded one-half of the chil-  
dren eligible to its privileges. The Board  
should always inspire the teachers with  
the idea that it is the *quality* rather than  
the *quantity* of their scholars that it most  
regards. Your memorialists suggest this  
idea as a very important consideration in  
any attempted reform to raise the tone of  
colored public schools from the demoralized  
state in which they have been allowed to  
degenerate under your supervision, and  
because the dismissed teachers have al-  
ways had the *quantity* rather than *quality*  
of their scholars filling their seats, held out  
before them as the most important desider-  
atum required at their hands by your Board.

Your memorialists believe that with  
such a liberal provision on the part of your  
Board for one good colored school, and  
with such a strict discipline, both parents  
and children will be awakened to a proper  
appreciation of such real school privileges  
conferred upon them; meanwhile, the  
teachers will become ardent and zealous by  
a concentrated emulation, without having  
to select them from a social caste different  
from the scholars, and the flourishing  
condition of the school generally will inaugu-  
rate a new era in the education of colored  
children in this city. Your memorialists  
can speak confidently in making these  
prospective assertions, because of the suc-  
cessful operation of such colored schools in  
New York, Philadelphia, and other cities,  
under colored teachers, where they have  
been as carefully provided for as schools  
for any other class of children.

Holding these views, your memorialists  
would, therefore, beg you to take *again*  
into consideration the condition of the  
colored public schools of this city, and  
they would ask you to give due weight to the  
representations we have deemed it advis-  
able to make herein. And your memorial-  
ists will ever pray.

J. T. B.  
New Haven, April 18, 1860.

Advertisements for this paper must be accompanied by the cash.  
Copies of this paper can be purchased of the news-dealers everywhere.

### Copies of this Number of Our Paper

Are sent to many persons in various parts of the country as a specimen, and with the hope that they will carefully examine it, and if liked, will extend to it their patronage. To those that are apprehensive that the enterprise is short-lived, we would suggest that subscriptions for six or three months can be forwarded, so that, in either case, the amount risked would not exceed One Dollar. As an inducement to subscribe, we will state that in addition to our domestic correspondence, we will very shortly give letters from every important point in the West Indies, Africa, and in fact from every place where any number of our people may be found.

### President Making.

This is the season for President-making, and it has become quite a business within the last eighth of a century in our glorious country. Some people are foolish enough to think that it has become a mean, low, dirty business. "Time was," say they, "when some degree of respectability was attached to it; but in these degenerate days the scavenger's occupation is elevated when compared to it." It is not to be understood by this, we conclude, that every-ly who in some sort deals in the politics of the day is necessarily defiled by them; but there is so much of scum and filth found at this time in the political cauldron that the above general conclusion has been adopted. "Politics," say they, "is a dirty business, but like other necessary evils must in some measure be looked after."

Adopting this general theory, right or wrong, our whole attention, just now, is turned towards the special point in our political arena of *President-making*. This occurs every fourth year, and the nuisance, say our above mentioned philosophical reasoners, becomes almost intolerable. The country, according to them, is literally turned upside-down. Lying, slander, and vituperation are the order of the day. These make up the entire line of policy of each of the opposing parties in the present day. The old issues, such as bank or no bank, tariff or no tariff, protection or no protection, are all thrown aside, and the seeming dignity which they lent to politics is gone with them, and a new and more gigantic issue is made to take their places, which bids fair this time to engulf the old ship of state. That issue—that single issue, grim, portentous, gigantic, and unmanageable—is the black man!

At the very moment we write there is assembled at Charleston, S. C., a branch of the Southern oligarchy and hordes of white slaves—the former engaged in making a selection for the next President, and the latter huddled snugly in their slave pens patiently waiting to respond to the choice of their masters. Soon another and similar body will assemble at Chicago, and a similar (but we trust a better) selection will be made, and then the work of vituperation and defamation will commence. What we have witnessed in the past will be found to have been child's play when compared to what may be expected in the future of this great coming contest.

The black man, who is the issue, will be handled in every conceivable manner that it is possible for a people devoid of magnanimity, of principle, of even common humanity, (for towards him they seem to evince none of these,) to handle an oppressed people. About the black man they will abuse each other; over him they will quarrel with each other; with him they will fight each other; and in this way they will make their next President.

We hope for the best. The nearest approach to the right we sincerely hope will prevail, even in this coming contest. Right must at last overcome wrong. Who the present assembled party will select as the bearer of their black standard, we know not, nor to us does it matter much; but in the selection of the other party we have perhaps a greater interest, and we tell them that back-bone will be more necessary on that occasion than a temporizing and accommodating spirit—honesty and directness rather than vacillation and cowardice. An election which they may faintly hope to carry will be lost to them by a course so singularly foreshadowed by many of their leaders, both in and out of Congress.

Not only so, but the entire power and strength they have gathered will be wrested from them beyond their ability of regaining it, if they this time prove recreant to the true principles upon which the government is based. These principles are those of liberty to all men. No false interpretation of the Constitution can alter these; no perversion of law can affect them.

The Democratic party is bold in its adherence to wrong, the Republican party timid in its assertion of right. Herein is its weakness. Let it come boldly forth at its great gathering at Chicago, and put in nomination the right man—a man with

principles in harmony with the fundamental idea of the basis of the Republic, and the masses, who after all love boldness—especially when coupled with honesty—will sustain him and his party. The masses love the truth rather than a lie, if you only place it before them.

As to the black man, political parties may attempt to do what they please; his position in this country is taken, and in it he is becoming more and more confirmed. To press him lower, to attempt to degrade him more, is impossible. He must and will come up from his present point, and politicians and demagogues may work to crush him in vain. He defies them, while he has on his side God and Right. Meanwhile it is mean, cowardly, and contemptible for them to attempt to crush the unfending for their own base purposes.

### Royalty Coming.

It has already been heralded with much eclat that he who is to sway the sceptre over the British nation is soon to visit America—that is, the English part of it; and it is hinted—indeed, urged—that he may also come over to the States. All this may at first thought seem strange; nevertheless we rejoice at it. We hold that royalty should, in common with the rest of mankind, see the world before it begins to rule the best part of the world, as they do in the case in this instance some day. But there has been, hitherto, a difficulty in the way of royal visitors extending their travels far abroad, especially as far as the wilds of America. Where would they go?—where find a royal lodgement? What class of persons would there be there to receive and entertain them? What rank there, or whose guests would they be?

These obstacles have all been removed. An order of nobility has been created in her British Majesty's dominions in America—an order not only commensurate with the demands of the coming prince, but which will serve hereafter to greatly bind and blend harmoniously the British dominions in America to the mother country, and make them among the most important, interesting, and loyal appendages within the whole circuit of her rule.

In these dominions the black man has an important stake, and it is fitting that he should see and be seen by the future sovereign in the best light. It is not for us, perhaps, down here in the States, to give advice, nor shall we venture upon it; but it would certainly be very gratifying to us if the thought should occur to every colored man in Canada to set his house—yea, and his farm, and his work-shop, too—in the best of order. Let everything around indicate industry, thrift, intelligence, and worth. Let everything equal, and if possible surpass, the surrounding advantages or difficulties. Who knows but the prince may pass by. He is on a tour of observation, and it may be that, not merely feasting with the nobility, he may desire to see life among the honest lowly. Should he take it in his head to do so, let him find that the black men of Canada not only find a refuge there—an asylum from the talons of the American culture—but are an advantage and an abiding interest to the country, in which none more loyal can be found.

If there is any one thing beyond all others in which our brethren in Canada should take unbounded delight, it is in becoming in feeling and action thorough *British subjects*; and we fancy one thing should inspire them to equal those around them in all that goes to make up manhood. It is the fact that they have all the rights and privileges in common with the rest of their fellow men guaranteed to them. Let them look back to the country from whence they came, and to the precise spot and the vile treatment they there received, and contrast this with their present state; and let this, if nothing else will, inspire them to the onward march in the front ranks among their surrounding fellows.

Colored men of Canada, your prince is coming! Again we say, put your house in order! Be among the most loyal of his subjects. He may some day have need of you. Colored men of Canada, your well-chosen home bids fair to become the most interesting part of the American continent. See well to it that you do your part in making it so.

OUR SALVATION OF THE "HERALD" CON- DEMNED.—The "Century," one of the best literary papers in this country, thus speaks of our kind act to the New York "Herald."

"The 'Herald' having made an attack on the colored people of New York, in which their poverty was cited as a proof that they cannot take care of themselves, the 'Anglo-African' opportunely brings out the fact that when the 'Herald' was hanging between life and death, with an undertaker in the background, a black man stepped up and loaned Bennett \$300, and saved the paper. We have heretofore found a tolerably fair opinion of our colored brethren, when comparing them with the corresponding class of white people, but that one act of saving the 'Herald' from perdition is enough to load any race of mankind with eternal opprobrium."

ABYSSINIAN DAUGHTERS OF ESTHER.—This society, which has entered into the twenty-second year of its existence, held its annual election on the 19th inst. The following officers were elected: Mrs. S. A. Vanclef, President; Miss S. Ennals, Secretary; Mrs. Whitney, Treasurer; Mr. L. Valentine was chosen as Assistant Secretary. After the election, the society partook of a fine supper. It has about one thousand dollars in the treasury.

### Great Meeting in New York.

Pursuant to public notice, a large and enthusiastic meeting was held in the Metropolitan Assembly Rooms, on Monday evening, April 16. Every inch of the hall was crowded, together with the adjacent parlors, and the entry, and stairs, and many were not able to get within hearing distance.

At 8 o'clock, precisely, Robt. Hamilton, Esq., called the meeting to order, and read the call, moved the appointment of the following officers, which was unanimously adopted: President, Tunis G. Campbell; Vice Presidents, A. W. Larkins, Moore Walker, J. W. Washington; Secretaries, Stephen V. Douglass, T. S. W. Titus, T. S. Boston.

Rev. Henry Highland Garnet arose, and said that according to the call of this meeting, the time would be equally divided between the friends and the foes of the African Civilization Society. We invite discussion, and are ready for the severest scrutiny, and the most rigid examination. We have done nothing in a corner. We leave it for others to do the work of midnight assassins, or to join the counsels of mean and sneaking conspirators. Our motto is, "Go forward—let in the sunlight—investigate—decide—act for yourselves."

If any gentleman in this house wishes to speak in opposition to the society, he has the opportunity of doing so at any length. We invite the other side to speak now, or at any other stage of the meeting. Mr. Garnet paused for a few moments—no one responded. He then called upon Mr. Robt. Hamilton to read the constitution, after which Mr. Garnet spoke for the space of an hour, after which he was questioned by Mr. Napper, of Ohio, and Mr. Hunter, of Brooklyn. The former gentleman wished to know the difference between the Civilization and the Colonization Societies; and expressed himself satisfied with the answers. The latter, Mr. Hunter, remarked that he had no objections to the principles of the society, but he thought it was ahead of the times. Just at this time all the energies of our leading men should be entered upon one thing, the destruction of slavery. The movement was calculated to unsettle the minds of the people. While such was his opinion, he had the highest respect for, and confidence in, the motives of the leading gentlemen of the society. But even good and honest men sometimes make mistakes. Mr. Hunter's speech was able, gentlemanly and eloquent.

Mr. Robert Hamilton next addressed the meeting in his usual direct, straightforward and eloquent manner. Mr. Garnet moved the following resolution, which was adopted by an almost unanimous vote:

Resolved, That while we are as much as ever opposed to the principles of the American Colonization Society, we at the same time hail with joy the inauguration of the African Civilization Society, and regard its plan and objects, as explained by its constitution and those who founded it, to be a powerful auxiliary in the desirable work of destroying the slave trade on the coast of Africa, and the abolition of slavery in our own land and throughout the world.

The meeting then adjourned, leaving the impression upon the vast assembly that the African Civilization Society opens a new era in the history of our race.

S. V. DOUGLASS, Secretary.

### Another Triumph.

MR. EDITOR:—The Supreme Court decision has been trampled under foot, as will be seen by the following from one of our dailies:

DR. BAYNE ELECTED!—We are informed that, instead of being beaten by seven votes, Dr. Thomas Bayne is really elected a Councilman from Ward Four. The City Ordinances specify that at the election of any city officer, the name of the person on which he is a candidate must be stated on the ticket. But four of Mr. Robinson's tickets were thus complete, hence his election is void, and Dr. Bayne is the lucky man. We are told that the Dr. intends to insist on his rights, and claim the seat.

Dr. Bayne is the well-known colored dentist at No. 22 Chesapeake street, at the sign of the Golden Tooth. He was supported by the Republican and Temperance parties. The Dr. has become quite prominent of late by having a large "dental Alpine boulder" extracted from his office, which was sent to the office of one of our weekly journals, (Administration of course) which resulted in a law suit, in which Robt. Morris, Esq., took a prominent part. I deeply sympathize with the Loco-Focos and negro haters who may be forced to sit with him in council. So mote it be.

JOHN W. REAMS.

New Bedford, April 19, 1860.

Fred. Douglass, while in Newcastle, recently made application through the American Minister in London for a passport to enable him to visit Paris as an American citizen. The reply made by the Minister was in effect that the constitution of the United States did not recognize persons of color as citizens; the passport was therefore refused. Through the kindness, however, of the French Consul at Newcastle, the required permission has been obtained.

THE ELECTION IN ST. PHILIP'S CHURCH on Monday, the 9th inst., resulted in the choice of the following candidates:

Wardens:—Peter Ray, John Peterson. Vestrymen:—Henry Scott, Geo. Lawrence, Jr., Isaac Gosiah, James McCune Smith, Peter H. Stevens, W. O. H. Curtis, Thomas Downing, John J. Brown. The new Vestry have called the Rev. William J. Alston as officiating minister for three years.

### Examination of the Colored School of Jersey City.

Having mislaid our notes, we have been unable to give an account of the examination before, but as it is a matter that does not spoil in keeping, we now submit it to our readers.

The exercises took place on Monday afternoon, March 19, in the house of public school No. 1, in the presence of a very large number of the friends of education. The expectation of the white portion of the audience seemed to be on tip-toe in regard to the examination. A few minutes after two, the children, clothed very neatly, took their seats in their allotted places. Miss Charlotte Knowles, the principal of the school, (who is a lady of color and a native of Connecticut) read a passage from the Scriptures in a clear tone, and in an elegant manner. The children then bowed, their heads and repeated the Lord's prayer. Mr. David Gould, Esq., President of the Board of Trustees, then made some remarks, awarding great praise to Miss Knowles for her diligence as a teacher and disciplinarian, stating that she had brought the school to its present state of efficiency in about two years. We will venture to say that this examination was as satisfactory to those who heard it, as any they had ever listened to. It was the testimony of the gentlemen who spoke that the children showed extraordinary attainments for their age. Having had charge of the singing at this exhibition, and having had a good deal of experience in the instruction of children, we desire to testify that we never taught a more orderly set of children, nor any that learned as rapidly as they do. The Jersey City "Courier and Advertiser" says: "In the singing of the children, a discordant sound could not be heard."

Rev. Mr. Garnet made a few happy remarks to the scholars and their friends. He said he had been himself a teacher for ten years and knew well the trials and troubles attendant on such a position. He believed the success of a school, whether public or private, depended much on the co-operation of the parents of the children with their offspring. He hoped the school in future might become more and more glorious in the cause of education, and concluded by asking a blessing from God on the teacher and the pupils.

Rev. Mr. Van Cleaf said, in the appearance of the school he saw a great improvement, and the examination, that afternoon, had been as satisfactory to him as any he had ever listened to, considering the ages and training of the children.

Rev. Mr. Verrinder, (City Missionary) said he had been exceedingly gratified with what he had seen and heard. His remarks were highly complimentary, not only to the teachers but the scholars.

All the gentlemen who addressed the school, spoke favorably in regard to erecting a new school house for these children.

On the conclusion of the addresses, the school sang—

"Kind words can never die."

They were then dismissed. The average attendance of scholars numbers about forty.

ROBIN-A-ROUND.

### What is a Lie?

To the Editor of the Anglo-African:—SIR:—I have read the account given in your paper of the meeting held in Zion Church on the 12th inst., to express the sentiments of the colored people on the African Civilization Society, as to its being an auxiliary to the American Colonization Society, which had its conception in the abode of the father of liars. I perceived that you had, in your report of that meeting, omitted certain truthful and significant parts of the proceedings, and added thereto that which, while it does not materially affect the facts, nevertheless shows, as I think, a disposition to paliate or excuse on one side to the detriment of the other.

One of the dailies which gave a full report says that the President of the African Civilization Society "seemed anxious for a disturbance," and gives an illustration. This fact you omit, and it is a very important omission. Another point to which I will refer is where I am reported as affirming that a certain person is a liar. I regret the rudeness of the expression, but I was goaded to it. I feel no compunctions of conscience, however, as to its truthfulness. I look upon the essence of the falsehood as consisting in that person's asserting something in regard to me as truth, which he did not and could not know to be the truth, because it was not true. The assertion was one which, if true, would evidently have done me prejudice in the eyes of the meeting, in which fact maliciousness may be seen. To say that he was mistaken is no defence, because, under the circumstances, it was his duty, which he could easily have done, to have spoken truthfully, or have held his peace.

The meeting did not table the resolutions; it broke up in a row. The chairman did not, nor was he called upon to, put any such resolutions. I am satisfied as to the verdict which every decent, intelligent person will pass upon all of the actors at that meeting.

GEO. T. DOWNING.

New York, April 20, 1860.

THE ELECTION AT ZION CHURCH for trustees on the 9th inst., resulted in the choice of the following gentlemen: Samuel J. Howard, S. Drayton, Hannibal Ritter, J. Darnell, H. Stevens, Wm. Burnett, Geo. Gillett, P. Smith and T. East.

### Home Correspondence.

#### Our Philadelphia Letter.

PHILADELPHIA, April 22, 1860.

MR. EDITOR:—The last lecture in the course before the Banneker Institute was delivered by Mr. Jacob C. White, Jr., on Tuesday evening last, in the lecture room of St. Thomas Church. After mentioning that the subject upon which he should speak would be a dry one, Mr. White proceeded to discuss facts in the history of mathematics. He said: "It is true that the discussion of ones and twos, x's and y's, hypothenuses and perpendiculars, tangents and co-tangents, cycloids and hyperbolas, seems at first sight to be very far removed from practical application; and a formidable array of letters, lines and figures has little in it to impress the uninitiated with a belief of the attachment of any utility to it. But we will point out some of the uses of the science and leave it with each one of you to determine for himself, whether it be of any importance or not. Mathematical principles are necessary in mercantile transactions for keeping, arranging, and settling accounts, regulating the price of goods, estimating the profits of trade &c. in navigation, for directing the courses of vessels on the ocean, for placing the sail in the most favorable positions, calculating latitude and longitude, the bearings and distances of points on shore, &c.; in surveying, which is a kindred branch, for measuring, dividing and laying out grounds, fixing boundaries, and the like; in civil engineering, for constructing bridges, canals, rail-roads, aqueducts, &c.; in architecture, for estimating the strength of materials, forms of arches, &c. The science is of great use in constructing defences. Many changes have been made in the art of building fortifications. They have been rendered necessary by changes in the mode of warfare, and have been adapted to suit circumstances and afford such protection as would be equal to the emergencies. If any one will gaze upon the heavens, survey the arched dome from horizon to zenith, think of the magnitude of our invigorating and life-giving sun, or of the less fiery lunar orb, try to conceive of the immense distances of the fixed stars, and then turn for a moment and think of the precision with which the revolutions of the different planets are calculated, the accuracy and minuteness of detail which characterize the calculations of eclipses and indulge which will suggest themselves to a cultivated mind in the contemplation of the wonders of the firmament, and the application of the science to astronomy will be readily recognized. While those of old were obliged to be content with viewing with wonder and admiration the creations of the Omnipotent which bested the sky, we, with the light of mathematical science, can appreciate his works more fully and demonstrate what to them was, at most, conjecture. I have in mind an instance of a Philadelphia lawyer who was in the habit of reading and studying 'Euclid's Elements,' as a means of making him reason closely; and his success as an eminent man in his profession attested the advantage of mathematical study as a powerful and effective instrument in mental discipline." In this interesting manner the lecturer continued to cite cases where the application of mathematics were a necessity—an indispensable agent. He traced the history of the science throughout the various stages of its origin and improvement since the dawn of authentic history, and concluded by citing some interesting cases of individuals who possessed rare mathematical talents, and among them a negro boy, as follows: "This slave had no idea of a God, and when asked who made him, answered nobody. He had never been over half a mile from his birthplace, and not mind enough to do the ordinary work of a slave. He would not ask for anything or touch food, however hungry, unless it were offered to him. He was never known to commence a conversation with any one, nor to continue one, beyond merely answering questions in the fewest words. He did not know a letter or a figure, and still almost the only manifestation of mind was in relation to numbers. He gave the product of any two numbers under 100 with as much certainty as a school boy would give you the product of 12x12. He multiplied thousands, added, subtracted and divided them with as much certainty, though with greater mental labor. Having made some calculations, says Mr. Hanner, we asked him 99x99? He answered, 9,801. 74x86? 6,401. How many 9's in 2,000? 222 and 2 over. 15's in 3,355? 223 and 10 over. 321x789? After a short pause, he said, 253,269. 17x17+16? 305. If you give \$14 for 14 chickens, how much they two chickens cost? He answered, \$2. 3,333x5,555? In this instance, as in some, he looked serious, began to pick his clothes, twist about in his chair, and pick his finger nails, and give other evidences of confusion, while the expression of his countenance showed mental agony. His master told him to rest himself. He went into the yard and appeared alternately elated with rapture and depressed with gloom. He would run, jump, throw his arms into the air, look around, and make all sorts of crazy motions. When we arose from dinner, we found him sitting on the piazza, perfectly composed, and stated the amount to be 18,514,815. No clue could be got to the mental process by which he obtained the results, and when asked how he did it, he said, 'I studies it up.' All the instruction he had was from his master, who learned him to count 100. What is also remarkable is that Mr. Hanner saw him some days afterwards, and found that he recollected the questions that had been proposed to him, and the answers he had given." This idiotic mathematical prodigy was a "chattel held by P. McLemore, of Madison Co., Alabama, and his case was reported in 1844 by Rev. John M. Hanner. This lecture was like the miracle of Cana of Galilee, where the water was turned into wine. The best was saved until the last.

Old Fellow demonstrations are all the rage now. The Mount Olive Lodge No. 964, G. U. O. of O. F., intend giving us a little entertainment on the 3d of May, at the Masonic Hall, in South Eleventh street, below Pine. It will be their eleventh anniversary, and the ladies will present them a handsome Bible, after which a supper will be given. This supper will be a little different from any given by the Order lately, for the ladies will be admitted. This feature renders it a necessity, for there are Odd Fellow's wives who would like to accompany them, and when excluded, there seems to be something lacking. I see no good reason why our wives and sisters should not partake of our pleasures as well as our sorrows. A working committee have this matter in hand, and I have no doubt but that they will make a handsome thing of it.

The number of deaths reported to the Board of Health last week, was 190, 9 of which were colored.

#### Our Albany Letter.

ALBANY, April 17, 1860.

DEAR ANGLO:—Our Legislature is still in session, though it has passed its one hundred days, and is now working for no pay ostensibly, though the back appropriations, &c., which members vote themselves amount to a neat little remuneration; but it has done for us in these extra days that for which we all have so anxiously looked, and for which we now rejoice. As will be remembered, I mentioned in my last letter that there was a defect in the original bill as it passed both Houses, inasmuch as it gave no authority to the people to vote, and appointed no time nor manner for the election. This was an oversight on the part of the Republicans, you may know, for they can ill afford to lose those thousand votes year after year; but I believe it was a piece of political machinery on the part of the Democrats, as, strange to say, Spinoza, of Brooklyn, who looks for a John Brown in most every bill, and hardly permits a single bill to pass without opposition, nor his fellow Democrats who voted against the resolutions, had a word to say; but when the bill came up on Thursday perfecting the amendment, appointing the time and manner of such election, this same Spinoza fought most desperately, as he saw the oversight was about to be remedied, knowing as he did that without this bill the resolutions would be useless. In spite of the combined Democratic opposition, however, the bill passed the Senate by a vote of 17 yeas to 3 nays, the latter being all Democrats. On Friday last the bill was put through the house, through the determined efforts of some of the colored man's friends, (who, by a vote to suspend the rules, gave it the precedence of some forty-six others), and that by the decisive vote of 73 yeas to 33 nays, one Republican (Mr. Dorsch) voting against it, and one Democrat, upon whom all eyes were set, (Mr. Arcularius, of New York), voting for it. Thus have we triumphed, the Legislature having done all in their power, leaving the work of fully placing it before the people to us, who are specially interested. As an initiatory movement to this end, a meeting was immediately called for last evening, to take immediate steps towards organization, and show to the people that Albany, as she ought to be, is ready and prepared to take the start in appreciation of the boon tendered us, as it is through the personal and persevering labors of Stephen Myers, Esq., acting as its representative, that success has crowned our efforts. Mr. Jones S. Johnson was chosen chairman, and R. Franklin McIntyre Secretary. The following resolutions were presented for action, which, after a full and free discussion, were unanimously adopted:

Whereas, the concurrent resolutions proposing to amend the State Constitution by striking out the property qualification for colored men, as passed by the Legislature of 1859, has been nullified by the present Legislature, and a bill fixing the time and manner of submitting the same to the people was also passed:

Resolved, That the colored citizens of Albany tender their sincere thanks to Messrs. Ramsey, Bell, and Hammond, of the Senate, and Messrs. Van Horn, Maxson, Johnson, Powell, and Bingham, of the Assembly, and to each of the others who by their speeches and votes aided in pressing the amendment and bill through the Legislature, which aimed to remove the barrier, untie our hands, and place us upon a common level with the rest of our fellow citizens.

Resolved, That the thanks of this meeting are also due to our townsman, Stephen Myers, for the self-sacrificing zeal he has evinced in pressing so perseveringly this subject on the attention of the Legislature.

Resolved, That we now appeal to every voter in the State to cast a ballot for the proposed amendment in relation to suffrage, and that we will continue in relation and urge this appeal in every suitable manner and place until the close of the polls in November.

These resolutions were offered by Wm.

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DEAR ANGLO:—Our Legislature is still in session, though it has passed its one hundred days, and is now working for no pay ostensibly, though the back appropriations, &c., which members vote themselves amount to a neat little remuneration; but it has done for us in these extra days that for which we all have so anxiously looked, and for which we now rejoice. As will be remembered, I mentioned in my last letter that there was a defect in the original bill as it passed both Houses, inasmuch as it gave no authority to the people to vote, and appointed no time nor manner for the election. This was an oversight on the part of the Republicans, you may know, for they can ill afford to lose those thousand votes year after year; but I believe it was a piece of political machinery on the part of the Democrats, as, strange to say, Spinoza, of Brooklyn, who looks for a John Brown in most every bill, and hardly permits a single bill to pass without opposition, nor his fellow Democrats who voted against the resolutions, had a word to say; but when the bill came up on Thursday perfecting the amendment, appointing the time and manner of such election, this same Spinoza fought most desperately, as he saw the oversight was about to be remedied, knowing as he did that without this bill the resolutions would be useless. In spite of the combined Democratic opposition, however, the bill passed the Senate by a vote of 17 yeas to 3 nays, the latter being all Democrats. On Friday last the bill was put through the house, through the determined efforts of some of the colored man's friends, (who, by a vote to suspend the rules, gave it the precedence of some forty-six others), and that by the decisive vote of 73 yeas to 33 nays, one Republican (Mr. Dorsch) voting against it, and one Democrat, upon whom all eyes were set, (Mr. Arcularius, of New York), voting for it. Thus have we triumphed, the Legislature having done all in their power, leaving the work of fully placing it before the people to us, who are specially interested. As an initiatory movement to this end, a meeting was immediately called for last evening, to take immediate steps towards organization, and show to the people that Albany, as she ought to be, is ready and prepared to take the start in appreciation of the boon tendered us, as it is through the personal and persevering labors of Stephen Myers, Esq., acting as its representative, that success has crowned our efforts. Mr. Jones S. Johnson was chosen chairman, and R. Franklin McIntyre Secretary. The following resolutions were presented for action, which, after a full and free discussion, were unanimously adopted:

Whereas, the concurrent resolutions proposing to amend the State Constitution by striking out the property qualification for colored men, as passed by the Legislature of 1859, has been nullified by the present Legislature, and a bill fixing the time and manner of submitting the same to the people was also passed:

Resolved, That the colored citizens of Albany tender their sincere thanks to Messrs. Ramsey, Bell, and Hammond, of the Senate, and Messrs. Van Horn, Maxson, Johnson, Powell, and Bingham, of the Assembly, and to each of the others who by their speeches and votes aided in pressing the amendment and bill through the Legislature, which aimed to remove the barrier, untie our hands, and place us upon a common level with the rest of our fellow citizens.

Resolved, That the thanks of this meeting are also due to our townsman, Stephen Myers, for the self-sacrificing zeal he has evinced in pressing so perseveringly this subject on the attention of the Legislature.

Resolved, That we now appeal to every voter in the State to cast a ballot for the proposed amendment in relation to suffrage, and that we will continue in relation and urge this appeal in every suitable manner and place until the close of the polls in November.

These resolutions were offered by Wm.

P. McIntyre, Esq., who, with Messrs. Myers, Robinson, Vogelsang, Usher, Anthony, Rev. Mr. Miller, and the chairman, ably discussed them from every point of view, particularly the last, on which there was a spicy debate on the motion to amend the original, which read, "we appeal to every generous voter," by striking out the word "generous," which prevailed, leaving it to read as above. It was then resolved to form a suffrage club, and all present stepped forward and signed their names to the roll of members. A committee was appointed to draft a platform and rules for the government of the club, consisting of Messrs. Wm. W. Matthews, Wm. A. Ditz, Rev. T. D. Miller, and the chairman of the meeting. It was then resolved that the proceedings of this meeting be published in the "Anglo-African," (the people's paper), "Frederick Douglass' Paper," the "Anti-Slavery Standard," and other papers friendly to the cause. The meeting then adjourned, to meet again next Monday evening, April 23d, to hear the report of the committee and elect officers. Hon. Mr. Maxson, of the Assembly, was to have addressed the meeting, but was obliged to leave at an early hour, owing to the press of business before the Legislature.

Two deaths have occurred among our people here since my last.

The most important judicial decision lately made is that made last week in the Court of Appeals, affirming the decision of the Supreme Court that the man who brings a slave into the Empire State does so at his own risk; that the slave so brought has a perfect right to run away, and that there is no law existing in this State which will warrant his arrest. So, after all, the gigantic labors of the great high priest of slavery, Charles O'Connor, have just amounted to nothing; and, to his chagrin, he finds the highest courts in the Empire State deciding that in New York the slave is a man, and entitled to the rights of man. This is a damning blow not only to him, but to Virginia, and will doubtless have its weight in the Charleston Convention, as they will probably see in it a fresh attack upon their beloved institution. Wonder how old Mother Logue feels about this decision, after her affectionate letter to "Jarm!"

JUSTICE.

### Our Washington Letter.

WASHINGTON, D. C., April 23, 1860.

MR. EDITOR:—[The Baltimore Annual Conference of the A. M. E. Church has been in session here for a week, and has drawn to our city quite a number of our friends from Baltimore and the surrounding country, and our good citizens have had quite a lively time. This has been one of the most interesting conferences ever held in our city, and the great improvement in the ministry, and particularly that of the young members, may be attributed to the Rt. Rev. Bishop Payne, to whom too much praise cannot be given for his untiring zeal and energy to improve the connexion.]

Rev. W. H. Hunter, a young and promising preacher who has been stationed at Ebenezer Church, Georgetown, for the past two years, is to be returned by the Conference to college, to better fit him for the dispensing of God's holy word. Mr. Hunter has paid for his church and greatly improved his mission.

Baltimore. In his lecture the speaker was very severe on the habit which much prevailed among Methodist preachers of beating the Bible, untying their cravats, and making a great deal of unnecessary fuss generally. He hoped this habit would be discontinued.

I cannot forbear speaking of the very rude behavior of a large number of ladies, whilst standing in the aisles of the church yesterday afternoon. Many stood there conversing during the services, and the Bishop more than once reminded them that such behavior was very unchristian-like, and that it was against the rules of this particular church.

The long-looked-for wedding of Mr. Jno. W. Chew and Miss Frances V. Day has taken place, and long may the parties live in peace and plenty.

I regret to announce the death of that estimable woman, Mrs. Maria Norris, the mother of Mrs. Wm. P. Parks. Her illness was brief, but painful.

Miss Georgiana Chapman, formerly of Alexandria, Va., a promising young lady of twenty years, died a few days ago at the house of Mr. Paterson.

#### Letter from Newburg.

Newburg, April 21, 1860.

MR. EDITOR:—I arrived here last Wednesday morning, and in season to witness an interesting exhibition of the colored school in charge of Miss Elizabeth H. Waters, in the A. M. E. Zion Church, on the evening of that day. At an early hour all was in motion preparing for it. At half-past 7 o'clock, the hour appointed to commence, I accompanied Rev. Dr. Thompson to the church, which was already filled, and half an hour after the place became so densely crowded that there was scarcely a vacant space to stand or sit. At the hour appointed the curtain was drawn, and between forty and fifty children handsomely arranged on the stage were introduced to the audience by Miss Waters.

The exhibition was then opened with singing by the children, followed with an address by Miss Waters, expressing her grateful thanks for the confidence manifested by so large an audience, and promised that the gratification afforded should be equal to that of any previous exhibition, and they would have an opportunity of seeing that the children were still progressing in that which was useful. The exercises continued until 10 o'clock, and it was one of the most interesting exhibitions that I have beheld for some years. The children spoke sufficiently clear, loud and distinct to have been heard in a place larger than the one then occupied. The pieces spoken by a very small boy named Edward Mitchell called forth loud applause. The singing was performed admirably.

The occasion would have been more interesting but for the disorderly conduct of some loafers who kept up such confusion and noise that those who were the farthest from the stage gained but little satisfaction, and in consequence of which the exercises were not completed. When the exercises were on the point of being closed, some of these disorderly characters commenced a fight, and rendered it impossible to close with any due form. I am happy to say that none of our people were concerned in the row, except those who endeavored to restore order. At the request of many of the friends, it will be repeated the 16th of May for the benefit of the conference of the A. M. E. Zion Church, at which time precaution will be taken to prevent disturbance.

#### Our Newark Letter.

Newark, N. J., April 16, 1860.

MR. EDITOR:—The field for items in this region being rather barren at present, it seems almost supererogatory to attempt anything in the line of correspondence that may interest your numerous readers; but, not seeing any notice made of the beautiful and tasteful improvement in the Plane street Presbyterian Church, just completed, from funds mostly obtained through the indefatigable efforts of a number of female members of said church, including the enterprising wife of Rev. Mr. Rogers, the pastor, it seemed no more than just that the ladies should be commended for their perseverance and success.

Not being an "artist," I can only state that the interior walls of the audience-room, music-gallery, corridors and vestibule, have been elegantly painted, *a la fresco*, which, together with re-painting the pews and rearranging the pulpit gas-lights, has very much improved the interior of this popular place of worship; yet, alas, the embittered thought would arise that not one nail was driven, nor one dab of paint made by one of our poor, despised race, and if a stranger from the interior of Africa's continent should visit this edifice, and after pronouncing it all good, very good, and then turn around and ask, "Did you do this, my brethren?" oh, what black man so degraded that would not feel the utter humiliation to be conveyed in these words, "No, we did not do it, but it was done by the white man."

SEDMER.

Hodges and George Matthews. But a few persons were present, and a majority of those were white. Speeches were made by Messrs. Wm. J. and Willis Hodges, Wm. T. Williams and Paddy Culp. An article on the elective franchise in the "Anglo-African" of last week, was read, and the meeting adjourned to Monday night next, at the same place, when appropriate resolutions will be read.

#### Amusements.

THE GRAND MASONIC BANQUET.—The genial flow of social diversion—which has defied the chill blasts of many a winter's night, and soothed with mirthful music the roaring anger of old Boreas—has ceased, to confer with the birds and the flowers in adoration of spring. Purposes of charity and needful objects have been subserved through means rendering it pleasant to give, and hearts have been gladdened which might otherwise have lain in sadness and gloom. The grand Masonic Banquet which must characterize the grand winding up of the season, was given on Wednesday evening, 18th inst., at the Metropolitan Assembly Rooms. The object of the demonstration was to aid them in completing their new hall. As usual with this fraternity, the most jealous care had been taken to render the utmost satisfaction to their guests. The first object which met our attention when entering the room, was the band, consisting of ten pieces and led by Prof. Robert Brown. The grandeur of this powerful display, headed by this young Julien, formed an indispensable feature in the completion of this, the truly grand affair of the season. Sir John Hudson headed the committee, with that ability so in keeping with his self-sufficient disposition—with him it is but to resolve and execute. Sir John Hudson is only another name for the bold outlaw, Robin Hood, who, knew no laws but those he thought governed by justice—would measure arms with any and every intruder, noble or ignoble—stern as a lion in victory, gentle as a lamb in defeat—a noble specimen of a go-ahead man; we think Gov. Wise would prefer to vacate before a few such specimens as this gallant "Ebo-shin and gizzard foot." The attendance numbered between 250 and 300 persons, representing in appearance that class which appreciate and honor the good and true. At 11½ o'clock, according to a given signal, the band struck up a brilliant march, and the procession entered, headed by the gentlemen of the 1st, 2d, and 3d, followed by Mount Calvary Commandery. The procession made a circuit three times around, then forming a line down the center double file, branched off right and left, single, and then meeting again, forming a line up the center, halting and forming an opening, through which the knights were received with deferential marks of respect. As the knights passed beyond the line, the ranks closed, double, and fell in behind, passing around the room twice, then changing into single file, appropriated each promiscuously some lovely damsel, leaving many an unfortunate swain not initiated in the privileges of knighthood, to suck his paws in mute desperation and astonishment. This exercise continued until the welcome announcement was made that supper was ready. We were invited by Mr. Butler, the general manager of this department, to visit the tables for the benefit of any information that might be gleaned therefrom. We found the table tastefully set out with quiet pigs, done brown and soon to wallow in the mire of oyster sauce and cranberries—ducks, turkeys, and pyramids of ancient form and modern flavor, and numbers of suspicious looking bottles, with white cravats. Having gazed upon the scene long enough to satisfy ourself that our presence was not needed to give to the ladies an interest in the exercises of this department, we retired to the ball room, where a gathering of those who were not willing to relinquish the outer for the inner enjoyment, were tripping it in fine style. Mr. Dangerfield managed the floor with an ability, grace and politeness which gained him golden opinions. The second and third tables told that an abundance of delicious fixings must find other means of disposal, for this company were not adequate to the task. Messrs. Butler and Givens will not be forgotten by this company, we are assured, for their gentlemanly bearing towards the guests. We noticed present the Rt. Worshipful G. M. Paul Drayton, and Dep. R. W. G. M. Jacob Vanderbeck. At daybreak the company retired, expressing their unanimous approbation of this, the capstone of the festival season.

THE EASTERN FESTIVAL.—A gay and cheerful company united in offering their tribute to the "Queen of Song" Madam Magnan, at her Easter ball, on Tuesday evening, 11th inst., at Convention Hall, 177 Wooster street. The previous notice of this joyous fete, together with the popularity of the lady hostess, had given rise to lofty expectations amongst the votaries of these amusements, the result of which was most satisfactory to all parties concerned. The Queen herself presided over the festivities, and her gracious smiles, pleasant greetings, and ready wit, rendered thrice welcome the happy throng who delighted to do her honor. The beauty and fashion of the company marked this as one of the grandest entertainments of the season. To

distinguish the belle from this glittering crowd of beauty, was a task indeed to which we fancied ourself altogether unequal. We confess to have had our fancy drawn toward a lady in pink figured silk, with a deep sash of buff trimmed with frill, and a trail inviting the dainty fingers of some graceful page, to relieve it from the desecration of dust and tread. Then, again, the lady in blue tarlton, with a triple row of deep flounces, low neck and plain waist, formed a most agreeable picture for the artist's pencil, which we would fain attempt to paint, but for the fact that a dozen others followed with claims upon the thousand tastes which we feel bound to respect, and therefore leave the question to be settled by others less susceptible than ourself. Mr. Robt. Brown was on hand with his matchless band, which carried the renowned Professor (Voorhees) through the "Calash" and "Tambo" with but little or no heed to the fact that some had never seen the same before. At one o'clock the company sat down to a rich repast, gotten up on the restaurant plan, which was washed down at will by rich old Heidsieck or matchless punch, dealt out by a gentleman apparently prepared to furnish that article in liquid or physical form, to suit the customer. At five o'clock the company broke up, with a unanimous greeting to Madam Magnan and three cheers for the Easter ball.

A MUSICAL ENTERTAINMENT was held on Thursday evening, the 19th inst., in Williamsburg, by a committee of ladies and gentlemen, for the benefit of Miss Jane Williams, teacher of a private school, which has been established here about three years, and now numbers some fifty pupils or thereabouts. We entered the hall about nine o'clock, and found it beautifully lighted up. The audience, however, at this time, was very small, but as the evening advanced to those "wee sma' hours ayont the twal," it grew in numbers and splendor; and when the music struck off to the tune of "Gentle Annie," new life seemed to pervade the whole atmosphere. The marching and countermarching was magnificent. We noticed amid the throng the tall and stately form of Miss Jane, commanding the attention of all observers, and we were impressed with the conviction that she was a lady eminently calculated to "teach the young idea how to shoot." The people, having wearied with promenading, resolved to trip a little on "the light fantastic toe," and the terpsichorean airs proved the fact that "music hath charms." The graceful evolutions of the dancers certainly far surpassed the more stiff and formal movements of the promenaders, and our attention was called several times to a lady whose name we learn was Mrs. C—, of North 1st street, who excelled all others in the merry mazes of the giddy dance. Supper being spread, the tables groaned under the weight of the substantial of life, to which we were invited. The behavior of the company was in every way commendable. As we have been called upon to point out the belle of the room, we would name Miss A. E. M—, of Montrose avenue, and we think all that were present will agree with us.

CONCERT OF COLORED PUBLIC SCHOOL NO. 1, BROOKLYN.—This was a creditable affair both to the scholars and their music teacher, Mr. Henry Wells. It was given on the 13th inst., for the purpose of raising funds to purchase a piano. The most notable features of the concert were two duets, one by two little misses, whose names we were unable to ascertain, and the other by Miss Laura J. Williams, assistant teacher of the school, and Miss Anna Lammis, of Weeksville. The amiable manners and "winning ways" of these young women had already prepossessed the audience in their favor, and when they sang, "Hear me Norma," in a thoroughly beautiful manner, the house thundered its appreciation of their artistic execution. Speeches were made, and a collection was taken in aid of the fund. Miss Laura J. Williams presided at the piano, assisted by her pupil, Miss Anna Wilson, daughter of the principal. The concert is to be repeated.

#### Letter from Rev. J. N. Gloucester.

MR. EDITOR:—In my note, of the last week to the Rev. H. H. Garnet, you took occasion to say that "at the special request of Mr. Gloucester, we publish it as he has written it—*verbatim et literatim*." Now, I did say to you, "Please publish without erasures," but a better idea might have been given by saying "without substitution," as you have done in one of my previous communications.

But you have been pleased to show up to the light my false orthography, or else the misreading of your printer; but if the fault is with me—for I am far from being perfect—I have only to say that I have fallen into the carelessness of many of my craft, whose manuscripts scarce meet any other eye but their own, and who care more for the value of a thought committed to paper than for the omission of a letter or the misspelling of a word.

But suffer me, most learned sir, to say that in the same paper in which you notice my errors, your printer has done you an injustice, and if you will look over your past editorials you will find it not the only instance. He makes you say, in your strictures upon the "Herald," *Pandemonium for Pandemonium*; and then, when speaking of your merits as conductor of

your journal, you are made to give us the beautiful and intelligent sentence, "many gross blunders, sprinkled through some degree of truth." So, my dear sir, you will, by calling your attention more to these matters, probably save yourself much injustice. As for myself, however, I shall not, from motives of pleasure, trouble your columns again, for I do not like the spirit that dictated such a publication of my note. Nevertheless, I shall ever go for *correct orthography, strong editorials, colonization denounced*, and a long continued existence and prosperity to the "Anglo-African."

J. N. GLOUCESTER.

#### A Card.

MR. EDITOR:—In consequence of numerous mis-statements being made, if you and the proprietor of "Frederick Douglass Paper" will allow me, I would say to those of my friends who have sufficient interest to send for a copy of this weeks "Cleveland Leader," they will find therein the first of an intended series of communications, which will probably explain itself. But that those who are so disposed can proceed, "like the judge of hell," to punish first and hear afterwards, this being all of that eagerly sought pastime which Mr. Garnet not inaptly calls *jaiving*, in which I am very likely to indulge.

With great respect,

J. D. HARRIS.

New York, April 24, 1860.

#### MARRIED.

ABRAMS.—On Sunday, April 22d, by Rev. G. W. Le Vere, Mr. Thomas Abrams to Miss Clara Hall, all of Brooklyn, L. I.

#### Special Notices.

Grand Banquet of the A. M. E. Zion Church.—The managers of the Bazaar propose closing with a royal banquet until the conference is over. The banquet will take place on Wednesday and Thursday evenings, 2nd and 3d of May, at Orator Hall.

The managers propose to make this one of the most interesting entertainments of the kind ever held in this city. It will be conducted in the following order:

1. Two persons are to be selected and crowned as King and Queen. The King is to be crowned on the first evening, and the Queen on the second. Several influential speakers will be present to address the audience.
2. There will be an entertainment of vocal and instrumental music, under the superintendence of Prof. John O'Fate, of this city.
3. Refreshments of various kinds will be furnished for the accommodation of those present.
4. After the installation is over on each evening, there will be a grand promenade.
5. The promenade to commence by the King and Queen and their attendants, with singing.

The following speakers are expected to be present and address the company:

Rev. Henry Highland Garnet, of New York; Rev. James M. Williams, of Brooklyn; Rev. E. P. Rogers, of Newark; Rev. John A. Williams, and others.

Admission 25 cents. Tickets can be had of the managers, and at the door on the evenings of the banquet.

JACOB B. FRUSTY, Proprietor.

Newark, April 17, 1860.

A Fair Will Be Given by the ladies of the Sinking Fund Society connected with Zion Church, for the purpose of liquidating the heavy debt on said church. It will open on the evening of the first of May, in the basement of the church, and will continue for several days. The committee beg leave to inform their friends that no pains will be spared in trying to please all who may favor them with their patronage. Donations are earnestly solicited.

Admission six cents. Doors open at 4 o'clock P. M.

COMMITTEES.

Julia Darnell,	Augusta Green,
Clara Jefferson,	Ann Maria Matthews,
Amelia Jackson,	Mary Franklin,
Jane Cantino,	Lucretia Robinson,
Sophia Davis,	Lydia Dove,
Ann Derry,	Eliza Jackson,
Sarah Harris,	Martha Thomas,
Elizabeth Harris,	Mary Dunn,
Matilda Carey,	

41-2t ELLEN STEVENS, President.

Free Suffrage.—As President of the New York Suffrage Association of colored men, the undersigned calls the Association together to meet in New York on Thursday afternoon, May 10, 1860, and the following day, throughout the day and evening, at the Spring street Hall, to take action to secure equal suffrage for colored men. All who desire to aid in this object are invited to attend. William J. Watkins and others will address the meetings.

By order of STEPHEN MYERS, President.

#### ADVERTISEMENTS.

SONGS FOR THE FIRST OF AUGUST.—Six songs selected for use on Emancipation Day, for sale at this office. Price \$2 per hundred. Tune for the first song, "Hail the best morn." Second, "Sound the loud timbrel." Third, "Zion." Fourth, "Scotts wha hae." Fifth, "God Save the Queen." Sixth, any long metre. 41-4t

FEMALE AGENTS WANTED.—\$2 TO \$3 A DAY.—FEMALE AGENTS are wanted, at home or to travel, for the *MAMMOTH FAIR PICTORIAL*, an elegant periodical of home literature, pure morality, and practical common sense. The largest, best, and cheapest illustrated family paper in the world, at only 75 cents a year, 40 cents for six months, or 25 cents for three months, and *ONLY HALF OF THE MONEY GIVEN TO FEMALE AGENTS*. Enclose a three cent stamp for specimen copies, &c. to MARIE LOUISE HANKINS & CO., publishers, 420 Broadway, New York.

DISCOPAL FAIR IN NEW HAVEN.—The Ladies of St. Luke's Church, New Haven, Conn., will hold a Fair in Smith's Hall, Chapel street, between Temple and Church streets, on Wednesday and Thursday, May 16th and 17th, 1860, the proceeds of which will be applied for the benefit of said parish. The Fair will be open during the afternoon and evening of each of these days. Admission 15 cents. 37-7t

FEW PERSONS can be accommodated with lodgings at MRS. PRISCILLA WILLIAMS, 111 Thompson street.

#### MISCELLANEOUS.

THE FIRST VOLUME OF THE ANGLO-AFRICAN MAGAZINE, BOUND. Price.—In half Morocco, \$1.62; half Morocco, gilt edges, \$1.87; Muslin, 1.88.

#### CONTENTS.

EMANCIPATION.—Portrait of Alexander Dumas, by A. J. R. Connor. Apology. A Statistical View of the Colored Population of the United States from 1790 to 1850. African American Picture Gallery.—Anonymous. American Caste and Common Schools, by J. Holland Townsend. A Review of Slavery and the Slave Trade, by J. W. C. Pennington. A Good Habit Recommended, by Sarah M. Douglass. A Chapter in the History of the African Slave Trade, by Edward W. Blyden. Anglo-Saxons and Anglo-Africans.—Anonymous. A Word to Our People. Blake; or, the Huts of America, by Martin R. Delany. Books, &c. Civilization—Its Dependence on Physical Circumstances. Colored American Patriots, by Wm. C. Nell. Comets, by M. R. Delany. Citizenship, by James M'Cune Smith. Claude Brindley De Salas.—Selected. Communication from N. Y. Society for the Promotion of Education among Colored Children. Chess. Dumas, Alexander. Effects of Emancipation in Jamaica, by Robert Campbell. Fragments of Thought, by D. A. Payne. Fancy Sketches.—Anonymous. Gone to God.—Poetry—by Frances Ellen Watkins.

Intellectual Culture, by Robert Gordon. In the Constitution of Man there exists a Religious Element, by Robt. Gordon. Lines.—Poetry—by Grace A. Mapps. Mrs. Partington and Mrs. Freshington.—Anonymous. Our Greatest Want, by Frances Ellen Watkins. Our Duty in the Conflict, by J. Holland Townsend. On the Fourteenth Query of Thos. Jefferson's Notes on Virginia. On the Personality of the First Cause, by Robt. Gordon. Patrick Brown's First Love. Poetry.—Anonymous. Selected Items. Struggles for Freedom in Jamaica, by Robert Campbell. The Attraction of Planets, by M. R. Delany. The German Invasion, by James M'Cune Smith. Trifles, by Mary A. S. Cary. The Coming Man.—Poetry—by Wm. J. Wilson. The Educational Wants of the Free Colored People, by Martin H. Freeman. Thomas L. Jennings. The Teacher and His Pupil.—Poetry—by Wm. J. Wilson. Thoughts on Hayti, by James Theo. Holly. The Successive Advances of Astronomy, by Geo. B. Vashon. The Oberlin Wellington Rescue, by J. Mercer Langston. The Shadows of Intemperance, by James Fields. The Dying Fugitive.—Poetry—by Frances Ellen Watkins. The Anglo-African and the African Slave Trade. The Two Offers, by Frances Ellen Watkins. The Re-opening of the Slave Trade.—Anonymous. The First Colored Convention. The Self-Redeeming Power of the Colored Races of the World, by W. C. Pennington. The Policy that we should Pursue, by J. Holland Townsend. The Education of the Colored People, by Amos Gerry Beman. The Great Conflict Requires Great Faith, by J. W. C. Pennington. The Outbreak in Virginia. The Sentinel of Freedom.—Poetry—by J. Sella Martin. The Nat Turner Insurrection. The Execution of John Brown. The Anglo-African Magazine for 1860. The Watling Places.—Anonymous. Orders should be addressed to THOS. HAMILTON, 48 Beekman street, New York. [P. O. Box 1212] 39-4t

FOR SALE OR TO LET.—A Grove located at Wythe Neck, 23 miles from New York City, and within minutes walk of the Manhattan depot on the New Haven Railroad. It is easy of access, beautifully located, and well adapted for excursions, grove and camp meetings. The improvements consist of wooden shanties, a well of never-failing water, a small dwelling house, &c. For terms apply to L. TILMON, 70 East 13th street. 39-4t

RIST AND CHORISTER OF ZION CHURCH, respectfully announce to the public that they are prepared to give instructions, day or evening, to such scholars, singing societies, clubs, or individuals, as may desire a knowledge of the most beautiful SCIENCE OF MUSIC. He also offers his services to churches or individuals, to sing at, or conduct, for a moderate compensation, the vocal department of concerts or exhibitions, or to act as agent for persons desiring to give concerts. Persons living at a distance desiring information from this city or vicinity, or wanting to make purchases in this market and not having the time or means to come themselves, might find it advantageous to employ the subscriber, as his circle of acquaintances is very large, and his facilities for purchasing or selling very favorable. TERMS, MODERATE. Please address the subscriber, at the office of the "Anglo-African," or at his residence, No. 22 Talman street, Brooklyn, L. I.

TO LET.—The upper part of house, 64 John street, Williamsburg. It consists of three rooms and front parlors, with two bedrooms. Inquire on the premises. 38-3t

TO LET.—The upper part of a dwelling in 120th street, Harlem, to a small, first-class colored family. For particulars, apply at No. 70 East 13th street. 37-4t

APARTMENTS TO LET.—In a very genteel house with modern improvements, in 37th street, near 9th avenue, consisting of six rooms on the first floor. Rent \$15 per month, including water, gas, and fuel. \$10; and one room, kitchen, and bed-room on the second floor, \$6.50. The above will be let to none but prompt and reliable tenants. Inquire at this office. It

BOARDING AND LODGING. MRS. J. GANT 182 Suffolk street. COLORED LADIES TAUGHT TO OPERATE on the sewing machine for \$1.25. Work when taught. S. R. GIVEN, 713 Russell street, Philadelphia. WANTED.—An apprentice to dress-making. Apply to Mrs. Leonard, 84 Lispenard st. 37-4t

BOARDING.—Gentlemen may be accommodated with board and lodgings at No. 34 Lispenard st., one door from Church. Warm and cold baths. 36-4t MRS. HANKERSON.

A NEW SENSATION BOOK! THE GOLD FIELDS OF ST. DOMINGO. A HISTORY OF DOMINICA. Its Climate, Inhabitants, Gold and Silver Mines, &c., &c. 12mo., Cloth, with Map. Price 75 cts. Sent free by mail. Published and sold by ANSON P. NORTON, 114 Nassau street, N. Y. This work will be found to contain much useful and interesting information for the general reader, who wishes to be in search of gold will find it a key to a mine of wealth unequalled by California, which, although known to exist, has been neglected for ages. The Gold Mines of St. Domingo are attracting considerable attention among all classes of Americans, and some enterprising men are now actively engaged working them. 36-4t

PHOTOGRAPH OF REV. H. H. GARNET.—An accurate and beautiful likeness of this distinguished and able defender of the down-trodden has been executed, and can be had for one dollar, by addressing GEO. H. HUGHES, Care Thos. Hamilton, New York, P. O. Box 1212. 36-15t

CONCENTRATED EXTRACTS OF FLOWERS AND COMPOUND BOUQUETS, the best extracts ever manufactured, and superior to any ever imported. Warranted to retain their color and fragrance for a considerable time. Price 12 cents per bottle. For sale at this office.

NOTICE.—MR. T. S. BOSTON TAKES pleasure in announcing to his friends and the public, that he will open a school for dancing on Tuesday evening, March 13, 1860, at the METROPOLITAN ASSEMBLY ROOMS, No. 178 Prince street. Classes will be formed for juveniles and adults. Parties wishing to form a private class can do so by calling at the Rooms on Tuesday evening, when the terms will be made known. Regular school nights, Tuesday and Friday. MR. THOS. S. BOSTON. 34-4t

WANTED CONSTANTLY, AT TILMON'S Agency for the sale of real estate, all FIRST CLASS HELP, Cooks, Waiters, Chambermaids, Landraces, House-workers, Seamstresses, Children's Nurses, &c., colored and white, German, Scotch, English, Irish, Catholic and Protestant. Persons calling at this office need not of employment one hour, if they are willing to work, and will take places. Particular attention is paid to getting the best wages for all good help, for both city and country. Don't forget the number, and be sure to call. L. TILMON, Proprietor. 38-1t

FOR SALE.—THE STOCK AND FIXTURES of a well established Grocery Store in Brooklyn. Terms very reasonable. Apply to SAML. J. HOWARD, 97 High st., Brooklyn. 22-4t

#### MISCELLANEOUS.

MRS. J. A. S. W. BELL, respectfully informs her friends and the traveling public that she WILL REMOVE on the 1st of May, from 168 Church street, to her NEW BOARDING HOUSE, 643 Broome street, near Sullivan street, which will be found COMFORTABLE AND CONVENIENT, with WARM AND COLD BATHS, &c., where all attention will be given, and every effort made to make her house a home to all who may be pleased to patronize her. 37-1y

VEGETABLE EXTRACT FOR THE HAIR. This article is offered as the very BEST PREPARATION in use for REMOVING DANDRUFF, PREVENTING AND CURING BALDNESS, INVIGORATING AND REPAIRING THE HAIR, BEAUTIFYING IT, AND CHANGING IT FROM GRAY TO ITS NATURAL COLOR. As this compound is the result of many years' labor in testing the properties of the vegetable kingdom, with a view of giving to the world an article that will perform all above specified, the purchaser may rest assured of its efficacy. It is put up in bottles, and sold for only 25 cents, at the Drug Store corner Franklin and Gold streets.

BOARDING AT SARATOGA SPRINGS.—Mrs. Simon Boardley is happy to announce to the pleasure of her friends, that she has opened on the 1st of June a first class private boarding house at Saratoga Springs, corner of Lake Avenue and Nelson street. The patronage of the above named class is respectfully solicited. 38-4t

MASONIC HEAD QUARTERS. EMPIRE STATE HOTEL AND UNION HOUSE, 541 Broome street, between Sullivan and Varick streets, New York. ON AN IMPROVED PLAN, BY WIDOW L. J. JENNINGS. Successor to Mrs. Ramsay. Board by the day, week, or month, on moderate terms. Call and see for yourselves. 38-1y

A CARD.—METROPOLITAN ASSEMBLY ROOMS. The undersigned, builders and architects, cheerfully certify that they consider the building known as the Metropolitan Assembly Rooms, 178 Prince street, as one of the most substantial buildings in the city, of the kind, and altogether safe in every respect. New York, April 2, 1860. JAMES CLARKE, 134 Laurens street, builder. WM. TUCKER, 32 McDougal street.

It will be seen by the above certificate of Alderman Tucker, of the 8th Ward, and Mr. Clarke, an eminent architect, that the reports that have been put in circulation concerning the Metropolitan rooms as being unsafe, &c., are entirely void of truth, and I therefore take this method of pronouncing them maliciously false. R. D. KINNEY. New York, April 3.

A. ROBERTS, Whitewashing, Kalamazing, and ceilings finished with stucco and carpet shades, room 7, 120 Clinton Court, 8th street, near the avenue, N. Y. 39-6t

RHEUMATISM CAN BE CURED by using a bottle of Charles' Iodine Liniment, procured at P. A. WHITE'S, Cor. Gold and Frankfort sts. 37-4t

TO LET.—The upper part of a dwelling in 120th street, Harlem, to a small, first-class colored family. For particulars, apply at No. 70 East 13th street. 37-4t

APARTMENTS TO LET.—In a very genteel house with modern improvements, in 37th street, near 9th avenue, consisting of six rooms on the first floor. Rent \$15 per month, including water, gas, and fuel. \$10; and one room, kitchen, and bed-room on the second floor, \$6.50. The above will be let to none but prompt and reliable tenants. Inquire at this office. It

BOARDING AND LODGING. MRS. J. GANT 182 Suffolk street. COLORED LADIES TAUGHT TO OPERATE on the sewing machine for \$1.25. Work when taught. S. R. GIVEN, 713 Russell street, Philadelphia. WANTED.—An apprentice to dress-making. Apply to Mrs. Leonard, 84 Lispenard st. 37-4t

BOARDING.—Gentlemen may be accommodated with board and lodgings at No. 34 Lispenard st., one door from Church. Warm and cold baths. 36-4t MRS. HANKERSON.

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#### MISCELLANEOUS.

MR. WALDRON INTENDS OPENING on the 3d of March, at the METROPOLITAN ASSEMBLY ROOMS, 178 Prince St., a class of young ladies and gentlemen for the study of INSTRUMENTAL MUSIC, CALISTHENICS, AND DEPORTMENT. Instruction given on the following instruments, viz., the Piano Forte, Guitar, Violin, Violoncello. Terms, with use of instrument, Two Dollars for eight lessons, payable one half in advance. Instrumental Class on Wednesday and Saturday, from 10 A. M. to 2 P. M. Calisthenics and Deportment Class on Saturday from 6 until 8 P. M. 30-4t

JAMES PYLE'S Dietetic Saleratus, a perfectly wholesome article, which is unequalled for its certainty in producing good effects. This Saleratus not only has the approval of the most eminent physicians and chemists of the day, but upwards of ONE HUNDRED THOUSAND intelligent families in the New England and Middle States have given it preference over all other kinds. Its unparalleled success has brought a multitude of counterfeits in the market, some of which are of a poisonous nature, but the best class of grocers everywhere sell the genuine. However, purchasers should always see that the name of James Pyle is on each package. Some of the grocers are unscrupulous enough to recommend the imitations, but their object is to make a large profit, as they can buy them for much less than the genuine. Grand Depot 345 Washington st., cor. of Franklin, New York. 6-4t

FAMILY BOARDING HOUSE, BY MRS. S. BABCOCK, 66 Sullivan st., New York. 36-4t

FRANKLIN J. JONES, TAILOR, 174 Mulberry street, New York. HENRY'S EXCELLENT WASHING BLUE, (the very best article of the kind,) for sale at the Drug Store 55 WEST BROADWAY. 12-1-2 cents per bottle. 7-4t

A. ROBERTS, Agent for the Weekly Anglo-African and the Anglo-African Magazine, 120 CLINTON COURT, EIGHTH ST., near Sixth avenue, New York, where orders for the above-named publications may be left or copies obtained.

WANTED.—COLORED YOUNG LADIES to learn to operate on Sewing Machines. Work dispatched at shortest notice. Shirts made to order. Apply at 173 Russell st., Philadelphia. 38-4t S. R. GIVEN.

MRS. E. LEONARD, FASHIONABLE FRENCH DRESS MAKER, No. 34 Lispenard street. Receives monthly the latest Paris Fashions. 34-4t

THE BOOKS FOR THE TIMES In press, THE LIFE OF CAPTAIN JOHN BROWN, THE LIBERATOR OF KANSAS, AND THE HERO OF HARPER'S FERRY. BY JAMES REDPATH.



# The Weekly Anglo-African

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## THE SABBATH IN THE COUNTRY.

BY ZELOTES R. BENNETT.

The Sabbath morning breaks upon the earth,  
And tilling millions hail the blessed day—  
The one of all that gives them sweet repose  
From cares and toils that e'er beset life's way.

The sun, uprising, tints the eastern sky,  
And bathes the earth in floods of golden light,  
While the red robin twitterers on the spray,  
And sings his parting to the faded night.

Calm silence reigns, save when the rustling  
leaves  
Their anthems breathe in softly-whispered  
strains,  
And the low murmur of yon crystal stream  
Floats softly more softly o'er the dew-damp'd  
plains.

Amid the pealings of the distant bells  
Come lightly floating on the breeze of morn,  
Their ringing melodies, in joyous notes,  
Proclaiming still another Sabbath born.

And now the rustic lads, and lasses, too,  
Trip lightly o'er the dew-be sprinkled sod,  
Toward the moss-grown church on yonder hill,  
To listen to the holy man of God.

And close behind them slowly wind their way  
The village matron and the grey-haired sire,  
Whose limbs are trembling with the weight of  
years,  
Whose eyes long since have lost their youthful  
fire.

And now the day draws slowly to its close—  
Sweet peace prevails, and quiet reigns o'er  
earth;  
The church dismisse'd, the rustic homeward plod,  
To offer thanks to Him who gave it birth.

The joyous earth sinks to its calm repose,  
And hush'd 's the anthem and the pealing strain;  
The morrow comes, and with the rising sun  
The world awakes to busy life again.

## Deferred Correspondence.

### LETTER FROM ROCHESTER.

ROCHESTER, April 14, 1860.

MR. EDITOR:—In looking over your paper of the 6th inst., I was mortified on reading a communication signed "W. C.," dated from Syracuse, in this State. I should suppose from reading that article that the person writing it had not been so well satisfied with liberty as with slavery. He evidently thinks, from what he says in his communication, that slavery is preferable to freedom, when the former slave has to contend with prejudice of color. The letter seems to be a reproach to those persons who interest themselves in the welfare of the underground railroad, by urging that the prejudice of color with which fugitives are met in the North is a good reason for their returning to slavery. The writer forgets that it is the condition of the colored race in this country that causes this prejudice, and that it is on account of this slavishness. The whites say the race are incapable of taking care of themselves, and are happiest when in slavery; that they have not enterprise and energy enough to live in a state of independent liberty. Now, this letter from a person who was formerly a slave, admits that what the whites say of us is true, because it thinks it no wonder slaves return to the South when met by prejudice. Instead of urging the colored race to strive harder to put down this prejudice by showing that they can comprehend freedom, he finds it an excuse for returning to slavery. The practice of judging persons by the color of their skin cannot be condemned too harshly; but no reasonable person would think of becoming the slave of a people who say he should be a slave because his skin may be black or white. The writer of the letter gives us to understand that more slaves will be going back to their masters at the South, and that some have done so on account of this prejudice against the black man. Such persons cannot comprehend freedom; slavery has so crushed their minds and made them so dependent that the least jar the world gives them wholly unmanly them, and makes them wish to be back with their masters, where their work will be found for them without the trouble of their looking for it.

I happened to be in the city of Syracuse a week ago, and took an opportunity of seeing the colored people. On the evening of my arrival, there was being held, in the colored church of which Rev. J. W.

Loguen is the pastor, a donation for the purpose of raising money to pay for the house in which they worshipped. The pastor stated at the commencement of the exercises that the house was paid for except one more payment, and a small balance on the installment for the past year, which had been paid by borrowed money, and that the object of this donation was to pay back the borrowed money. The evening's entertainment consisted of literary exercises, which were participated in by some very young children, who sang and recited their pieces quite creditably. Taking into consideration the time they were preparing for the affair, the whole thing passed off in a gratifying manner to all concerned. After a series of declamations and singing, the people were invited to come forward and spend their money for the delicacies which had been so amply prepared by the ladies of the church. After an intermission of fifteen or twenty minutes, the people were again called to order, and we listened again to the declamations and dialogues which the younger portion of our entertainers had so well prepared for our amusement. This was repeated two or three times, when the pastor concluded the evening's exercises by returning thanks to those persons who had kindly assisted in the exercises. Enough money was raised to pay off the incumbrance. Syracuse has good reason to be proud of her colored citizens. There was no rude or disorderly conduct on the part of any person present, and everything passed off as pleasantly as though the participants were as white as any one in the community. I venture to say there is no white community with the same disadvantages to contend with which the colored people have, that would excel the performances of those young persons at Zion Church, in Syracuse, on the evening of the 5th inst.

While in Syracuse I stopped at the house of the "Underground Railroad King," and saw many fugitives whom he had found employment for in that vicinity, which might almost be styled the Canada of the United States. While at his house there came a box of old clothing from some unknown person, for fugitives, so ragged and tattered as to be wholly unfit for use, and not worth more than half the money Mr. Loguen had to pay for express charges. The person who sent them may have intended to do something good; but the feeling is too prevalent that fugitives can get along with anything, and should be glad to get it. It is only a waste of time to pick up such old clothing and send it to the fugitives, because it cannot be of any service to them. I do not mean to say, send the finest broadcloth and silks, but send something that can be used.

### LETTER FROM NEWARK.

NEWARK, N. J., April 21, 1860.

DEAR ANGLO:—On Wednesday evening, the 18th ult., pursuant to previous notice, an appreciative audience assembled to witness the opening of a new hall by the Friendship Benevolent Society. The hall is commodious, and very neatly arranged, and well adapted for business purposes. On entering it, we noticed a large and beautiful banner, upon which was inscribed the glorious motto, "United we stand, divided we fall." The exercises were opened with prayer by the Rev. John A. Williams, pastor of the Sixth street church in your city, after which the Secretary, Mr. E. H. Freeman, read the constitution of the society, and made the following report: The sum of \$400 had been raised during the past year; the sum of \$50 had been paid out for the benefit of the sick; and \$50 for funeral expenses, and that the society has over \$130 in the bank. The report being finished, the Rev. Jacob B. Trusty, of this city, was introduced, who congratulated the society on the success with which it had been blessed, and trusted that the blessing of God would ever attend it.

Rev. Dr. Pennington, of your city, was the next speaker, who commenced by saying that he was happy to be present to hear the report of the society. He referred to the emblems inscribed on the banner, said that it reminded him of that precious promise that "Ethiopia shall stretch forth her hands unto God." We had for years been manacled hand and foot—mind and body—the word stretch indicates "trouble"—the language implies that we are in trouble—such, indeed, has truly been the case. The Dr. then referred to the census, saying that it would, in a few months, be taken, and that it would show, in round numbers, over 500,000 colored freemen, and over 4,000,000 of slaves; this did not look like decimation; the very fact should lead us to have faith in God and make the promise true, that "Ethiopia

shall soon stretch out her hands unto God." We should feel our need of God; if any people are strong, we are that people, from the fact that we have been driven to God. The Dr. was listened to with marked attention.

Rev. Thomas Davis, of this city, made some remarks in reference to charitable institutions, after which Rev. E. P. Rogers, of the Plane street church, in this city, delivered one of his amusing poems entitled "Reform." The exercises were interspersed with singing, under the direction of Mr. Sullivan.

On the same evening the morning Sabbath school of the Plane street Presbyterian Church held its first anniversary. Mr. Isaac Timbrook, the Secretary, read an interesting report, which showed the school to be in a flourishing condition, with a valuable library, presented by a benevolent gentleman of this city. An address was then delivered by Rev. Daniel Vandever, of Elizabeth City, after which the Rev. E. P. Rogers read a poem entitled "The importance of training the young for future usefulness in the church." The singing by the school under the direction of Mr. Charles Hedges, the superintendent, was excellent, and highly spoken of. Over one hundred children occupied the body of the church, and the other parts of the house were well filled with spectators. After the exercises in the church, the children partook of an entertainment prepared by the teachers in the lecture room.

The ladies connected with the Academy street A. M. E. Church, who have been holding a bazaar for the past two months, closed said bazaar on last evening. They purpose, on the evenings of the 1st and 2d of May, to hold a Royal Banquet at Orator Hall, for the benefit of the church. Speakers from abroad are expected to take part in the exercises.

Rev. Wm. F. Butler, of Hudson, paid us a visit this week, on his return from the Baltimore Conference. METAMORA.

### LETTER FROM TORONTO.

TORONTO, April 19, 1860.

MR. EDITOR:—The valedictory lecture of the course under the auspices of the "Association for the Education and Elevation of the Colored People of Canada," was delivered by the President, Dr. A. T. Augusta, on last Monday evening, 16th inst. The chair was occupied by Mr. A. R. Abbott. Dr. Augusta did not confine himself to any special subject, but most ably reviewed the different lectures delivered during the season. He spoke of cotton, the staple commodity of the slave-holding States, and deprecated that England should be dependent on the United States for a supply of it. He eulogized Dr. Livingston for his unremitting labors in Africa, and enumerated some of the advantages which the black man will derive from them. The lecturer then, in an impressive manner, called attention to the importance of education as one of the means of elevating ourselves, and read a letter written about two months ago by James Richardson, Esq., who was depicted by a gentleman of this city to distribute books to the scholars in each school division, whose standing and character would, in the judgment of the school itself, best commend them to receive the gifts. I subjoin the following extract from this letter:

"I found in several of the divisions white and colored children seated in their respective classes, and intermixed throughout the school; and when I put to the children to nominate those from among themselves whom they deemed most worthy, there were not less than five out of the comparatively few colored children present in the whole of the divisions, elected unanimously by their schoolmates, with the approval of their teachers. I need scarcely say that the selection pleased and in some measure surprised me, for I was not prepared to witness elections by whites so cordially and unanimously expressed in regard to a race whom there has been fostered in America a prejudice founded on ideas of inferiority and incapacity. The grace and modesty evinced by those thus selected was also quite striking. By this comparatively small matter, as well as otherwise, I am the more confirmed in the opinion that, in point of intellect and fortitude of character, the African race, under just treatment and with facilities for improvement, are in no wise inferior to others. Should any of our neighbors doubt this, I can only say to them, Come and see." Dr. Augusta concluded his lecture as follows: "Now, it may be said to me, 'What is the use of your trying to elevate the colored people?—you cannot succeed.' If any person entertains that opinion, my answer to him is that the question with me is not whether I shall succeed, or not in my undertaking, but it is this: When I remember that a Wilberforce spent twenty

years of his life for the elevation of our race, and a Clarkson the greater part of his for the same cause; and when I behold at this present day a William Lloyd Garrison braving the storm of public opinion—a Wendell Phillips facing the mobs of New York for this cause—a Livingston braving the storms of the ocean, the savage men and beasts, yea, more than that, the fevers of pestilential Africa; and, as a complement to my sentence, I must go over the list of that noble band of true-hearted men led on by the hero John Brown, who laid down their lives for the cause of the black man;—I say that it becomes me and every colored man to do his part to accomplish the elevation of our race, and leave the rest to a just and all-wise Providence, who knows our wants much better than we do, and will withhold nothing from those who love and serve him."

The scarlet fever has made its appearance here, principally among children. In some instances it has assumed quite a malignant form, baffling the skill of our learned esculapians, and carrying off a number of the dear little ones. In a family of four children, three died of it in six days.

S. GOUTIER.

### LETTER FROM PATERSON.

PATERSON, N. J., April 21, 1860.

MR. EDITOR:—Notwithstanding the defeat of the colonization bill last winter, and the universal opposition it met from the colored people of the State, our enemies are still pursuing their hateful work with a persistence worthy of a better cause. The notorious Putnam, who seems to have chosen New Jersey as the field for the exercise of his peculiar talents, made his appearance here last week, and spent some time in forwarding his scheme of harassing the colored people and hunting them out of the State. His mode of operating appears to be to visit leading white men, and by representations of a certain kind and the distribution of colonization documents, stir them up to favor his designs, and kindly ship us off to Africa. It is said he intends to call again, though of course his absence is as desirable as his presence.

A singing school has been in operation here for several weeks, Mr. John Oline being the teacher. There is quite a number of scholars in attendance, of whom a large proportion are ladies, representatives of the better half of humanity. A writing school has also been commenced. The popular Billy Van Rensselaer, a very good penman, is the teacher. He has eight or ten pupils at present.

A. P. S.

For the Weekly Anglo-African.

### THE FREED SOUL.

BY MISS E. C. KING.

From the earth thy spirit hath flown,  
Far beyond the ethereal blue,  
True the clouds of the vale o'er thy body we cast,  
But thy spirit the grave did eschew.

To the city of God it hath flown,  
Where sin and disease never come,  
Where sighing and death are no more,  
For God is the light of that home.

There wilt thou dwell in the city of gold,  
With the clear-flowing river,  
There the life-giving tree its fruitage unfolds,  
Thou shalt linger forever and ever.

By the great white Throne thou shalt stand,  
And shalt harp with the harpers in glory,  
Whilst thy white-robed spirit triumphantly joins  
In the new song, "Thou Lamb we adore thee."

Thou shalt chant on the ocean of glass,  
Which is all intermingled with fire,  
Most sweetly the praise of the Father and Son,  
And thy hands shall awake the glad lyre.

From the Atlantic Monthly, for May.

### THE MAROONS OF SURINAM.

BY T. W. HIGGINSON.

When that eccentric individual, Captain John Gabriel Stedman, resigned his commission in the English navy, took the oath of adjuration, and was appointed ensign in the Scots brigade employed for two centuries by Holland, he little knew that "His High Mightiness the States of the United Provinces" would send him out, within a year, to the forests of Guiana, to subdue rebel negroes. He never imagined that the rebel negroes he would behold beneath the rainy season in a tropical country, wading through marshes and splashing through lakes, exploring with his feet for submerged paths, commanding impracticable troops and commanded by an unsufferable colonel, feeding on green worms and fed upon by mosquitoes, howled at by jaguars, hissed at by serpents, and shot at by those exceedingly unattainable gentlemen, "still longed for, never seen," the Maroons of Surinam.

Yet, as our young ensign sailed up the Surinam river, the world of tropic beauty came upon him with enchantment. Dark, moist verdure was close around him, rippling waters below; the tall trees of the jungle and the low mangroves beneath were all hung with long vines and lianas,

a maze of cordage, like a fleet at anchor; old monkeys traveled ceaselessly up and down these airy paths, in armies, bearing their young, like knapsacks, on their backs; macaws and humming-birds, winged jewels, flew from tree to tree. As they neared Paramaribo, the river became a smooth canal among luxuriant plantations, the air was perfumed music, redolent of orange-blossoms and echoing with the songs of birds and the sweet plash of oars; gay barges came forth to meet them; "while groups of naked boys and girls were promiscuously playing and flouncing, like so many tritons and mermaids, in the water." And when the troops disembarked—five hundred fine young men, the oldest not thirty, all arrayed in new uniforms and bearing orange-flowers in their caps, a bridal wreath for beautiful Guiana—it is no wonder that the Creole ladies were in ecstasy, and the boyish recruits little foresaw the day, when, reduced to a few dozen, bare-footed and ragged as filibusters, their last survivors would re-emerge from a country beside which even Holland looked dry and even Scotland comfortable.

For over all that earthly paradise there brooded not alone its terrible malaria, its days of fever and its nights of deadly chill, but the worse shadows of oppression and of sin, which neither day nor night could banish. The first object which met Stedman's eyes, as he stepped on shore, was the figure of a young girl stripped to receive two hundred lashes, and chained to a hundred-pound-weight. And the few first days gave a glimpse into a state of society worthy of this exhibition—men without mercy, women without modesty, the black man a slave to the white man's passions, and the white man a slave to his own. The present West India society in its worst forms is probably a mere dilution of the utter profligacy of those days. Greek or Roman decline produced nothing more debilitated or destructive than the ordinary life of a Surinam planter, and his one virtue of hospitality only led to more unbridled excesses and completed the work of vice. No wonder that Stedman himself, who, with all his peculiarities, was essentially simple and manly, soon became disgusted, and made haste to get into the woods and cultivate the society of the Maroons.

The rebels against whom this expedition was sent were not the original Maroons of Surinam, but a later generation. The originals had long since established their independence, and their leaders were flourishing their honorary silver-mounted canes in the streets of Paramaribo. Fugitive negroes had begun to establish themselves in the woods from the time when the colony was finally ceded by the English to the Dutch, in 1674. The first open outbreak occurred in 1726, when the plantations on the Seramica river revolted; it was found impossible to subdue them, and the government very imprudently resolved to make an example of eleven captives, and thus terrify the rest of the rebels. They were tortured to death, eight of the eleven being women; this drove the others to madness, and plantation after plantation was visited with fire and sword. After a long conflict, their chief, Adee, was induced to make a treaty, in 1749. The rebels promised to keep the peace, and in turn were promised freedom, money, tools, clothes, and, finally, arms and ammunition. But no permanent peace was ever made upon a barrel of gunpowder as a basis, and of course an explosion followed this one. The colonists naturally evaded the receipt of the gifts and the rebels, receiving the part of Hamlet, asked contemptuously if the Europeans expected negroes to subsist on combs and looking-glasses? Now hostilities at once began; a new body of slaves on the Ouca river revolted; the colonial government was changed in consequence, and fresh troops shipped from Holland; and after four different embassies had been sent into the woods, the blacks began to listen to reason. The black general, Captain Araby and Captain Boston, agreed upon a truce for a year, during which the colonial government might decide for peace or war, the Maroons declaring themselves indifferent. Finally the government chose peace, delivered ammunition, and made a treaty, in 1761; the white and black plenipotentiaries exchanged English oaths and then negro oaths, each tasting a drop of the other's blood during the latter ceremony, amid a volley of remarkable incantations from the black godman or priest. After some final skirmishes, in which the rebels almost always triumphed, the treaty was at length accepted by all the various villages of Maroons. Had they known that at this very time five thousand slaves in Barbadoes were just rising against their masters and were looking to them for assistance, the result might have been different; but this fact had not reached them, nor had the rumors of insurrection in Brazil, among negro and Indian slaves. They consented, therefore, to the peace. "They write from Surinam," says the "Annual Register," for January 23, 1761, "that the Dutch governor, finding himself unable to subdue the rebel negroes of that country by force, bath wisely followed the example of Governor Trelawney at Jamaica, and concluded an amicable treaty with them; in consequence of which, all the negroes of the woods are acknowledged to be free, and all that is past is buried in oblivion." So ended a war of thirty-six years; and in Stedman's day the original three thousand Ouca and Seramica Maroons had multiplied (almost incredibly) to fifteen thousand.

But for the slaves not sharing in this revolt it was not so easy to "bury the whole past in oblivion." The Maroons had told some very plain truths to the white ambassadors, and had frankly advised them, if they wished for peace, to mend their own manners and treat their slaves humanely. But the planters learned nothing by experience—and indeed, the terrible narrations of Stedman were confirmed by those of Alexander, so lately as 1831. Of course, therefore, in a colony comprising eighty thousand blacks to four thousand whites, other revolts were stimulated by the success of this one. They reached their highest point in 1772, when an insurrection on the Cottica river, led by a negro named Baron, almost gave the finishing blow to the colony; the only adequate protection being found in a body of slaves liberated expressly for that purpose—a dangerous and humiliating precedent. "We have been obliged to face three or four hundred of our stoutest negroes to defend ourselves," says an honest letter from Surinam in the "Annual Register" for September 5, 1772. Fortunately for the safety of the planters, Baron presumed too much upon his numbers, and injudiciously built a camp too near the sea-coast, in a marshy fastness, from which he was finally ejected by twelve hundred Dutch troops, though the chief work was done, Stedman thinks, by the "black rangers" or liberated slaves. Checked by this defeat, he again drew back into the forests, resuming his guerrilla warfare among the plantations. Nothing could dislodge him; bloodhounds were proposed, but the moisture of the country made them useless; and thus matters stood when Stedman came sailing, amid orange-blossoms and music, up the winding Surinam.

Our young officer went into the woods in the condition of Falstaff, "heavily unimproved." Coming from the unbounded luxury of the plantations, he found himself entering "the most horrid and impenetrable forests, where no kind of refreshment was to be had,"—heaving provisions with him, and with salt pork and peas. After a day of sorrow for this inhuman neglect, he burst into a gush of gratitude for the private generosity which relieved his wants at the last moment by the following list of supplies: "24 bottles best claret, 12 ditto Madeira, 12 ditto port, 12 ditto cider, 12 ditto rum, 2 large leaves muscadine, 2 gallons lemon-juice, 2 gallons ground del, 2 gallons Westphalia hams, 2 salted coffee, 2 large Westphalia hams, 2 salted bullocks' tongues, 1 bottle Durham mustard, 6 dozen spermaceti candles." The hams and tongues seen, indeed, rather a poor half-pennyworth to this intolerable deal of sack; but this instance of Surinam privation in those days may open some glimpse at the colonial standards of comfort. "From this specimen," moralizes our hero, "the reader will easily perceive, that, if some of the inhabitants of Surinam show themselves the disgrace of the creation by their cruelties and brutality, others, by their social feelings, approve themselves an ornament to the human species. With this instance of virtue and generosity, I therefore conclude this chapter."

But the troops soon had to undergo worse troubles than those of the commissariat. The rainy season had just set in. "As for the negroes," said Mr. Klynhauss, the last planter with whom they parted, "you may depend on never seeing a soul of them, unless they attack you off guard; but the climate, the climate, will murder you all." Bringing with them their constitutions already impaired by the fevers and dissipation of Paramaribo, the poor boys began to perish long before they began to fight. Wading in water all day, hanging their hammocks over water at night, it seemed a moist existence, even compared with the climate of England and Holland. It was "invent a shovel and be a magistrate," even more than Andrew Marvell found it in the United Provinces. In fact, Rynal evidently thinks that nothing but Dutch experience in hydraulics could ever have cultivated Surinam.

The two gun-boats which held one division of the expedition were merely old sugar-barges, roofed over with boards, and looking like coffins. They were pleasantly named the "Charon" and the "Cerberus," but Stedman thought that the "Sud-den Death" and the "Willful Murder" would have been titles more appropriate. The chief duty of the troops consisted in laying at anchor at the intersections of wooded streams, waiting for rebels who never came. It was dismal work, and the raw recruits were full of the same imaginary terrors which have haunted other heroes less severely tested: the monkeys never rattled the coco-nuts against the trees, but they all heard the axes of Maroon wood-choppers; and when a sentinel declared, one night, that he had seen a negro go down the river in a canoe, with his pipe lighted, the whole force was called to arms—against a firefly. 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NEW YORK, MAY 5, 1860.

Advertisements for this paper must be accompanied by the cash.

Copies of this paper can be purchased of the news-dealers everywhere.

### "And Satan Came Also."

Never was the language which forms the caption of this article more appropriately applied than in the case of the Rev. Mr. Kettell, of the Methodist Episcopal Church North. This Rev., or very Rev., or Right Rev., Kettell, belongs to, and made his appearance in the New York Conference, which held its session in New York city a few days since, and therein most cheerfully freed his mind and vented his brain upon the great question before the Conference and before the American people—viz: the black man and his status in this country.

We have from time to time kept our readers informed as to the opinions—especially the adverse ones—relative to us, expressed throughout the country. We have felt this to be a duty. A people should not only know themselves, but know also how others regard them. Thus may they be enabled to repel all approaches to wrongs attempted upon them, or hurl back foul aspersions heaped upon them, or pursue the even tenor of a right way, disregarding all and every cowardly attempt to drive them from their path with impunity.

To hinder us, to drive us, to discourage, to dishearten, to weaken us, and to utterly break us down, we had had, we thought, every species of being, and every kind of effort that Anglo-American ingenuity could devise or malignity bring to bear. The legislative force, the judicial powers, the venal press, and the yet more venal passions of base men, have all been pressed into the service. The pulpit and the theology of the land, too, have furnished more than their quota of the work. So far, in the business of grinding down a fellow being have these last gone that they themselves have become completely perverted—their own streams so riled and impure that bitter waters only flow from them. They intoxicate, they stupefy, they brutalize, but, alas! accomplish nothing more. We had thought, however, that these Anglo-Americans, in thus pressing down the "nigger," had touched bottom. We find that we were wholly mistaken. We had felt that these men might confine, each in his own humor, in the slough made for him, but that they could get any farther down was an impossibility. Alas for the fallibility of human reason and human conclusions!

And these earnest and faithful workers were at their work of infamy, and it was high noon, "and Satan came also"—came in the person of the Rev. Mr. Kettell, and in the presence of them all descended to a depth so far below anything we had thought or conceived of, that it amazed and bewildered us. It even staggers his co-workers; it backs down his friends. This descent is even lower than that of the arch-angel who was whirled out of heaven, for we doubt if his (Kettell's) friends could have found him but for his shrieks of "Negro!" "Negro!" as he went down, which rent and polluted the very air about him.

This clerical devil, like his prototype of old, having but the lust of the world before his eyes, appeals most fervently to the basest passions of the wicked, and cries "bravo!" to their ascent. His very breath is corrupt—it stinketh in his own nostrils. Hear him before a conference of Christians—"I am a man to be turned out of church because of my connection with negro slavery;" "slavery is not sinful;" "the Romans used to cut their slaves to pieces to feed their fishes on, and the young men of Athens cut them up for amusement, leaving them in the streets!"

After these elegant and classical allusions, surely we Americans can but agree to the justness and beauty of slave-holding, and not only whip, but occasionally "cut up" a "nigger" for amusement. But hear him shriek again, as he passes on downward: "The slaves are four millions of paupers; they won't work, and can't take care of themselves, and we must do it for them." They are lazy and good for nothing. There are more members of the Christian church, good Christians, among the slaves in this country than among any other people in the world. "They (the slaves) are barbarians." "The negro sinks in morality. He is a degraded being." These three lost elegancies we have been much puzzled to string together. But hear him again: "We Christians have a right to make the negroes work and raise cotton." "When we stand up here and vote that slavery is a sin, we ought to know what we are talking about." At this we opine the Conference concluded that Mr. Kettell did not know what he himself was talking about, for the whole convention burst into laughter. "Brethren," said he, "may laugh, but they had better inform themselves of the fact before they laugh." Here the Conference laughed again. "Was not the wealth pouring out of the cotton-fields of the South, and was slavery a sin?" This loud cry against slavery by a great many brethren did not touch a particularly tender spot—their pockets. What are we to gain by setting these four millions of slaves free? Did not brethren love their sugar, and their coffee, and their tobacco? Here the rev-

erend gentleman smacked his lips. "Are we to blight all the interests of this glorious land by an improper action on the slavery question? When John Wesley said that American slavery was a vile system, he must have been blinded by prejudice."

But we deem it scarcely necessary to follow further this Rev. Mr. Kettell in his downward flight. We have quoted enough to show this clerical devil's rapid downward tendencies—tendencies that will sink him so low that the dark waves of oblivion will bury him, we hope, forevermore. If the church is to contain within its bosom such beings, what hope can there be for it? If such pestilential creatures are to find shelter and have word there, who that is honest would wish to be found there in the same company? Who that has any respect for God or man would desire to breathe the same atmosphere?

Where did this Rev. Kettell come from? What church has had the sure misfortune to receive his ministrations? What manner of people must they be? It would be a matter of history at some future day interesting, to have these interrogatories answered and accurately recorded. Let it by all means be done.

### The Troy Rescue.

Our brethren in the good city of Troy have been doing a good business there the past week. They had quite a lively time of it on Tuesday last. The circumstances were simply these: A man came from the South—a colored man—and some meddlesome chap took it upon himself to meddle, and some other fools from the haunts of oppression came up to Troy and audaciously attempted to drag this man back to Southern purgatory. But in this they were egregiously mistaken, for the boys (we would they would do alike work when an occasion presents itself, in every village, town, and city in the land,) rallied escort and gloriously, and triumphantly escorted the man out of town, and he is now paying a visit in Her British Majesty's dominion known as Canada. We hope this will be a lesson to both toady Northern officers and Southern brutes and kidnappers generally.

In the absence of a statement from our own correspondent, we publish a graphic account from the New York "Tribune":

Troy, April 27, 1860.

Charles Nalle, Mr. Gilbert's coachman, was arrested to-day at 12½ o'clock, by a Deputy Marshal, Holmes, who is also an employee in the post office, and two Virginians, through the action of a fellow, as informer, named H. F. Averill, who was formerly a resident of Sandlake, and a few months ago connected with the publication of the "Troy Budget"—a very appropriate sphere for him! This fellow, it appears, has been for some time very diligent in his inquiries, as agent of the claimant, to fasten upon Charles Nalle. He was on a barnyard sent for poor Nalle half an hour before the kidnapping process, digging through the alleys where he best belongs, so that he might spring the trap for his game, and thus secure a reward for his infamy. But may God help him if he shall ever again be caught under this portion of the blue firmament of freedom! Whether in the stable alleys of Mr. Gilbert, or the slums of the "Budget" office. For, a feeling mixed with heart, soul, sympathies, physical and moral courage, both among men and women, pecuniary and time-sacrifices, loud denunciations, and every demonstration calculated to elevate and adorn the human character, was this day exhibited, such as the Trojans may well be proud of, in contradistinction to the bloated excrescences of boasting Democracy, that is so low as poisonous weeds, and revels in majorities throughout the beautiful walks and dwellings of this city.

This man was handcuffed and literally dragged to the office of Mr. Miles Beach, a Fugitive Slave Law Commissioner. The two Virginians claimed the man to be their property. The father of the Slave Commissioner acted as counsel for the claimant. They were having a good time of it! And thus secretly and privately, a certificate and judgment were made out by the Court. At this point of time a colored man, Henry, was advised of the case. The aid of the Messrs. Townsend was obtained, and while Mr. Townsend, at three o'clock, was preparing the documents, upon his own presentation, preliminary to a *habeas corpus*, the claimant, with his ruffians, and a man named Tilman, the Postmaster, and two or three constables, were seeking an escape from the building with the alleged fugitive.

Nalle had no counsel, was not advised of his rights to counsel, nor a friend by him. There he stood, the picture of a forlorn hope, manacled, adjudged a chattel, a brute, a slave, and transferred almost instantaneously to the stars and stripes of the sin-bedecked South.

Mr. Townsend asked to look at the evidence, which ran thus: "I swear that to be my man." Mr. T., not being quite satisfied with the tenacity of the thing, left, while Baltimore and Hawkins, two colored men, raised a crowd, who stood sentry that the fugitive should not escape their vigilance. At that interim of time Nalle was advised by some one of the ten or a dozen, in the select office of the father and son, to let himself out of the window, which is flush with the floor. It was suddenly opened, when the manacled man threw his whole body out, and as he was about to drop, and be caught by his friends below to break the fall, the father of the Commissioner, and this Tilman—the volunteer—drew him back. A few moments after that, Mr. Townsend, accompanied by the Sheriff, rushed up with a writ to bring the body of Nalle before Judge Gould of the Supreme Court. Nalle was brought in to the street. The tussle for supremacy then commenced. There was evidently no disposition to injure the Deputy Sheriff, (his principal finding it convenient to take a wagon and drive out of town) who stuck to his man like a leech, though a number of sharp-hitting side-fights amid the immense pressure of the crowd that swayed to and fro two squares to Judge Gould's

office, the Postmaster and ruffians urging on the diabolical proceedings. At that point the rescuers thought the Judge too "good looking," and they couldn't come in. After mousing and hanging about for ten minutes, Nalle was rushed to the river front, two squares more. There was another stoppage, and a parley of about five minutes more, when there was the most decided and spasmodic "pitching in" to the officers probably ever witnessed. They were laid out, and levelled off as if stricken, simultaneously, by a galvanic battery. Off went the heat was run at about 2:40. Nalle jumped into a row-boat, and another followed who pulled him to the opposite shore, a quarter of a mile below the ferry. Upon their landing Nalle was seized by Becker, a West Troy Constable, and taken to a Justice's office. The friends of Nalle made for the ferry boat, and crossing over, reached the entrance, and were fired upon by Becker and Brown, Constables, and Gratton, the Postmaster of West Troy. They were driven down the stairway, and rallying, returned with stones and brick-bats, again ascended, and were forced back by missiles of every description, bars of iron, sticks of wood, &c., when a barber at the Troy House, a colored man, was fired upon by the Postmaster, the ball passing through the rim of his hat. Again retreating, again they charged, led on by one heroic colored woman, who, "facing the cannon's mouth," rushed bravely on, pressed upward by the surging billows below. Enemies were driven aside, the door was forced, Nalle seized, and down they came amid screams and shouts, like the pent-up winds in the Cave of Eolus, all roaring together.

Then was this distracted man driven along for a mile, with his mouth frothing from thirst, and blood streaming from his face, which the brutes, in demoniacal eagerness to secure their prey, thought it manly to batter, while the shackles upon his arms were grating blood upon his hands. Near the Arsenal he was lifted into a wagon, where a young man was sitting, who refused to go on. Some colored men jumped in. The man was forced to drive on, or be thrown out, and thus a quarter of a mile was made, when the wagon broke down. In the meanwhile, a dashing fast horse, before a buggy wagon, was driven up by a reliable colored man and procured for the purpose. Another man jumped in, and Nalle was placed between them, and all vanished, not to be seen here again.

Throughout the whole of these excitements, and after the victory had been won, there was an outspoken and emphatic expression that paralyzes the pimps and panders to such infamous proceedings. An indignation meeting upon the conduct of the Beaches will be held on Monday evening.

C. G. P.

### Mr. John W. William's Lecture

Before the Young Men's Literary Society on the evening of the 18th ult., at Rev. Mr. Wilson's Church, was listened to by a very large and intelligent audience. His subject was: "The position of the colored people of North America." After briefly reviewing the policy of this government in regard to our people, the lecturer said:

FELLOW CITIZENS—I now invite your attention to the colored people of the city of New York. In the New York "Herald" of the 10th of April, appeared an article headed "The Negro in Town." I need not have said the "Herald," for no New Yorker would have looked in any other paper for an article of that character—for this paper has a large circulation among the class that governs this city, and of the ten thousand rum shops, you cannot go in to one where the "Herald" is not found. The "Tribune," "Times," "Post" nor "Commercial" can be found there, they are respectable, and would be out of place; but there you will find the "Herald" with its own people and they with it. It has the interest of this class at heart—supporting the rum mills, the law breakers, the Sunday theatres, the Dead Rabbits, and standing in the defense of everything mean and contemptible, from Lord Mayor Wood down to James Buchanan, the double shuffler letter-writer. Its object in the publication of the article was to prejudice the voters of New York against the proposition to extend the suffrage to our people, which will be voted on next November, when I hope that the people will show by their votes that they disregard the teachings of the "Herald." I shall labor to that end, and hope that every one of you will do the same. The article commences with a misrepresentation in regard to our population, setting it down at less than 11,000, when it is about 18,000, and says that one third of it are dependent upon the charity of the whites, and another third are without any visible means of support. The tongue of the man that uttered such falsehoods should rot in his mouth. It is true that the latter class is large, but it is made up principally of persons from other places. The writer says that there are few burglars or forgers among them, owing to the absence of a "high intellectual development," but I think that if Wall street and Broadway should throw their doors open to them, they might find as many giving evidence of that "high intellectual development" as among the corresponding class of the whites. In the said article the number of births during the past year is set down at sixty-two; now, I will venture to assert that there is scarcely one in this audience that could not count that number among his own circle of acquaintances. Now, a word in regard to the charitable institutions sustained by public funds. The "Herald" places the inmates of the Colored Home and Orphan Asylum in that class which it claims is dependant on the whites for maintenance, when it is well known that the colored people contribute more, comparatively to the support of those and similar institutions, than the whites. More

over, a large portion of the inmates of the aforesaid institutions are from out of the city of New York. I visited the Colored Home a few days ago, and, with the assistance of the Clerk, (a polite and gentlemanly white man) canvassed it with the following result: The whole number of inmates is 349, of which 294 are of the State of New York; 12 from Virginia; 10 from Maryland; 8 from Pennsylvania; 5 from Kentucky; 5 from Louisiana; 5 from Cuba; 2 from New Jersey; 2 from Rhode Island; 5 from the West Indies; 1 from France. At the Orphan Asylum, which I visited also, I could learn nothing more definite than that a large number were from out of the State. I found many there from Baltimore. As half orphans are admitted, many a father or mother places his or her children there with the view of giving them a good education and having them well cared for. The assertion that the colored people do not contribute liberally towards the support of this institution, is false, for it is only a few days ago that a committee of colored ladies placed in the hands of the managers eleven hundred dollars, the result of an effort in its behalf, and very many of the colored people make a contribution annually. In regard to the poor, the "Herald's" statement takes in the reports for two or three years, and of course will go for what it is worth. That the bulk of the colored people reside in West Broadway and intersecting streets, is ridiculously false, for there are more found on the Fifth Avenue, Fourteenth street, and similar streets, than there are in the aforesaid locality. One word in regard to colored tax-payers. The "Herald" stated on the 1st of April (All-Fool's Day) that there were about twenty tax-payers among the colored people, but returning to its senses about three days afterwards, discovered that the number did not exceed six. Now, I am prepared to prove that this lie has the capacity to swallow all the rest. I will read from a report from the N. Y. Society for the education of colored children, to the Governor of this State, so much as relates to taxes:

"Mr. Kiddle, the Superintendent, at a general examination of colored schools held in July last, declared the reading and spelling equal to that of any schools in the city. The undersigned enter their solemn protest against this unjust treatment of colored children. They believe with the experience of Massachusetts, and especially there, there is no sound reason why colored children shall be excluded from any of the common schools supported by taxes levied alike on whites and blacks, and governed by officers elected by the vote of colored as well as white voters. No proposition can be more reasonable than that they who pay taxes for schools and school houses, should be provided with schools and school houses. The colored population of this city, in proportion to their numbers, pay their full share of general, and therefore of the school taxes. There are about nine thousand adults of both sexes, and most of them are householders and rent-payers; and therefore they are tax-payers in that sense of the word in which owners make tax-payers of their poor tenants. The colored laboring mass, with an income of \$200 per year, who pay \$72 a year for a room, is really, in proportion to his means, a larger tax-payer than the millionaire, whose taxes amount to thousands of dollars. But the colored people pay taxes directly as well. From an examination carefully made, the undersigned affirm that there is in the city at least 1,000 colored persons who own and pay taxes on real estate.

Taxed real estate in the city of New York owned by colored persons, \$1,400,000  
Untaxed property owned by colored persons, 250,000  
Personal estate, 710,000  
Money in saving banks, 1,121,000  
Total, \$3,481,000

We furthermore learn that the amount of real estate in New York State owned by colored persons is \$3,000,995, and the total of money in banks and estate is \$7,190,500.

This will speak for itself—it needs no comment of mine, and I will therefore leave the almighty Bennett.

### More Slave-Hunting in New York.

We had supposed that the last arrest in this city under the infamous fugitive slave act had been made—that the dealer in human flesh, from the great change in public opinion at the North, had become more cautious in the pursuit of his victims, and that the unprincipled slave-catcher, finding that it no longer paid, had turned his attention to other dirty work; but in all this we were mistaken, for in the dailies of last Wednesday appeared the startling announcement that two fugitives had been returned to slavery. We can this week only give briefly the following particulars: The names of the men are Allen Groff and Josiah Hoy, the former claimed by Absalom Cline, and the latter by C. A. Lawrence, of Liberty (I) District, Maryland. The arrest was made in a quiet manner, (which is very significant), the examination had before Commissioner Betts, their identity made clear, and the men returned to slavery. We will only add that until slave-catching is made dangerous—yes, fatal—to those engaged in it, we may look for the recurrence of such transactions.

A subscription has been commenced in Troy for the purchase of Nalle, the fugitive slave, who was rescued the other day. One thousand dollars is wanted, and five hundred has already been subscribed.

Mr. W. W. Story, the celebrated sculptor, is making a bust of the Rev. Theodore Parker.

### California Correspondence.

#### Our San Francisco Letter.

SAN FRANCISCO, April 5, 1860.

Mr. Editor:—A duel was expected to have come off near this city at an early hour on the morning of the 26th ult., between two of our very useful young men, for a trivial cause. One of the parties was J. W., of Sacramento, who has recently returned from a visit to the Atlantic States, and the other R. W.—a, of Sierra county. The friends of each party in this city, however, succeeded in effecting a compromise between them before the time appointed for the meeting, and on the 27th they both returned to Sacramento on the same boat.

A large meeting was held in Zion Church on Monday evening, the 26th ult., by the parents of children attending the public schools, and of those friendly to education. The committee appointed at a previous meeting made the following report:

At a meeting of the colored citizens held on Monday evening, Feb. 29th, in the public school room, to consider the condition and wants of the school and its welfare, should be done to promote its welfare, the undersigned were appointed a committee to confer with parents and guardians of the pupils, and with the friends of the school and teachers, and to recommend such a course as they shall deem for the best good of the school.

For nearly six years this school has been established, and we remember that it was not without considerable effort that we were able to secure it. As at first there were those who opposed it, so now there are those who would be glad to see it abolished. A proposition has been made to abolish the Chinese school, and it has been plainly intimated that there is a lack of interest in the colored public schools among our own people, as shown by the fact that many parents have taken their children from it and sent them to private schools, leaving it but thinly attended. Now, if this state of things continues, the Board will regard it as truth that we care but little about the school, and as furnishing them with just reasons for withholding the appropriations by which it is sustained, and letting us pay wholly for the schooling of our children. The school is now a fixed fact—one of the public institutions of the city—and it would be deplorable if, in consequence of neglect or indifference on our part, the Board should withdraw their support from it.

Your committee do earnestly declare that it is the duty of parents and guardians to visit our public schools freely, to personally acquaint themselves with teacher and scholars, with the forms of government and method of instructing the deportment and improvement of the latter, and the wants of the school; that they co-operate with the teacher in his efforts to carry it on, and to raise its character to a higher standard; and to send their children and see to it that they attend punctually and regularly. It is desirable that, during the next four months, the school should be filled to its utmost capacity. Before the close of the next summer term, we hope to see the school so full that it may be necessary to petition the Board of Education to employ an assistant teacher. We are confident that when they shall see the school filled—that we are earnestly interested in its permanence and character, and that it requires more special care and attention at their hands, they will not only give us an assistant, but furnish such other accommodations as the school may require. To ask now for an assistant, in view of the present average attendance, would be a premature movement.

There are between two and three hundred colored children in San Francisco, probably not more than one half of which are in school, public and private. An objection to sending a larger number to the public school has been that one teacher could not attend faithfully to them, let or could not an assistant; but let not your children grow up without schooling. Create the necessity for an assistant, and then petition for one. In the meantime, your committee recommend that something be done immediately for the comfort and better convenience of the scholars and teachers as they are. The school ought to be furnished with a good set of maps, blackboards, and a globe, all of which articles are needed by the scholars for reference and the illustration of those subjects taught in the school.

When it is remembered that pupils pass four hours a day for five days of each week in the school room, it should be a matter of some interest to us to make it comfortable and attractive to them. Your committee propose that a piano or melodeon be purchased and placed in the school for the use of pupils. H. B. Jones, Esq., ex-superintendent of public schools, proposed this very thing only a few months ago. At the same time he suggested that the scholars might give an exhibition at the close of the term, and from the proceeds furnish themselves with an instrument. This course has been pursued by other schools, so that in recommending it here we have the example of other schools. Your committee cannot close without again recommending to the parents and guardians of the pupils, and the friends of the school generally, to freely visit the same. We are informed that the best time for visiting is from 11 to 12 in the forenoon, and from 1 to 3½ in the afternoon.

Respectfully submitted,

HENRY M. COLLINS,  
PETER ANDERSON,  
BERNARD FLETCHER,  
J. B. SANDERSON,  
GEO. W. DENNIS,  
D. W. BUGGLES.

After considerable discussion the report was adopted, and the meeting adjourned to the 9th inst. to transact their unfinished business.

A festival was given on Thursday evening, the 29th ult., by some of the members of Pilgrim A. M. E. Church, at Barton's Hall, complimentary to and for the benefit of Rev. T. M. D. Ward, previous to his departure from this State. A similar entertainment was tendered him in Sacramento. The reverend gentleman

leaves us by the steamer of to-day, to attend the General Conference to be held by the Connexion to which he is attached. For the past six years he has labored assiduously in the interior of this State, as well as in this city, for the spiritual welfare of his church, and has been eminently successful in planting the seeds of that denomination in many of our mountain towns and mining localities. I was present at the delivery of his farewell sermon on Sunday evening the 1st inst., after which he administered the eucharist. His natural eloquence in the portrayal of the life, death, and resurrection of our Savior, was truly sublime. He leaves with the good will and best wishes of all denominations of our people here.

Since my last letter I was informed of the death at Marysville on the 22d ult. of Mrs. Rosetta Robinson Mayo, formerly of Philadelphia. This lady, previous to coming to this State, was for several years attached to Wesley Church, in the latter city, and was a prominent member of its choir; but for the past six or seven years she has resided in this State, and has been one of the most zealous female members of the church at Marysville.

TALL SON OF PENN.

### Game Correspondence.

#### Our Philadelphia Letter.

PHILADELPHIA, April 30, 1860.

Mr. Editor:—On Tuesday evening last Mr. U. B. Vidal lectured before the Philadelphia Library Company in the lecture room of St. Thomas' Church, but, owing to pressing engagements in another direction, I was unable to attend, which I very much regret.

I have for some years past been very seriously considering the propriety of giving money to purchase the God-given rights of humanity. Case after case has come under my observation within a few years past in churches and other public meetings, and in all cases have I refused to place money in the coffers of slaveholders. I came to this conclusion long since, by reasoning out the matter in my own mind. Several years ago I happened to be at a lecture, and when the regular exercises were over, a stalwart individual came forward and desired to speak; permission being given, he stated that he had a wife in slavery whom he loved, that he loved that audience, and loved the God of heaven, and if there was anybody present who would not give him something whereby to purchase that wife, he would not like to be that person. He pressed his case with so much warmth that all present, no doubt, sympathized with the man, and no more than I did; but they were governed by different impulses from myself, for a good collection was taken. As I sat and revolved the matter in my mind, two very pertinent questions presented themselves: First—Suppose I had a wife and dear little children in the hell of American slavery, how would I discharge my duty toward them and toward my God? Second—In what way could I contribute to the support of slavery better than by purchasing slaves? To the first question my soul responded. I know no obligation which compels me to submit to outrage, wrong and contumely, and before I would suffer myself or my posterity to contribute by years of unpaid toil, to the support of slaveholders, I would consent to be sacrificed with them upon the altar of freedom. To the second I was no less sudden in coming to a conclusion—so long as slaveholders can find Northerners willing to purchase their stolen property, just so long will they endeavor to hold them and consider their claims as just. These were my conclusions then. Recent events in our city and in Troy, have made me feel a sublime contempt for those who do not love liberty enough to die for it. Life is dear, and so is liberty—but sometimes it is necessary to sacrifice the former for the latter. A few weeks ago Moses Horner was brought to this city, tried before a partial judge, and delivered to the blood-hounds of the South. Several generous-hearted men attempted his rescue, but failed. One day last week intelligence reached us from Troy, stating that a man bearing the image of his Maker, was arrested, claimed as a chattel personal, that a crowd of about 1,000 persons assembled, principally negroes, and rescued him and sent him across the water, but on the other side he was arrested and again rescued. When I read the facts, my heart was glad within me to think of such heroic conduct on the part of an oppressed people. So far as the rectitude of slavery is concerned, it is defended by the Old Testament, but it teaches me, "He that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death." Exodus 21st chapter, 16th verse. It is our duty to give the fleeing bondman protection by every means in our power, but to give our money to purchase those whom we believe to be unjustly held, is equivalent to buying stolen goods.

I am very happy in being able to state that several of our churches are rapidly increasing in membership, of which may be mentioned the Pearl street Baptist Church, Rev. James Underdean pastor, and the First Presbyterian Church, Seventh street, below Shippen, under the pastoral charge of Rev. Jonathan C. Gibbs. The latter church has a rapidly increasing Sabbath school connected with it, which will celebrate its twenty-fifth anniversary on

Thursday evening, May 10. The exercises will consist of speeches and singing, by the members of the school. The pieces are well selected, and very appropriate to the occasion.

Mr. Wm. Still, as is pretty generally known, has fallen into a difficulty in the conscientious discharge of his duty. In the first trial it seems there was a flaw in the bill of indictment, and the case was lost, but by an amended bill the case was brought up, or would have been brought up, and in order to get in certain testimony, Mr. Still acknowledged writing the letter, but did not plead guilty, as was stated in some of the papers. Mr. Still was sentenced to ten days imprisonment and fined one hundred dollars; he was not, however, permitted to remain in prison, and now the tried friend of the fugitive is at his post, ready and willing to labor for the abolition of slavery and to assist the fleeing bondman. The following call has been issued for a public meeting for Wednesday evening, 2d of May, to express sympathy for him:

The friends of Wm. Still, and the public, are invited to meet at the Israel Church, corner of Fifth and Gaskill street, on Wednesday evening, May 2, in order to give a proper and public expression of sympathy to Mr. Still, for the recent persecution to which he has been subjected for conscientiously discharging his duty, and to give him satisfactory assurance of the unshaken confidence reposed in him by the friends of humanity, and particularly the unabated respect of his colored brethren.

The call is signed by Jonathan C. Gibbs, Stephen Smith, and others.

The number of deaths reported to the Board of Health last week was 189, 11 of which were colored.

BANNERMAN.

### Our Albany Letter.

ALBANY, April 30, 1860.

DEAR ANGLO:—Pursuant to call, the citizens of Albany assembled on Monday evening, April 23, in the basement of the A. M. E. Church, for the purpose of forming a Suffrage Club. Mr. James I. Johnson was chosen Chairman, and Mr. Louis Williams Secretary. Rev. Mr. Miller, from the committee to prepare a constitution for the club, presented the report of the committee, which, after amendments and considerable discussion, was adopted. The club is to be known as the "Albany City and County Suffrage Club." Messrs. Wm. A. Deitz, Wm. P. McIntyre and J. S. Lelkins, were appointed a committee to nominate officers for the club. They retired for a while, and returned, presenting the following report: For President, Thos. M. Voglesang, Esq.; for Vice Presidents, Jacob Mason, Francis Van Epps, John Chambers; for Recording Secretary, Smith; for Corresponding Secretary, Richard C. Wright; for Treasurer, Primus Robinson. Mr. J. Catter moved to amend, by substituting Rev. T. Doughty Miller as the most appropriate person. Mr. M. declined, when Stephen Myers, Esq., moved further to amend by substituting James P. Johnson, Esq. Agreed to. The rest of the report was adopted by separate vote, just as received by the committee. Messrs. McIntyre and Wright were appointed a committee to appropriately place the President in his seat, the President replying in a neat speech, thanking them for the unexpected honor.

Resolved, That these proceedings be published in the "Anglo-African," (the people's paper) with a notice appended for "Frederick Douglass Paper" to copy the same.

Resolved, That the Secretary present a copy of these proceedings to the Rev. Mr. Miller, agent of that paper, for that purpose.

A violent and warm discussion ensued on the introduction of these resolutions, relative to the merits of the "colored papers" and the general lack of intelligence of the Northern colored people, occupying some considerable time, and in which many participated, and it was midnight before the meeting adjourned; yet the resolutions were passed decisively, the majority of the meeting believing that Northern colored men are and do know something, and, in the words of Mr. Lelkins, one of the debaters, "it is their duty to honor anywhere and everywhere the productions of the colored men." The meeting then adjourned, to meet this evening in the lecture room of the Baptist Church, to discuss the question, "Is the colored man, under the present law of the State of New York, justified in voting at the coming election?"

Among recent visitors to our city have been Mr. T. S. Boston, the eminent musician of your city, Rev. J. W. Loguen, of Syracuse, and several others. Watkins, the "New York Anglo-African Statesman," is expected to drop some of his impressive "Notes by the Way" here, on his way to the New York State Suffrage Convention.

There is much rejoicing among our people here, to see that the Trojans have proved themselves men indeed, equal to any emergency, as evinced in the late rescue of Charles Nalle, the particulars of which will doubtless reach you from that city. Let the colored men of the State of New York everywhere but show a similar spirit, and the fact will be demonstrated beyond a doubt that the African is a man, with all the feelings and sympathies of a man, and is determined to assert his rights, looking unto Jesus, the author of the great enduring Higher Law, for protection, not to James Buchanan, nor to the slave bond Supreme Court, whose laws will one day lie groveling in the dust, as they already figuratively are in the eyes of every respectable nation on the face of the earth. All honor to the colored men of Troy.

This is the kind of civilization we want to see, giving men their liberty here, and showing to the world that we can be men here as well as in Africa. This act of "Troy civilization" is worth a thousand of the regular civilization (New York) movement, for the former is sending men to liberty and life, the latter to Africa and death.

The following is the platform of the Club above referred to:

- Whereas, we, the residents of the city and county of Albany, recognizing the necessity of an equal participation in the enjoyment of the elective franchise in this representative government, by which made its subjects express their will; and desiring to be better united in our efforts to secure the adoption of the amendment as now proposed, do now organize ourselves into a club and agree to be governed by the following rules:
1. This association shall be known as the "Albany County Suffrage Club."
2. Any person contributing to the funds of this Club, shall be considered a member thereof.
3. The officers of this Club shall consist of a President, three Vice-Presidents, Corresponding Secretary, Recording Secretary, and Treasurer, who, together, shall constitute an Executive Board.
4. The Club shall meet from time to time, as they may deem proper, and at such extra meetings as the Executive Board may deem proper to call.
5. The duties of the several officers shall be those usually assigned to said officers.
6. The election of officers shall take place on Monday evening, April 23, which officers shall immediately enter upon the discharge of their duties.

#### Our Trenton Letter.

Trenton, April 21, 1860.

MR. EDITOR:—I feel constrained to send a few lines to you on a subject which I have much at heart—I refer to the African Civilization movement. The civilization of Africa is an event for which all of her descendants must ever pray who have any idea of the blessings of civilization; but when such men as Revs. H. H. Garnet and J. S. Martin are found advocating schemes to induce us, who, in a manner, are just emerging from barbarism ourselves, to go to Africa for the purpose of civilizing that country, it causes me to doubt not only their patriotism and philanthropy, but their prudence and ability as competent guides to our oppressed people on this continent; and the more so from the position these gentlemen have always held as shining lights to those who, unlike themselves, have been debarred from the blessings of a liberal education, (for in the pulpit or at the forum these gentlemen are excelled by few of any class or color), and knowing as they do that all such movements are considered derogatory to our improvement, and that, being advocated by men of color, they strengthen the ranks of our enemies by enlisting recruits from among ourselves, and that they are obliged to use the same arguments so long—and I may say so successfully—used by our most malignant foes, that it is impossible for us to obtain our rights in this country or compete with the more favored class; and that they are opposing not only our own cause on this continent but the cause of freedom everywhere, by striving to induce us to believe the white man only can have and enjoy its blessings here. In a few words, when they encourage prejudices already existing, and lay plans to increase them, they ought and should be considered enemies to our progress, and all their sayings and doings looked upon with suspicion. If the gentlemen would join themselves to any or all of the missionary schemes for the civilization of Africa, there could be no objection, for we should believe them to be working for their Divine Master; and not for our injury or that of our cause—for by the blessings that Christianity carries with it, and by these only, will the heathens of any nation ever be civilized.

The ladies of the Mount Zion A. M. E. Church held a festival on Thursday and Friday evenings of this week, for the benefit of Rev. C. Woodard. Our people responded as usual, and I have no doubt they realized something handsome.

#### Letter from Harrisburg.

Harrisburg Pa., April 21, 1860.

MR. EDITOR:—Wm. Wells Brown and bride, of Boston, arrived in our city on the 19th inst., and are the guests of Mr. J. F. Williams. A reception party was given by Mr. Williams on Thursday evening last for Mr. Brown and lady, which was a splendid affair.

On the 19th of March last the Nick New Club gave a fancy dress ball in Masonic Hall. The managers had engaged the services of Messrs. Bowyers, Pratt, and others, of Baltimore, to furnish music for the occasion, but from some cause unknown, the band did not come, and the services of a German band from York were secured. Although it rained hard all day and in the evening, it did not seem to lessen the number or mar the pleasure of the company. The long hall was filled with the beauty and gallantry of our city. The principal characters taken were by Miss M. W. as "Day" and Miss A. W. as "Night." Both of these ladies were much admired. Miss M. W., of Philadelphia, an intelligent looking young lady, took the character of "Norma;" Miss S. S. as "Shells of the Sea," and who was the belle of the room; Miss M. W. as "Bride," looked well; Miss A. W. as "Riding Lady," was much admired by the gentlemen; Miss J. D. as "Flower Girl;" and Miss J. S. as "Bloomer," attracted the attention of both sexes all the evening; Mrs. S. B. as "Quaker Lady,"

took it well. Several characters were taken by the gentlemen. The managers left nothing unperformed on their part.

DAUPHIN.

#### Our Washington Letter.

Washington, D. C., April 23, 1860.

MR. EDITOR:—The exhibition of the Sabbath School of the Fifteenth-street Presbyterian Church took place on one evening of this week. I arrived at the church just in time to see a train of little fairies come in, headed by the superintendent of the school, Mr. John P. Johnson. The little girls were dressed very tastily indeed. When they were all arranged on the stage, Mr. Johnson approached the front, and made a neat little speech, in which he said "this was but another evidence of the estimation in which this church is held by the public, for these children now arranged before the audience, seeing the need of financial assistance, volunteered their services, held a meeting, selected their own pieces, and hence you see them, here to night; but so short has been the time for preparation that we must beg the audience to overlook the defects, should any occur." Master Joseph Cook then delivered a short address, which was received with much favor by the audience. One of the finest features of the affair was the introduction of three very small children, Masters Cook and Booker, and Miss Fisher. The exhibition closed amid much applause. We noticed an informal presentation to Miss Booker of a pot of roses in full bloom. There were many clergymen of the A. M. E. Church in the audience, among whom I noticed the Rev. John M. Brown, of Baltimore.

A wedding extraordinary will take place at the John Wesley Church next Tuesday evening, at 6 o'clock. The parties are Mr. Pierce and Miss Brown.

On Monday afternoon last, the Conference of the A. M. E. Church, which has been in session here for some days, adjourned. Rev. James Lynch is stationed at the Ebenezer Church, Georgetown. No other appointments will be made until after the adjournment of the General Conference.

BOX.

#### Letter from Rev. A. G. Beman.

New Haven, April, 1860.

MR. EDITOR:—I think you once made the remark to me that your paper was somewhat "distinguished for its correspondence," and certainly you have secured the interest of some of our best writers and thinkers, who often communicate their ideas to the public, through the columns of your highly prized paper. "May its shadow never be less."

Some few days since we left Portland, Maine, in the charge of Prof. Wm. F. Johnson, who was there in the "full tide of successful experiment," lecturing and examining the heads of the good people, with a skill which does honor to his ability and talent. Prof. Johnson is one of the most remarkable men among us for scholarship, energy and perseverance. In social life, and as a Christian gentleman, he is worthy of all commendation; may success ever attend him, and we hope that large audiences may everywhere greet him.

Stopping in Providence for a few days, we found much to encourage and please us—some of the most earnest and devoted men among us are found in that city. The Johnsons, the Banks, the Parkers, and the Waughes, and the venerable Northrup, are such men as constitute the glory of any city. We hope soon to see them and many other noble spirits there, again. There is an immense work to be done in Providence and in the State of Rhode Island, for the elevation of the colored people, a work which calls for union and sacrifice on the part of those who long for the time to come when the Right shall triumph over the wrong, and when moral integrity, virtue and religion shall crown the people with glory.

A. G. B.

#### Exhibition at Jamaica, L. I.

MR. EDITOR:—Our school exhibition took place on Tuesday evening, the 10th inst. Though it was a dismal, rainy evening, the hall was crowded at an early hour, with an equal number of white and colored persons, awaiting the appearance of the school. The hall was decorated with cedars of which four steeples were formed on the stage, with the words "Industry and Economy" suspended over the center. No pains were spared on the part of our teacher to make the occasion agreeable and pleasing. The exhibition was in every respect a successful affair, and was demonstrated to the audience, which was demonstrated by a continual clattering, rapping, and hearty laughter. "Onward! Onward!" and "Tell Shooting at the Apple," by Master Simeon Portland; "South Carolina During the Revolution," by Thomas S. Jackson, Jr.; "Speech of an Indian Chief," by Charles Smith; "The Printing Press," by Master F. Anthony, and the reading by Miss Mary R. Anthony, were the pieces of the evening. The singing by little Mary A. Watson, only five years of age, was greatly applauded.

After a few minutes intermission, the audience, both white and colored, began to manifest an anxiety to hear from Mr. John Peterson, who had favored us with his presence, and who was introduced and made an address instructive to the people, suitable for the occasion, and encouraging to teacher and parents. It will long be remembered here.

#### Rev. J. Sella Martin and the African Civilization Society.

MR. EDITOR:—The late meeting held in New York city to oppose the African Civilization Society, presented features which do not reconcile me to any connection with that association. When I first connected myself with that society, I supposed it would meet with the earnest co-operation of every colored man in America, and my reasons were these: First—That it would pay the passages of colored men who wished to go to Africa to assist in the development of the cultivation of cotton. Secondly—That the cultivation of cotton in Africa would break up the slave trade. Thirdly—that cotton would be made cheaper in the United States by its cultivation in Africa, and thus the strongest support of slavery be taken away. But, since the Manchester cotton supply association are going forward in the development of the cultivation of cotton in Africa, and since thousands of dollars have been offered by an English company to a company of colored men, provided they possess a knowledge of its cultivation, and since more than all the colored people of the United States disagree on the utility of such an association here as the African Civilization Society, I hereby dissolve my connection with it in every respect.

If agents abroad are representing that the colored people intend leaving the United States, if the existence of this society, supported by colored men, give the impression to white Americans that we intend to leave them, and if it affords ground of suspicion that any colored man is base enough to sacrifice the interest of the colored people for money to such a monster of iniquity as the Colonization Society, its existence can work only harm, and therefore I cannot support it.

Now, in making these statements, no sentence of them is dictated by any suspicion of the men connected with it. I know the society to be so poor that it cannot pay the salary of its secretary—that the agents scarcely get money enough to support themselves. I am confident that there is no purer man than Henry Highland Garnet in America, and had not personal reputation of the most corrupt character been made against him, he would have taken no interest in defense of the society when he found out that the colored people generally did not approve of it. But when a man's character is attacked as his has been, he would have been a convicted traitor had he not defended it as he has. What is true of him, I believe to be true of every colored man who has had anything to do with the society.

In all my public speeches or letters, I have avoided mentioning this society; nay, I have not thought to mention it, until it has been thrust upon me as it was in the New England Convention and at the meeting in New York, and had the meeting been conducted with more fairness in New York, the people should have had my reasons in full for being connected with the association. I regret exceedingly by the turn which that meeting took, since it looked as though we were afraid to discuss the subject. America is my field of labor, and I deprecate anything that will be a wedge of disunion. I have no time to spend in the defense of anything upon which the colored people are not a unit at least in principle; and as the Civilization Society has always been considered a means of benefiting the colored people, I have given it my countenance, but, since it appears to be the means of injuring us by disgraceful meetings, disunion of sentiment, and effort, and corrupt imputations of corruption, I renounce it.

J. SELLA MARTIN.

Boston, April 17, 1860.

#### Suffrage Meeting in New York.

A mass meeting of the citizens of New York was held at the Bethel A. M. E. Church, Second street, between Avenues B and C, on Monday evening, April 16, to adopt measures to secure the elective franchise.

The meeting was organized by the appointment of Mr. George S. Smith as chairman, John O. Gambier, Rev. Enoch Smith, and Lewis Willett vice-presidents, and Jeremiah R. V. Thomas secretary.

The intelligent portion of the members and congregation of that church were present. The house was not crowded to overflowing, but there was a good turnout, and never before was there such an interest manifested on such an occasion in that part of God's moral vineyard. Much credit is due to the trustees of the church for the manliness and good-heartedness manifested in opening the church on such an occasion free. It shows that they are men, and whatever concerns men generally concerns them.

The object of the meeting was stated by the chairman in a brief but telling manner, after which addresses were delivered by Prof. C. L. Reason, J. J. Simons, Jeremiah Powers, and Rev. Henry Thompson. The audience seemed delighted with these speeches. After the addresses, a committee of nineteen was appointed to make arrangements for another meeting. The following compose such committee: Rev. Dr. J. W. C. Pennington, Dr. Jas. McCune Smith, Rev. Leven T. H. Garnet, Rev. Henry Thompson, Rev. H. H. Garnet, Prof. C. L. Reason, Arnold Ricks, John C. Gambier, Russell Hubbard, J. R. V. Thomas, Peter S. Porter, R. D. Kenney,

#### Rev. C. B. Ray, Jeremiah Powers, John L. Hudson, J. J. Simons, Geo. S. Smith.

On motion a vote of thanks was tendered to the trustees, after which the meeting adjourned to meet on Thursday evening, the 19th, at the Metropolitan Rooms, 178 Prince street.

#### Amusements.

COMPLIMENTARY TEA TO THE REV. D. DORRILL.—This gentleman, who, by the faithful discharge of his duties at the old Bethel Church, has secured the love and affection of his charge, and by his gentlemanly and Christian bearing won the approbation of the public, was tendered a complimentary tea on Thursday evening, April 26th, by the members of the church. Having received a kind invitation to be present, we arrived at the church about 11 o'clock, and found the large basement room already full. From that time until one o'clock, however, the cry was, "Still they come," and at that hour the room was so uncomfortably full that many were obliged to seek the street for a chance to breathe. We were pleased to notice, in addition to the "local" clergy the Rev. Mr. Henderson, from Demerara, S. A., and the Rev. J. Hamilton, from Morristown, N. J. The "lady" were out in full feather; not a wrinkle could be seen in coat or pants, and every individual hair was in its proper place. Pins glistened in spotless bosoms, and the bow of every neck tie was faultless. It was evident from all this that they intended to "kill" some "angar" at sight. How successful they were generally, we do not know, but that one of them was eminently so we can testify, for we saw a little beauty from Williamsburg reclining on his left breast, while her whole being seemed to be enveloped by the fire of love. But if the girls were thus careful in their attire, what shall we say of the ladies? What can be more beautiful than a splendidly-dressed woman, whose behavior corresponds with her attire? Such was the scene witnessed at this festival. The delicate mull, the lawn, the tarlatan, the organdie, the gorgeous silk, in all its variety of colors, with dresses of more moderate cost, were borne past by their graceful wearers in the stately promenade; but no rude shouting, squealing, or jumping took place while we were there. Shouting at a supper and dancing at a funeral are equally ridiculous. That this is well understood by the people was amply illustrated on this occasion. The Rev. Mr. Henderson was invited to speak by the pastor. Now, this gentleman is abundantly able to entertain an audience of this kind in an appropriate direction; but, being a stranger, and not understanding these things, he called the attention of the people to the beauty of holiness, saying how important it is that we should all give ourselves to Christ. He next invited backsliders to return to Christ; but by the time he had got to this portion of his address a broad grin was perceptible on many faces. This did not arise from any want of respect, however, but simply from the fact that they were hungry, and you might as well undertake to stop the people of New York from eating porgies as to preach to them in a supper room. These observations are calculated for all regions. The revered gentleman told an anecdote of an old lady who, when asked if she had been helped, replied that she had only had six cups of tea. He hoped that all would be abundantly satisfied with the good things provided for them.—Now, if they were not satisfied, may goodness protect their future providers, for never did we see victuals pass away more rapidly; and as to the tea, everybody seemed to rally to the old lady's standard. Never did committee work harder, and never was one worked harder; and if it and the grub held under such a steady pressure, we think it deserves great praise, for a more successful and agreeable entertainment we never attended. Three o'clock A. M. was approaching very rapidly when we took our "slouch" in hand to depart for home, and turning at the door to take a "last fond look," we saw the committee busily at work setting a fourth table. Remembering the bounteous fare of the "Sons of Morgan," our heart did then, and does now, involuntarily exclaim, "Vive la Orient!" "Hurrah for the East!"

ROBIN' AROUND.

REITER—King.—In Brooklyn, on Tuesday evening, May 1st, by Rev. A. N. Freeman, Elder C. Ritter to Miss A. King, all of that city.

#### MARRIED.

REITER—King.—In Brooklyn, on Tuesday evening, May 1st, by Rev. A. N. Freeman, Elder C. Ritter to Miss A. King, all of that city.

#### Special Notices.

Free Suffrage! Free Men!—The second public meeting of the young men of Williamsburg will be held on Wednesday evening, May 9th, 1860, at the Congregational Church corner of South 3d and Eleventh streets, for the purpose of effecting a permanent organization of the contemplated Elective Franchise Club. It is hoped that as many, and more, of their friends as attended their first meeting will favor them with their presence, and show that their efforts are appreciated. The following young gentlemen have consented to address the meeting: W. B. Ellis, M. D.; William Furniss, L. T. Wharton, and W. Roberts Connor. Come one and all, and you will not be disappointed.

COMMITTEE.

S. R. Scott, J. A. Trower, J. M. Scott, L. T. Wharton, David Corpey, William Furniss, Lewis Treadwell, Wm. W. Sturms, W. R. Connor.

Williamsburg, May 1, 1860.

#### A Fair Will Be Given by the

ladies of the Sinking Fund Society connected with Zion Church, corner Church and Leonard streets, New York, for the purpose of liquidating the heavy debt on said church. It will open on the evening of the first of May, in the basement of the church, and will continue for several days. The committee beg leave to inform their friends that no pains will be spared in trying to please all who may favor them with their patronage. Donations are earnestly solicited. Admittance six cents. Doors open at 4 o'clock P. M.

#### COMMITTEE.

Julia Darnell, Augusta Green, Ann Maria Matthews, Clara Jefferson, Ann Maria Matthews, Amelia Jackson, Mary Franklin, Jane Cantine, Lucretia Robinson, Sophia Davis, Lydia Dove, Ann Derry, Eliza Jackson, Sarah Harris, Martha Thomas, Elizabeth Harris, Mary Dunn, Matilda Carey, Elizabeth Henry.

ELLEN STEVENS, President.

MARY EATO, Secretary.

#### The Anniversary of the African

Civilization Society will be held in the Church of the Puritans, (Dr. Cheever's), Union Square, on Thursday evening, May 10th, at 7 o'clock. Speakers—Hon. Joshua R. Giddings, Rev. J. B. Smith, Rev. J. T. Crane, D. D., and Wm. Oldbourne, Esq.

The business meeting of the Society will be held in Shiloh Church, corner of Prince and Marion streets, on Thursday, May 10th, at 10 o'clock A. M.

The anniversary sermon will be preached by Rev. Henry Highland Garnet, on Sunday evening, May 6th, in Shiloh Church, at 8 o'clock. Rev. HENRY H. GARNET, President. JOHN PETERSON, Rec. Sec'y. Rev. A. A. CONSTANTINE, Cor. Sec'y.

#### Free Suffrage—As President

of the New York Suffrage Association of colored men, the undersigned calls the Association together to meet in New York on Thursday afternoon, May 10, 1860, and the following day, throughout the day and evening, at the Spring street Hall, to take action to secure equal suffrage for colored men. All who desire to aid in this object are invited to attend. William J. Watkins and others will address the meetings.

By order of STEPHEN MYERS, President.

#### ADVERTISEMENTS.

WANTED—A situation as cook; a watering place preferred. Apply at 21 Murray street, Newark, N. J., or 193 Mercer street, N. Y. 42-4t

FOR SALE—A well finished three-story and basement house, in Seventh, near North 2d st., Williamsburg. Price \$1,800; \$800 can remain for a term of years. Enquire of L. H. NELSON, South 7th, two doors above Third st. 42-8t

FOR SALE—Three lots, each 30x105 feet, on Hudson street, New Haven, Conn. For further particulars apply to Jacob R. Gibbs, Dixwell st., New Haven, or to Thos. Hamilton, 43 Beekman street, New York. 41

SONGS FOR THE FIRST OF AUGUST.—Six songs selected for use on Emancipation Day, for sale at this office. Price \$2 per hundred. Tune for the first song, "Hail the blest morn." Second, "Sound the loud timbrel." Third, "Zion." Fourth, "Scots wha hae." Fifth, "God Save the Queen." Sixth, any long metre. 41-4t

#### FEMALE AGENTS WANTED.

Wanted, at home or to travel, for the MAMMOTH FAMILY PICTORIAL, an elegant periodical of home literature, pure morality, and practical common sense. The largest, best, and cheapest illustrated family paper in the world, at only 75 cents a year, 40 cents for six months, or 25 cents for three months, and ONLY HALF OF THE MONEY GIVEN TO FEMALE AGENTS. Enclose a three cent stamp for specimen copies, to MRS. LOUISE HARRIS & CO., publishers, 420 Broadway, New York.

DISCOPIAL FAIR IN NEW HAVEN.—The ladies of St. Luke's Church, New Haven, Conn., will hold a Fair in Smith's Hall, Chapel street, between Temple and Church streets, on Wednesday and Thursday, May 16th and 17th, 1860, the proceeds of which will be applied for the benefit of said parish. The Fair will be open during the afternoon and evening of each of these days. Admission 16 cents. 37-7t

#### A FEW PERSONS can be accommodated with

lodgings at Mrs. PRISCILLA WILLIAMS, 111 Thompson street. 37-1y

MRS. JAS. W. BELL will respectfully inform her friends and the traveling public that she WILL REMOVE

on the 1st of May, from 168 Church street, to her NEW BOARDING HOUSE,

643 Broome street, near Sullivan street, which will be found COMFORTABLE AND CONVENIENT.

WARM AND COLD BATHS, etc., where all attention will be given, and every effort made to make her house a home to all who may be pleased to patronize her. 37-1y

VEGETABLE EXTRACT FOR THE HAIR. This article is offered as the very BEST PREPARATION

in use for REMOVING DANDRUFF, PREVENTING AND CURING BALDNESS, INVIGORATING AND REPAIRING THE HAIR BEAUTIFUL AND GLOSSY.

CHANGING IT FROM GRAY TO ITS NATURAL COLOR.

As this compound is the result of many years' labor in testing the properties of the vegetable kingdom, with a view of giving to the world an article that will perform all above specified, the purchaser may rest assured of its efficacy.

It is put up in bottles, and sold for only 25 cents, at the Drug Store corner Frankfort and Gold streets. 37-4t

BOARDING AT SARATOGA SPRINGS.—Mrs. Simon Boardley is happy to announce to the pleasure and health seeking public, that she has opened on the lot of June a first class private boarding house at Saratoga Springs, corner of Lake Avenue and Nelson street. The patronage of the above named class is respectfully solicited. 38-4t

MASONIC HEAD QUARTERS. EMPIRE STATE HOTEL.

UNION HOUSE, 541 Broome street, between Sullivan and Varick streets, New York.

ON AN IMPROVED PLAN. By WIDOW T. L. JENNINGS.

Successor to Mrs. Ramsey. Board by the day, week, or month, on moderate terms. Call and see for yourselves. 38-1y

APARTMENTS TO LET.—In a very pleasant house with modern improvements, in 37th street, near 9th avenue, consisting of six rooms on the first floor. Rent \$15 per month; two rooms and two bedrooms, \$10; and one room, kitchen, and bed-room on the second floor, \$8.50. The above will be let to none but prompt and reliable tenants. Inquire at this office. 41

#### MISCELLANEOUS.

THE FIRST VOLUME OF THE ANGLO-AFRICAN MAGAZINE, BOUND. Price.—In half Morocco, \$1 62; half Morocco, gilt edges, \$1 87; Manila, 1 88.

#### CONTENTS:

EMANCIPATION.—Portrait of Alexander Douglas. Memoir, by A. J. R. Connor. Apology.

A Statistical View of the Colored Population of the United States from 1790 to 1850.

African American Picture Gallery.—Anonymous. American Caste and Common Schools, by J. Holland Townsend.

A Review of Slavery and the Slave Trade, by J. W. C. Pennington.

A Good Habit Recommended, by Sarah M. Douglas.

A Chapter in the History of the African Slave Trade, by Edward W. Blyden.

Anglo-Saxons and Anglo-Africans.—Anonymous. A Word to Our People.

Blake; or, the Huts of America, by Martin R. Delany.

Books, &c. Civilization—Its Dependence on Physical Circumstances.

Colored American Patriots, by Wm. C. Nell. Comets, by M. R. Delany.

Citizenship, by James McCune Smith. Claude Brindia De Salas—Selected.

Communication from N. Y. Society for the Promotion of Education among Colored Children. Chess.

Dumas, Alexander. Effects of Emancipation in Jamaica, by Robert Campbell.

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The Educational Wants of the Free Colored People, by Martin H. Freeman.

Thomas L. Jennings. The Teacher and His Pupil—Poetry—by Wm. J. Wilson.

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The Two Officers, by Frances Ellen Watkins. The Re-opening of the Slave Trade—Anonymous.

The First Colored Convention. The Self-Redeeming Power of the Colored Races of the World, by J. W. C. Pennington.

The Policy that we should Pursue, by J. Holland Townsend. The Education of the Colored People, by Amos Gerry Beman.

The Great Conflict Requires Great Faith, by J. W. C. Pennington. The Outbreak in Virginia.

The Sentinel of Freedom—Poetry—by J. Sella Martin. The Nat Turner Insurrection.

The Execution of John Brown. The Anglo-African Magazine for 1860.

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THOS. HAMILTON, 48 Beekman street, [P. O. Box. 1212] New York. 39-4t

FOR SALE OR TO LET.—A Grove located at Rye Neck, 23 miles from New York City, and within ten minutes walk of the Mamaroneck depot on the New Haven Railroad. It is easy of access, beautifully located, and well adapted for excursions, grove and camp meetings. The improvements consist of wooden shanties, a well of never-failing water, a small dwelling house, &c. For terms apply to

L. TILMON, 70 East 13th street. 39-4t

CARD.—METROPOLITAN ASSEMBLY ROOMS.

The undersigned, builders and architects, cheerfully certify that they consider the building known as the Metropolitan Assembly Rooms, 178 Prince street, as one of the most substantial buildings in the city, of the kind, and altogether safe in every respect.

New York, April 2, 1860. JAMES CLARKE, 134 Leonard street, builder. WM. TUCKER, 32 McDougal street.

It will be seen by the above certificate of Alderman Tucker, of the 8th Ward, and Mr. Clarke, an eminent architect, that the reports that have been put in circulation concerning the Metropolitan rooms as being unsafe, &c., are entirely void of truth, and I therefore take this method of pronouncing them maliciously false.

New York, April 3. R. D. KINNEY.

COLORED LADIES TAUGHT TO OPERATE on the sewing machine for \$1 25. Work when taught.

S. R. GIVEN, 713 Russell street, Philadelphia.

#### MISCELLANEOUS.

RHEUMATISM CAN BE CURED by using a bottle of Charles Iodine Liniment, procured at P. A. WHITE'S, Cor. Gold and Frankfort sts. 37-4t

BOARDING AND LODGING. MRS. J. GANT, 182 Suffolk street.

WANTED—An apprentice to dress-making. Apply to Mrs. Leonard, 34 Lispenard st. 37-4t

BOARDING.—Gentlemen may be accommodated with board and lodgings at No. 34 Lispenard st., one door from Church. Warm and cold baths. 35-4t

MRS. HANKESSON. A NEW SENSATION BOOK!

THE GOLD FIELDS OF ST. DOMINGO. A HISTORY OF DOMINICA, Its Climate,



# The Weekly Anglo-African

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## THE ROSE.

BY ZELOTES R. BENNETT.

I hail the glad Spring,  
With its sunshine and showers,  
With its warbling brooks,  
Gay birds, and bright flowers,  
For it brings the sweet rose,  
The queen of the lawn,  
Whose radiant hues  
Greet the blushes of dawn.

The bright, blushing rose!  
'Tis an emblem of worth  
That fades not away.  
Like blossoms of earth,  
But sheds perfume around  
When its gay tints have fled,  
Like the memory that lingers  
Of friends who are dead;

Or like sunbeam that plays,  
When the orb sinks to rest,  
On the lakelet's bright waters,  
And kisses the crest  
Of tree-tops and mountains  
That bask in its light,  
Ere it fades from the earth,  
Making way for the night.

And the lessons it teaches  
Are lessons of love—  
A love that is cherish'd  
By the angels above  
And a promise of hope  
For that soul-cheering day,  
When dark clouds of distrust  
From the heart roll away.

Then cease not to cherish  
This fairest of flowers,  
Let its blossoms unfold  
In the early Spring hours:  
Let its sweetest perfume  
Lade the breezes of morn,  
And the brows of earth's fairest  
Its garlands adorn.

Let it bloom in gay gardens,  
And bask in sunlight—  
Let the dew kiss its leaflets  
When day changes to night:  
Let it scatter its fragrance  
Through the gardens of life,  
And crown with its blossoms  
The end of our strife.

## Deferred Correspondence.

### THE REFUGEES IN CANADA.

MR. EDITOR:—Having disposed of the two first propositions to which I designed to reply in my previous articles, I shall now glance hastily at the last proposition named in the discussion—i. e., the school question. And just here allow me to say, sir, that if I am prejudiced at all on this question, it is against the popular spirit of the colored people of Canada, so that the opposite side may not charge me with being biased to the side I take on this question. At present I shall only make a plain statement of facts on this part of the issue. I believe, however, that the colored people of Canada would do more for the elevation of their race, and do as much, or more, for the extirpation of prejudice in Canada, by sustaining separate schools, and having them what they ought to be, than by striving to gain admission to white schools, and by so many dishonorable concessions discouraging the identity and, I had like to have said, superiority of our race. But I did not sit down to discuss this point of the subject at present. I merely give this as my conviction from observations and incidents, which I think will fully bear me out in such an opinion, and which I am ever willing to give when required.

This question of separate schools in Canada has been a vexed question for some time, not only among the colored people but among the whites also. The colored people, a few years ago, in certain townships, were induced to ask for separate schools, which of course was readily granted them. They soon found, however, that that right was granted them dependent upon certain contingencies, that cut them off from government and individual appropriations that others enjoyed, unless said appropriation named them distinctly as a separate class from the common schools. They found, too, that they were paying taxes for what there was no possible way of obtaining under the law regulating our public schools.

They then desired to repeal or dissent

from the action of the Board setting apart schools exclusively for colored youth; but as they had asked for it, though by the advice of those who knew the intrigue, they felt in duty bound to endure it for a while at least. The Roman Catholics had made the same request, and received a similar grant, but on more favorable terms than the colored people, because they had their friends in the Board of Education, and others to protect and award to them all that could possibly be obtained by the most favorable construction of the law. But just at this time there was a division of land for school purposes, and a tax imposed as a consequence, which created great excitement among the Catholics against this separate school system. They petitioned to parliament; they sued the district Board of Education; they appealed to the General Superintendent; and after fighting the question through all these degrees, they at last succeeded, during the winter of 1858, in obtaining a satisfactory decision. It is remarkable that the papers here and those editors and correspondents of the "Satanic press," with such keen optics, have not observed this great struggle between this class of the inhabitants and the authorities of Canada. But the Catholics, as I before remarked, at last gained a favorable decision, and are now enjoying the benefit of it. The colored people have also gained a similar decision on the same question, and are now trying to realize it results; but in some districts, where Yankee influence and sentiment prevails, it is hard to reap the benefit if there be any such decision.

This, sir, is the only cause of difficulty on the school question among us in Canada, and this is not an outrage against law, as the "Herald" would have you believe, but a class of community, by the use of lawful means, laboring to secure the rights and privileges which the law declares to be theirs, and which are only denied them by stealth in townships where Yankee influence prevails. Is it not, then, in view of these facts and their duty as men who have been long subject to cruelty, outrage, and wrong, not only sustained by the accursed prejudice of the American people, but by the injustice and tyranny of their so-called forms of law, to resist every appearance and form of prejudice in a land that recognizes their freedom, manhood, and independence, and recognizes no distinction on account of color? We have no fears for the result of these antagonistic elements, when justice and injustice are thrown into conflict in Canada. All that colored men want anywhere is a fair fight and an open field, and it is only such lick-spittle journalists as the proprietors of the "Herald," "Ledger," and "Press," who will ever be heard to sigh and groan over the results so clearly and faithfully pictured in "Doesticks's" veritable poem of "Plinibus-tah."

PHILADELPHIA, April 11, 1860.

### RE-UNION OF ZION.

MR. EDITOR:—Permit me to answer the Revs. Messrs. Giles, Spywood, and Washington through the columns of your paper. Dear brethren, I have carefully and seriously examined your platform, but cannot decide how we are to call a convention so as to meet the concurrence of both General Conferences, as your party have one, and the Connection to which I belong have one also, and you know that the General Conferences are the law-making department. We may call a convention, and leave out those men or ministers who have been brought in since the split from the Connection, and which you call clandestine, and the lay delegates also; but they have a right in the General Conference with us, and our doings in the convention would amount to nothing if not endorsed by the General Conference. Therefore, you see, we must be careful in this matter, and see that we do not do more harm than good on both sides. If a convention should be called so as to meet both parties, it would do very well; but I am afraid this cannot be done without the annual Conferences on both sides taking action in the premises by appointing a committee, and let such committee meet at a place agreed on, and report to the General Conference for their approbation; and if the Annual and General Conferences shall agree with the doings of such committee or delegation, then the union is affected, and we can go on and select our superintendents. Let this be the first business of the General Conference, that we may proceed at once to make provisions in our discipline to meet the wants of the people for the present or for the next four years if we choose. This, my brethren, is the best, and I think the most satisfactory way that can be suggested. Yours in Christ and for the union,

JACOB B. TRUSTY.

### A DREAM OF SUMMER.

BY J. G. WHITTIER.

Bland as the morning's breath of June,  
The south-west breeze play,  
And through it's haze the winter's noon  
Seems warm as summer's day.  
The snow-plumed angel of the north  
Has dropped his icy spear:  
Again the mossy earth looks forth,  
Again the streams gush clear.

The fox his hill-side den forsakes,  
The musk-rat leaves his nook,  
The blue-bird in the meadow-brakes  
Is singing with the brook.  
"Bear up, O mother Nature!" cry  
Bird, breeze, and streamlet free;  
"Our winter voices prophesy  
Of summer days to thee."

So in these winters of the soul,  
By winter blasts and drear,  
O'erwhelm from memory's frozen pole,  
Will summer days appear.  
Rejoice with hope and faith, they show  
The soul its living powers,  
And how beneath the winter's snow  
Lie gems of summer flowers.

The night is mother of the day,  
The water of the spring,  
And ever upon old decay  
The greenest mosses cling;  
Behind the cloud the starlight lurks,  
Through showers the sunbeams fall,  
For God, who loveth all his works,  
Has left his hope with all.

From the Atlantic Monthly, for May.

### THE MAROONS OF SURINAM.

BY T. W. HIGGINSON.

[Concluded.]

Of course, they repaid these atrocities in kind. If they had not, it would have demonstrated the absurd paradox, that slavery educate higher virtues than freedom. It bewilders all the relations of human responsibility, if we expect the insurrectionary slave to commit no outrage; if slavery have not deprived him, it has done him little harm. If it be the normal tendency of bondage to produce saints like Uncle Tom, let us all offer ourselves at auction immediately. It is Cassy and Dred who are the normal protest of human nature against systems which degrade it. Accordingly, these poor, ignorant Maroons, who had seen their brothers and sisters flogged, burned, mutilated, hanged on iron hooks, broken on the wheel, and had been all the while solemnly assured that this was paternal government, could only repay the paternalism in the same fashion, when they had the power. Stedman saw a negro chained to a red-hot distillery-furnace; he saw disobedient slaves, in repeated instances, punished by the amputation of a leg, and sent to boat-service for the rest of their lives; and of course the rebels borrowed these suggestions. They could bear to watch their captives expire under the lash, for they had previously watched their parents. If governed negroes received twenty-five florins for every rebel right-handed which they brought in, of course they risked their own right-hands in the pursuit. The difference was, that the one brutality was that of a mighty state, and the other was only the retaliation of the victims. And after all, Stedman never ventures to assert that the imitation equally the original, or that the Maroons had inflicted so much as they had suffered.

The leaders of the rebels, especially, were men who had each his own story of wrongs to tell. Baron, the most formidable, had been the slave of a Swedish gentleman, who had taught him to read and write, taken him to Europe, promised to manumit him on his return, and then, breaking his word, sold him to a Jew. Baron refused to work for his new master, was publicly flogged under the gallows, fled to the woods next day, and became the terror of the colony. Joli Cour, his first captain, was avenging the cruel wrongs of his mother. Bonny, another leader, was born in the woods, his mother having taken refuge there just previously, to escape from his father, who was also his master. Cojo, another, had defended his master against the insurgents until he was obliged by ill usage to take refuge among them; and he still bore upon his wrist, when Stedman saw him, a silver band, with the inscription—"True to the Europeans." In dealing with wrongs like these, Mr. Carlyle would have found the despised negroes quite as ready as himself to take the total-abstinence pledge against rose-water.

In his first two months campaign, Stedman never saw the trace of a Maroon: in the second, he once came upon their trail; in the third, one captive was brought in, two surrendered themselves voluntarily, and a large party was found to have crossed a river within a mile of the camp, ferrying themselves on palm-trunks, according to their fashion. Deep swamps and scorching sands—toiling through briars all day, and sleeping at night in hammocks suspended over stagnant water, with weapons supported on sticks crossed beneath—all this was endured for two years and a half, before Stedman personally came in sight of the enemy.

On August 20th, 1775, the troops found themselves at last in the midst of the rebel settlements. These villages and forts bore a variety of expressive names, such as "Hide me, O thou surrounding verdure," "I shall be taken," "The woods lament for me," "Disturb me, if you dare," "Take a teasing, if you like it," "Come, try me, if you be men," "God knows me and none else," "I shall moulder before I shall be taken." Some were old plantation-grounds with a few huts, and were easily laid waste, but all were protected more or less

by their mere situations. Quagmires surrounded them, covered by a thin crust of verdure, sometimes broken through by one man's weight, when the victim sank hopelessly into the black and bottomless depths below. In another direction there was a solid bottom, but inconveniently covered by three or four feet of water, through which the troops waded breast-deep, holding their muskets high in the air, unable to reload them when once discharged, and liable to be picked off by rebel scouts, who ingeniously posted themselves in the tops of palm-trees.

Through this delectable region Colonel Fougere and his followers slowly advanced, drawing near the fatal shore where Captain Mayland's detachment had just been defeated, and where their mangled remains still polluted the beach. Passing this point of danger without attack, they suddenly met a small party of rebels, each bearing on his back a beautifully woven hamper of snow-white rice: these loads they threw down, and disappeared. Next appeared an armed body from the same direction, who fired upon them once and swiftly retreated; and in a few moments the soldiers came upon a large field of standing rice, beyond which lay, like an amphitheatre, the rebel village. But between the village and the field had been piled successive defences of logs and branches, behind which simple reboots the Maroons lay concealed. A fight ensued, lasting forty minutes, during which nearly every soldier and ranger was wounded, but to their great amazement, not one was killed. This was an enigma to them until after the skirmish, when the surgeon found that most of them had been struck, not by bullets, but by various substitutes, such as pebbles, coat-buttons, and bits of silver coin, which had penetrated skin-deep.

"We also observed that several of the poor rebel negroes, who had been shot, had only the shards of Spa-water cans, instead of flints, which could seldom do execution; and it was certainly owing to these circumstances that we came off so well."

The rebels at length retreated, first setting fire to their village; a hundred or more lightly built houses, some of them two stories high, were soon in flames; and as this conflagration occupied the only neck of land between two impassable morasses, the troops were unable to follow, and the Maroons had left nothing but rice-fields to be pillaged. That night the military force was encamped in the woods; their ammunition was almost gone; so they were ordered to lie flat on the ground, even in case of attack; they could not so much as build a fire. Before midnight an attack was made on them, partly with bullets and partly with words; the Maroons were all around them in the forest, but they could not see them; they spent most of the night in bandying compliments with the black rangers, whom they alternately denounced, ridiculed, and challenged to single combat. At last Fougere and Stedman joined in the conversation, and endeavored to make this midnight volley of talk the occasion for a treaty. This was received with inextinguishable laughter, which echoed through the woods like a concert of screech-owls, ending in a *chiarivari* of horns and hallooing. The Colonel, persisting, offered them "life, liberty, victuals, drink, and all they wanted;" in return, they ridiculed him unmercifully: he was a half-starved Frenchman; who had run away from his own country, and would soon run away from theirs; they profoundly pitied him and his soldiers; they would scorn to spend powder on such scarecrows; they would rather feed and clothe them, as being poor white slaves, hired to be shot at and starved for four-pence a day. But as for the planters, overseers, and rangers, they should die, every one of them, and Bonny should be governor of the colony. "After this, they tinkled their bill-hooks, fired a volley, and gave three cheers; which being answered by the rangers, the clamor ended, and the rebels dispersed with the rising sun."

Very aimless nonsense it certainly appeared. But the next day put a new aspect on it; for it was found, that under cover of all this noise, the Maroons had been busily occupied all night, men, women, and children, in preparing and filling great hampers of the finest rice, yams, and cassava, from the adjacent provision-grounds, to be used for subsistence during their escape, leaving only chaff and refuse for the hungry soldiers. "This was certainly such a masterly trait of generalship in a savage people, whom we effected to despise, as would have done honor to any European commander."

From this time the Maroons fulfilled their threats. Shooting down without mercy every black ranger who came within their reach—one of these rangers being, in Stedman's estimate, worth six white soldiers—they left Colonel Fougere and his regulars to die of starvation and fatigue. The enraged Colonel, "finding himself thus foiled by a naked negro, swore he would pursue Bonny to the world's end." But he never got any nearer than to Bonny's kitchen-gardens. He put the troops on half-allowance, sent back for provisions and ammunition—and within ten days changed his mind, and retreated to the settlements in despair. Soon after, this very body of rebels, under Bonny's leadership, plundered two plantations in the vicinity, and nearly captured a powder-magazine, which was however, successfully defended by some armed slaves.

For a year longer these expeditions continued. The troops never gained a victory, and they lost twenty men for every rebel killed; but they gradually checked the plunder of plantations, destroyed villages and planting-grounds, and drove the rebels, for the time at least, into the deeper recesses of the woods or into the adjacent province of Cayenne. They had the

slight satisfaction of burning Bonny's own house, a two-story wooden hut, built in the fashion of our frontier guard-houses. They often took single prisoners—some child, born and bred in the woods, and frightened equally by the first sight of a white man and of a cow—or some warrior, who, on being threatened with torture, stretched forth both hands in disdain, and said, with Indian eloquence—"These hands have made tigers tremble." As for Stedman, he still went bare-footed, still quarrelled with his colonel, still sketched the scenery and described the reptiles, still reared green-groes worms for his private kitchen, still quoted good poetry and wrote execrable, still pitied all the sufferers around him, black, white, and red, until finally he and his comrades were ordered back to Holland in 1776.

Among all that wasted regiment of weary and broken-down men, there was probably no one but Stedman who looked backward with longing as they sailed down the lovely Surinam. True, he bore all his precious collections with him—parrots and butterflies, drawings on the bark of old letters, and journals kept on bones and cartridges. But he had left behind him a dearer treasure: for there runs through all his eccentric narrative a single thread of pure romance, in his love for his beautiful quadroon wife and his only son.

Within a month after his arrival in the colony, our susceptible ensign first saw Joanna, a slave-girl of fifteen, at the house of an intimate friend. Her extreme beauty and modesty first fascinated him, and then her piteous narrative—for she was the daughter of a planter, who had just gone mad and died in despair from the discovery that he could not legally emancipate his own children from slavery. Soon after, Stedman was dangerously ill, was neglected and alone; fruits and cordials were anonymously sent to him, which proved at last to have come from Joanna, and she came herself, ere long, and nursed him, grateful for the visible sympathy he had shown to her. This completed the conquest; the passionate young Englishman, once recovered, loaded her with presents, which she refused—talked of purchasing her and educating her in Europe, which she also declined, as burdening him too greatly—and finally, amid the ridicule of all good society in Paramaribo, surmounted all legal obstacles and was united to the beautiful girl in honorable marriage. He provided a cottage for her, where he spent his furloughs, in perfect happiness, for four years.

The simple idyl of their loves was unbroken by any stain or disappointment, and yet always shadowed with the deepest anxiety for the future. Though treated with the utmost indulgence, she was legally a slave, and so was the boy of whom she became the mother. Cojo, her uncle, was a captain among the rebels against whom her husband fought. And up to the time when Stedman was ordered back to Holland, he was unable to purchase her freedom, nor could he, until the very last moment, procure the emancipation of his boy. His perfect delight at this last triumph, when obtained, elicited some satire from his white friends. "While the well-thinking few highly applauded my sensibility, many not only blamed, but publicly derided me for my paternal affection," which was called a weakness, a whim; "Nearly forty beautiful boys and girls were left to perpetual slavery by their parents of my acquaintance, and many of them without being so much as once inquired after at all."

But Stedman was a true-hearted fellow; if his sentiments did sometimes run to rodomontade: he left his Joanna only in the hope that a year or two in Europe would repair his ruined fortune, and he could return to treat himself to the purchase of his own wedded wife. He describes, with unaffected pathos, their parting scene, though, indeed, there were several successive partings—and closes the description in a manner worthy of that remarkable combination of enthusiasm which characterized him. "My melancholy having surpassed all description, I at last determined to weather one or two painful years in her absence; and in the afternoon went to dissipate my mind at a Mr. Roux's cabinet of Indian curiosities; where as my eye chanced to fall on a rattlesnake, I will, before I leave the colony, describe this dangerous reptile."

It was impossible to write the history of the Maroons of Surinam except through the biography of our Ensign, (at last promoted Captain,) because nearly all we know of them is through his quaint and picturesque narrative, with its profuse illustrations by his own hand. It is not fair, therefore, to end without chronicling his safe arrival in Holland, on June 3d, 1777. It is a remarkable fact, that, after his life in the woods, even the Dutch looked slowly to his eyes. "The inhabitants, who crowded about us, appeared but a disgusting assemblage of ill-formed and ill-dressed rabble—so much had my prejudices been changed by living among Indians and blacks: their eyes seemed to resemble those of a pig; their complexions were like the color of foul linen; they seemed to have no teeth, and to be covered over with rags and dirt. This prejudice, however, was not against this people only, but against all Europeans in general, when compared to the sparkling eyes, ivory teeth, shining skin, and remarkable cleanliness of those I had left behind me." Yet, in spite of these superior attractions, he never recrossed the Atlantic; for his Joanna died soon after, and his promising son, being sent to the father, was educated in England, became a midshipman in the navy, and was lost at sea. With his elegy, in which the last depths of bathos are sadly sounded by a mourning parent—who is induced to print them only by "the effect

they had on the sympathetic and ingenious Mrs. Cowley"—the "Narrative of a Five Years' Expedition" closes.

The war, which had cost the government forty thousand pounds a year, was ended, and left both parties essentially as when it began. The Maroons gradually returned to their old abodes, and, being unmolested themselves, left others unmolested thenceforward. Originally three thousand—in Stedman's time fifteen thousand—they were estimated at seventy thousand by Captain Alexander, who saw Guiana in 1831—and a recent American scientific expedition, having visited them in their homes, reported them as still enjoying their wild freedom, and multiplying, while the Indians on the same soil decay. The beautiful forests of Surinam still make the morning gorgeous with their beauty, and the night deadly with their chill; the stately palm still rears a hundred feet in air, its straight gray shaft and its head of verdure; the mora builds its solid, buttressed trunk, a pedestal for the eagle; the pine of the tropics holds out its myriad hands with water-cups for the rain and dew, where all the birds and the monkeys may drink their fill; the trees are garlanded with epiphytes and convolvuli, and anchored to the earth by a thousand vines. High among their branches, the red and yellow mocking-birds still build their hanging nests, uncouth storks and tree-porcupines cling above, and the spotted deer and tapir drink from the sluggish stream below. The night is still made noisy with a thousand cries of bird and beast; and the stillness of the sultry noon is broken by the slow tolling of the *campanero*, or bell-bird, far in the deep, dark woods, like the chime of some lost convent. And as Nature is unchanged there, so apparently is man; the Maroons still retain their savage freedom, still shoot their wild game and trap their fish, still raise their rice and cassava, yams and plantains—still make cups from the gourd-tree and hammocks from the silk-grass plant, wine from the palm-tree's sap, brooms from its leaves, fishing-lines from its fibres, and salt from its ashes. Their life does not yield, indeed, the very highest results of spiritual culture: its mental and moral results may not come up to the level of civilization, but they rise far above the level of slavery. In the changes of time, the Maroons may yet elevate themselves into the one, but they will never relapse into the other.

### HARRIET MARTINEAU IN FAVOR OF EMIGRATION.

BY A PENNSYLVANIA ABOLITIONIST.

In the "Anti-Slavery Standard" of this week, (April 28th,) I noticed a letter from Miss Martineau favoring the emigration of the colored people of the United States and Canada to the British West India Islands, to supply the deficiency in labor there occasioned by the British emancipation act. Miss Martineau says: "The practical view of the case is that there are thousands of free laborers cold and hungry in the ungenial climate of Canada, while negro laborers are urgently wanted in the warm plains and islands of the West Indies." Miss M. also says: "If the consequence should be some applications for laborers under contract for a term of years, let us hope that such an opportunity will not be lost for want of some agency on the spot which will look after the interests of the laborer. No rational man, South or North, can object to the transfer of these laborers from one British colony to another."

A letter to the "Daily News" is before me, which advocates the scheme, and proposes means for supplying the requisite capital and agricultural improvements. If there is any objection to this plan which we do not perceive, we should be glad to hear it. Meantime, it seems to us to be free from the sound objections advanced by your free colored fellow-citizens to a removal to Africa."

Miss Martineau does not state what are the "sound objections" to emigration to Africa; neither does she inform her colored friends what wages they may expect on the West India plantations, or the great benefit to be derived by the laborers in being "transferred from one British colony to another." But, when it is recollected how very low the rates of wages now are in every one of the West India Islands; that the great difficulty experienced by the large planters in obtaining laborers arises solely from the very inadequate compensation they offer; that the population of all the British Islands is larger now than it was prior to the emancipation act, and that, consequently, plenty of labor can now be obtained at home if the planters are willing to pay fair wages; and when we take into consideration the atrocious barbarities of the Coolie-trade that have lately been made public by the British Parliament—a trade exceeding in cruelty even the African slave-trade, and which is now likely to be stopped, so that the West India proprietors can no longer obtain Indian and Chinese laborers at four dollars per month, with the privilege enjoyed in some of the islands of working the emigrants to death before their term of service expires, so that the proprietors really get

their services for nothing—I say in calmly considering these facts a fair estimate may be made of the *benevolence* of this new scheme of English capitalists for the "transfer" of these laborers "from one British colony to another."

That such a scheme as this should be earnestly urged by certain West India proprietors and English capitalists to promote their own selfish purposes, is not surprising; but that it should be advocated by Miss Martineau, and that the "Anti-Slavery Standard" should publish the letter without comment, thus giving a silent assent to the exodus of so large a portion of the colored population of the United States and Canada as is here contemplated, is not so easily understood, especially when it is noticed that the class referred to by Miss Martineau are the fugitives from Southern slavery who have recently sought a home in Canada, and those free colored men now suffering from the atrocious laws of some of the slave States of this Union, many of whom, in their ignorance, may be led into much suffering even in the "warm plains and Islands of the West Indies;" for Miss M. very truly says, "Still, there is enough of colonial prejudice about new methods to render necessary the most vigilant care in the making of contracts between the employer and employed."

As Miss Martineau evidently perceives some of the difficulties connected with this West India emigration scheme she is advocating, perhaps she will, in a future letter, inform her colored friends what are its advantages superior to African emigration as advocated by the "African Civilization Society." If I understand the objects of this society as expressed in Article 2 of its Constitution, as well as in the preamble thereto, it does not propose to encourage colored men to leave America to work for low wages to advance the interests of British capitalists and the wealth of the British empire, but to benefit themselves—to raise cotton, sugar, and coffee on their own farms, the profits of which will accrue to themselves, their children, and their race, while at the same time they effectually suppress both slavery and the slave-trade in Africa by affording profitable employment to all classes there—the natives as well as the emigrant on their soil; and by thus bringing free labor into competition with the more expensive slave labor in the United States, they can undersell, and thus use the surest means to destroy slavery in America.

When we notice the very rapid progress that is being made in agricultural pursuits both in Liberia and other parts of Africa, and that the objects of the African Civilization Society contemplate a government of their own, to be conducted on enlightened Christian principles such as already exist in Liberia—encouraging only a moderate number of intelligent and enterprising men to go from time to time as circumstances may warrant it—it seems surprising that any true-hearted man or woman should be found to object to it. And in contrasting the advantages of these two plans—that advocated by Miss Martineau and her friends of "transferring" colored laborers from the United States and Canada to the West Indies to promote the interests of the *white man*, and that advocated by the Rev. Henry Highland Garnet and his friends to promote the welfare of the *black man*—it should not be a difficult matter for sincere Abolitionists to decide between them. Let a thorough and intelligent examination of the two plans be made, and I think that every impartial man, and even every prejudiced man, must decide in favor of the latter. I think that even Charles L. Reason, George T. Downing, and those other intelligent men who lately called a meeting to consider the merits of the African Civilization Society, in response to a letter from Miss Martineau, will hardly, on reflection, sustain the views of this lady in preference to those of their friend Mr. Garnet.

In his comments on the late meeting in New York just referred to, let me ask if the editor of the "Anti-Slavery Standard" has not made some very great errors when he supposes that a large majority of the colored people of New York are opposed to the Civilization Society? The attempts there made to identify it with the American Colonization Society certainly could not have deceived the intelligent editor of the "Standard." He should have known that the Civilization Society is thoroughly anti-slavery in its objects and aims, as may be seen by the third article of its Constitution. He should also have known that it is favorably regarded by most Abolitionists who are acquainted with its objects. The writer has a very large acquaintance among all parties and sections of Abolitionists, and has rarely if ever found a single one to object to it who has investigated its merits. All the officers of the Pennsylv-









Mr. Brooks—I don't ask Elder Jones, Superintendents, Bishop or Clinton to judge for me.

Mr. S. T. Jones—I don't think a brother should be doubted.

Mr. Brooks—(Interrupting)—I doubt you.

Mr. S. T. Jones—I think the brother doubts himself at times. I shall not bandy epithets with him. He is good at that, as we all know; yet no one has the right to contradict a minister to the extent as to call him a liar by implication or words. Laying aside Christianity, it is endearing, undignified and ungentlemanly, and should not be indulged in on this floor. It is not right when a brother rises before this body and denies in a solemn manner a charge to aver that he lies. I don't believe he would do it. Then it is improper, ungentlemanly and ungentlemanly to imply that he stated a falsehood.

At this point the members became much excited, amidst which Mr. J. P. Thompson moved to lay the resolution on the table. Carried. A request was read from an official Board of the Wesleyan Church, of Harrisburg, asking for the appointment of Rev. David Stevens to Wesleyan Church.

J. A. Jones moved (Mr. J. P. Thompson in the Chair) that a vote of thanks be tendered to Messrs. Bishop and Clinton, Superintendents, for the able, dignified and impartial manner in which they have presided over the Conference. Carried unanimously. Thanks were tendered to the official Board of Wesleyan Church and the citizens of Harrisburg generally for the hospitable manner in which the members of the Conference have been entertained in this city. Thanks were also given to the reporter and to the editors of the "Patriot and Union" for publishing the proceedings; to the Secretaries for the satisfactory and efficient manner in which they discharged their duties; and that they receive a compensation for their services.

It was resolved that the next annual meeting take place in Philadelphia. The Superintendent came in and took his seat, and his Assistant read the following appointments:

**Stations**—Wesley Church, Philadelphia, S. T. Jones; Wesleyan Union, Harrisburg, to be supplied; Wesley Church, Wilkes-Barre, John Anderson; York, Pa., H. H. Blackstone.

**Circuits**—Williamsport Circuit, comprising Williamsport, Milton, Jersey Shore, Lock Haven and Bellefonte, Lewis Hill.

**Chambersburg and Gettysburg**—J. D. Brooks; Shippensburg, Spruce Run and Carlisle, Isaac Gazaway.

**Beach Bottom Circuit**—Comprising Beach Bottom, Fawn Township, Hewitts Run and Drumore Township, R. H. Gibson—Jas. A. Jones to have the oversight.

**Middletown Circuit**—Comprising Middletown, Marietta, Columbia, Conestoga Centre and Wrightsboro, James A. Jones.

**New Town Circuit**—Comprising New Town, Makefield, New Hope and Trenton, Geo. Johnson.

**Kainville Circuit**—Comprising Kainville, Burlington and Bimbuets, T. H. Castor.

**Mount Zion Circuit**—Comprising Mount Zion, Philadelphia, Norristown and Phoenixville, Joseph Long.

**Moyamensing Mission, Philadelphia**—William Young.

**Transfers**—Abraham Cole, transferred to John Wesley Church, Washington, D. C.

**Superannuaries**—C. H. Wallace and James Temple.

**To be appointed**—Thos. H. Harris and Abner Bishop. John J. Moore, not appointed, in consequence of not being heard from. His station last year was in California.

The appointments being made, the Superintendent in a very feeling but brief speech, impressed the ministers with the importance of their mission and the responsibilities they are about to assume. After some unimportant business, the Conference adjourned sine die.

On the Sabbath preceding the adjournment, Rev. P. Thompson preached in the white Methodist Church in Harrisburg, and Rev. S. T. Jones and Assistant Superintendent Clinton in the Vine street Methodist Church (white) to large congregations. The Harrisburg "Union" says of the preaching of Messrs. Jones and Clinton: "Many of our citizens from the upper portion of the city were present on both occasions, and expressed themselves as highly gratified with the discourses of both Divines. Mr. Jones is a plain, forcible, practical and convincing orator. Mr. Clinton is an eloquent, pathetic, graceful and pleasing speaker. Mr. Jones passed his early life in this place, and at an advanced age was a laborer under several of our bricklayers, but by study and discipline, he has become one of the ablest ministers in his Connexion.

On motion, W. R. Revels, A. W. Wayman and J. A. Shorter were chosen Secretaries pro tem.

The following list of delegates was then called over, most of them answering to their names:

**Baltimore Conference**—Revs. Wm. H. Waters, Alex. W. Wayman, John M. Brown, John J. Herbert, Savage L. Hammond, David F. Sluby, Wm. H. Hopkins, David Smith. **Local Delegates**—John Jordan, Jas. Reed, Wm. H. Thomas, Wm. H. Turner, Geo. L. Brister, Geo. F. Watkins, Isaac W. Brown, S. S. Carr.

**Philadelphia Conference**—Revs. Richard Robinson, J. G. Balguth, Peter Gardner, Henry Davis, John H. Hanson, R. Barney, Calob Woodard, John Cornish, Jabez P. Campbell, Geo. W. Johnson, W. D. W. Schureman, Andrew Till, James Hollen, J. H. Smith, Shepherd Holcomb. **Local Delegates**—Stephen Smith, J. G. Gould Bias, Aaron Johnson, P. B. Eddy, J. C. Cornish, Theodore Gould, L. C. Conover.

**New York Conference**—Revs. William Moore, Geo. Weir, A. C. Crippin, L. Patterson, Eli N. Hall, D. Dorrell, J. D. S. Hall, E. Thompson, Thomas W. Henry.

**Local Delegates**—Edmund Cosby, J. W. Jackson.

**Ohio Conference**—Revs. O. H. Peters, S. H. Thompson, Wm. Newman, E. D. Davis, W. Morgan, J. A. Shorter, A. R. Green, G. H. Graham, J. A. Shorter, A. R. Green, D. Smith, J. Gibbons, L. Gross, J. T. Jones, J. A. Warner, J. Tibbs, N. H. Turpin, J. A. Watts, E. Epps. **Local Delegates**—John Peck, J. P. Underwood, L. Lewis, J. Jenkins, W. Roberts.

**Indiana Conference**—Revs. W. R. Revels, T. W. Roberts, R. Bridges, Jas. Curtis, T. W. Davis, T. M. D. Ward, Levi W. Bass, F. Myers, W. Jackson, G. Burch, A. Woodford, D. Winslow, W. A. Dove. **Local Delegates**—A. McIntosh, John B. Dawson.

**New England Conference**—G. A. Rue, E. T. Williams, L. S. Lewis, H. J. Young, J. Mitchell. **Local Delegates**—Wm. Johnson.

**Missouri Conference**—Revs. John Turner, C. C. Doughty, B. L. Brooks, Willis Miles. **Local Delegates**—J. W. Earley, Jacob Narrago.

A committee of one from each Conference was appointed on credentials. The committee subsequently submitted a report, in which it was declared that Bro. Wm. J. Fuller, of the Philadelphia Conference was not entitled to the seat claimed by him. The report was adopted. The temporary Secretaries were elected permanent, and the Conference announced duly organized by Bishop Payne.

The name of Rev. Thos. W. Henry was taken from the Baltimore and placed on the New York Conference list; that of Rev. David Smith from the Ohio to the Baltimore, and Elisha Weaver from the Indiana to the Philadelphia. The name of Henry W. Tomy was stricken from the roll, he not being a member of the Conference.

A committee on rules of order was appointed, and reported in the afternoon. A lively discussion followed on the report, and the rules having been modified in some respects, were adopted, and the Secretaries directed to procure the printing of a sufficient number of copies for the use of the members. The Conference then adjourned.

As will be seen by the list of delegates, there is a representation on the floor from nearly all the States. There are seven Annual Conferences in the bounds of the General Conference, which is the highest delegated body of the African Methodist Church—a religious organization numbering something over forty thousand members.

**SECOND DAY**—Tuesday, May 8.—Conference met as per adjournment, Bishop Nazrey presiding. Prayer by John H. Hanson, of Philadelphia Conference. Minutes of the previous session read, corrected, and approved. A. W. Wayman then offered the following:

**Whereas**, It has been reported in the General Conference, the object of which was to remove some of the present incumbents and create others, therefore,

**Resolved**, That there be a committee of seven judicious men appointed to investigate said report, and that they have power to send for persons and papers, and report the same to this Conference.

The resolution was adopted, and Wm. Moore, B. L. Brooks, J. A. Warren, A. W. Wayman, W. D. W. Schureman, L. S. Lewis, and Danic Winslow, appointed said committee.

Elisha Weaver moved the appointment of standing committees on the following subjects, to be composed of one from each Annual Conference: 1st, on boundaries; 2d, Book Concern; 3d, Mission; 4th, Education; 5th, Sabbath Schools; 6th, on Revivals.

The appointment of the committee on revivals was opposed by W. R. Revels, R. Robinson, Wm. Moore, S. L. Hammond, L. W. Henry, J. P. B. Eddy, and J. A. Warren, and advocated by E. Weaver, J. J. Herbert, and C. Woodard.

Bishop Payne remarked on the importance of the committee, which he thought should be appointed.

Further committees were called for on negotiations with the M. E. Church now holding its general session in the city of Buffalo, and one (consisting of fourteen) on the revision of the discipline. John A. Warren moved the appointment of a committee of seven on the subject of divorce, and one of the same number on the subject of slavery.

This motion created a spirited discussion, which lasted for some time. J. P. Campbell, W. R. Revels, W. H. Waters, B. L. Brooks, T. J. Henry, C. Burch, and C. L. Hammond spoke against it, and J. A. Warren, Wm. Moore, W. A. Dove, J. A. Shorter, and John Peck advocated its adoption, after which the motion was taken by a rising vote, and resulted in a tie—25 to 25.

Bishop Nazrey then ordered the yeas and nays, and the motion prevailed—27 to 24.

After some further business the Conference adjourned.

**THIRD DAY**—Wednesday, 9th.—Bishop Payne in the chair. Religious services were conducted by E. Weaver. Minutes read and approved.

Bishop Payne then announced the following standing committees:

**On Boundaries**—R. Robinson, D. Dorrell, G. A. Rue, W. H. Waters, S. H. Thompson, R. Bridges, John Turner.

**On Book Concern**—J. M. Brown, W. D. W. Schureman, E. N. Hall, Wm. Johnson, J. A. Shorter, D. Winslow, B. L. Brooks.

**On Missions**—J. P. Campbell, T. M. D. Ward, J. A. Warren.

**On Education**—W. R. Revels, G. W. Johnson, J. D. Hall, J. Tibbs, Wm. H. Hopkins.

**Sunday Schools**—S. L. Hammond, J. P. Eddy, D. Dorrell, L. S. Lewis, N. H. Turpin, W. A. Dove, B. L. Brooks.

**To negotiate with the General Conference of the M. E. Church**—J. M. Brown, J. P. Campbell, T. M. D. Ward, E. Weaver.

**On Revision of Discipline**—M. F. Sluby, H. Davis, J. P. B. Eddy, J. Jordan, D. Dorrell, E. Cosby, L. S. Lewis, Wm. Johnson, A. R. Green, L. W. Bass, A. McIntosh, J. Turner, J. W. Earley.

**On Divorces**—W. R. Revels, J. A. Warren, J. M. Brown, J. P. B. Eddy, B. L. Brooks, E. N. Hall, Wm. Johnson.

**On Slavery**—J. A. Warren, J. A. Shorter, Wm. A. Dove, H. Davis, D. Dorrell, L. S. Lewis, John Turner.

John M. Brown offered the following, which was adopted:

**Resolved**, That there be a committee of seven appointed on the statistics of the African M. E. Church, to wit: The amount of church property and its value; the number of members and preachers in our church; the number of scholars, teachers and volumes in the Sabbath schools; the number converted both in the Sabbath schools and churches; the number of local and traveling preachers; to show a general exhibit of the increase in the spiritual and temporal affairs of the Church during the last four years.

M. F. Sluby was excused from acting on the committee on the Episcopacy; and J. G. Herbert substituted.

A communication from California was read, and on motion of J. M. Brown, so much of it as referred to Episcopal visitation was referred to the committee on that subject, and that portion on statistics referred to the Statistical Committee.

**Wednesday evening**, was fixed upon for a missionary demonstration in the Wylie street church, and Rev. Thos. M. D. Ward, of California, was invited to address the meeting.

A communication from Newport, R. I., was read and appropriately referred.

A communication from the trustees of A. M. E. Church in Buffalo was read and referred to Committee on Episcopacy.

On motion of Wm. A. Dove a committee of five was ordered on petitions and memorials.

On motion of Wm. Moore a committee of one from each Conference was ordered on Itineracy.

Appeals being in order, R. Bridges of the Indiana Conference, presented one from a decision of Bishop Payne. Referred to Committee on Episcopacy.

R. Robinson, an appeal from decision of Philadelphia Conference. No action.

C. Burch offered a resolution, which was tabled, requiring all proposed alterations in Discipline to be submitted to Committee on Revision in writing.

Bishop Payne read his portion of the Quadrennial Address, and Bishop Quinn and Nazrey made verbal statements of the conditions of their districts.

A resolution, offered by J. M. Brown, requesting the Bishops to submit their Quadrennial Address in writing, for the use of the various Committees, was tabled.

Conference adjourned with the usual religious exercises.

**FOURTH DAY**—Thursday, 10th.—Conference met at 9 o'clock, Bishop Quinn presiding. Religious exercises by Rev. J. P. Campbell. Roll called and minutes read and approved.

Unfinished business being called for, the Secretary read an appeal from Rachel Robinson and others from the report of the Steward of the General Book Concern, and the discussion of the Philadelphia Annual Conference.

J. A. Shorter moved to entertain the appeal, which was tabled.

On motion of W. R. Revels, a committee of one from each Conference was appointed to audit the General Book account of the last four years.

Bishop Payne announced the following Committees:

**Statistics**—J. M. Brown, A. R. Green, D. Dorrell, G. Rue, C. Burch, J. Turner, L. C. Conaway.

**Temperance**—Wm. Morgan, W. D. W. Schureman, N. S. Carr, D. Winslow, E. N. Hall.

**Memorials**—A. R. Green, F. Myers, J. Brown, S. Smith, W. Miles.

**Itineracy**—Wm. Moore, P. Beulah, L. S. Lewis, C. H. Peters, Wm. Trev, B. L. Brooks, L. S. Hammond.

The business of the Conference was suspended to hear the Bishop's Quadrennial Address, which was read by A. McIntosh.

The address sets forth that general peace and prosperity reign throughout the church; that from the limited resources of the church there is reason to believe that the Lord has prospered the efforts of a faithful ministry with success. Churches of large dimensions have been built in various parts, and under the government of faithful pastors, are attended by large and growing congregations.

During the past four years death has made few inroads in the itinerant ranks. The address appropriately mentions the names of Levin Lee, Emanuel Wilkerson, Henry Brooks, Edward Hawkins, Nelson Carter and James A. Sterrett, who have passed away from labor to reward.

In the way of missions, interesting fields of labor have been opened both at home and abroad. Africa, Hayti, Central America and California, claim special attention, and plans are recommended by which they may be speedily reached.

The cause of education is steadily advancing. The address deprecates the ignorance which still prevails, but justly says it is not altogether chargeable to the indifference of the colored people. Many States have thrown every obstacle possible in the way of a diffusion of knowledge among the down-trodden race, while a few have thrown open the doors to them, and in such schools and seminaries have been established. Mention is made of the following: Wilberforce University, Xenia, O.; Albany Manual Labor School, in Southern Ohio; Dark Institute, near Columbus, O.; Union Seminary, Dark county, O.; and Allegheny Institute, in Allegheny city.

It is recommended to the Conference to adopt some means of placing the Book Concern on a permanent footing, as a great agency in the diffusion of light among the people and as a means of elevating and ennobling the masses of the people.

Other topics are treated of, but none of general interest.

On motion of S. Smith two hundred copies were ordered to be published.

Rev. A. G. Williams, of the M. E. Church, and pastor of the Asbury Chapel, was introduced to the Conference, and gave an interesting account of the last moments and death of Rev. N. Carter, who is mentioned in the Bishop's address. He was, on motion, requested to reduce the memorial to writing for the benefit of the Conference.

The report of the delegates appointed by the last General Conference to visit the church in Canada to take part in the proceedings of a convention held at Chatham, called for the purpose of bringing about a separation of the Colonial body from the Church in the States, was next read.

A motion to postpone the consideration of the report till Monday next was discussed at some length—many delegates believing that it was no more than a matter of courtesy to the Canadian delegates, who would soon be present; that it should be laid over till they arrive; others believed that, as the report is simply from a committee appointed on the part of the Gen-

eral Conference, and with which the Canadian representation had nothing to do, it was improper to arrest the action of the Conference, and derange the order of business, out of mere courtesy.

The motion to postpone consideration was lost, and a motion to adopt defeated: J. P. Campbell offered a resolution that it be referred to a special committee of seven, to whom all papers relating to Canadian separation should be referred. This was adopted, and R. Robinson, of the Philadelphia, C. Burch, of the Indiana, Rev. Mr. Shorter, of the Ohio, J. Turner, of the Missouri, John Thompson, of the Baltimore, Wm. Johnson, of the New England, and Rev. Mr. Hall, of the New York Conferences, were appointed as said committee.

After the transaction of some further business, the Conference adjourned.

We are indebted to the Rev. Jno. M. Brown, of the Baltimore Conference, for a copy of the minutes of that Conference, held in Washington city, April 12th to 23d, 1860. As showing the condition of the African M. E. Church in the South, we take from it the following interesting statistics. The number of members within the Conference bounds is put down at 6,119; probationers 496; total, 6,615. The total value of church property is placed at \$128,200. The total sum raised for preachers' salaries, missions, Sabbath schools, widows and orphans, etc., was \$8,196 57. Number of Sabbath school scholars 2,287; teachers, 312; volumes in all the S. S. libraries, 5,870. A resolution was adopted by this Conference recommending the organization of a new Conference, out of those portions of the Baltimore and Ohio Conferences lying within the State of Pennsylvania, to be called the Pittsburgh Conference of the A. M. E. Church.

We make mention, incidentally, that the Wylie street church has recently been repaired and finished in a style of architecture and elegance that might commend it to any congregation. The wood work has been handsomely grained, the ceilings elaborately frescoed, and the whole interior fitted up so as to make it pleasant to those who assemble within its walls.

**FIFTH DAY**—Friday, 11th.—Conference met at 9 o'clock, Bishop Nazrey in the chair. Religious services by Rev. C. H. Peters, of the Ohio Conference. Roll called, and minutes read and approved.

On motion of A. Green, the name of Joseph P. Turner was ordered to be placed on the roll of the General Conference. D. Dorrell moved to have the name of Rev. Wm. M. Watson, of the New York Conference, added also. Ruled out.

Bishop Nazrey called for reports. J. M. Brown, chairman of the committee to negotiate with the General Conference of the M. E. Church, presented a lengthy report, which was received, amended, and on motion of Rev. C. Burch so much of it as relates to the negotiation with the General Conference of the M. E. Church was adopted.

The Conference decided to send one of the members to the General Conference of the M. E. Church now sitting at Buffalo, and on motion of Stephen Smith, Rev. Bishop Payne was appointed, and was requested to report to this Conference before his final adjournment.

Rev. W. C. Revels reported the following:

**Whereas**, It has pleased the God of Nations and of our Holy Bible to establish civilization and the Church of Christ among our brethren in Africa, and that an ecclesiastical organization similar to our own has been formed in the Republic of Liberia of professing Christians of our own denomination, under the name of the Methodist Episcopal Church, and other organizations of evangelical churches; and that it becomes us as a Christian body of the same race to tender those delegates or delegates to the next Annual Conference of the Liberia Methodist Episcopal Church, to carry our good wishes and congratulations to all evangelical denominations of our brethren in that distant land, where God has recently directed our hands and planted the Redeemer's cross, and secured freedom, civilization, and blessings to our down-trodden and oppressed race.

**Resolved**, That they invite the Liberia Conference to visit us by delegates, and establish a fraternal relation and intercourse between our brethren on the two continents.

On motion, adjourned.

**THE ANNUAL CONFERENCE OF THE A. M. E. ZION CHURCH**

Assembled in Sixth street Church on Saturday, May 12th, and will continue in session until the early part of next week. It is presided over by Superintendent Wm. H. Bishop, assisted by Superintendent J. J. Clinton. The first day was spent in transacting some unimportant business, and the second day (Monday) in examining the character of several members, and listening to an address by Rev. J. B. Smith, who had been kindly invited to address them. His subject was "African Civilization," and he was listened to with much attention by the Conference; but a resolution thanking him for the address was lost, because they were not satisfied that the African Civilization Society was not closely allied to the American Colonization Society.

The Conference then took up the subject of a union of the Connexion. All the brethren seemed to be in favor of a union, but differed as to the mode of bringing it about. Some thought that it should be done by the Conference, while others declared that if it was done in no other way they would send letters through the country and appeal to the people, who stood ready to back them. The speeches made on both sides were able and earnest, and we believe that if the same spirit pervades the other Conference as was manifest in this, not many days will elapse before propositions, in due form, will be laid before and accepted by both bodies.

A further report will appear in our next.

**THE INSTITUTE FOR COLORED YOUTH**—An account of the late examination of the classes in this institution, of which Philadelphia may well be proud, prepared by Prof. Chas. L. Reason, who was present on that occasion, will appear in our next.

## The Weekly Anglo-African.

NEW YORK, MAY 19, 1860.

Advertisements for this paper must be accompanied by the cash.

Copies of this paper can be purchased of the news-dealers everywhere.

### The Anniversaries—Caste.

We have looked through with some care most of the proceedings and speeches of the anniversaries here during the week, especially those which had any bearing on our cause, and are more fully, persuaded than ever, if that were possible, of our firm footing and strong position in this country—a position from which nothing but some gross blunder of our own, some new weakness engendered by ourselves among ourselves, can budge us. Why should it be otherwise? What, after centuries here, should serve to divide or unsettle us, or even disturb us in a position we have maintained so long and so well—for, all things considered, our bitterest enemies must acknowledge that we have maintained it firmly and well. This, we think, is the general verdict, and we have no need, as a mass, to go beyond our own country to promote our general welfare.

It is a general mistake to believe that because we are not doing, we can't do—that because we do not see the chances of success they do not appear. The fault is our own—not in the things about us. If we avail ourselves of the advantages that surround us as fast as they present themselves, we shall find our condition rising, both in rapidity and altitude, beyond our highest conceptions.

We would not in this be understood to bar individual enterprise directed in any quarter of the globe; we would not be understood to bar against the aspirations of our enterprising men in any high aims, no matter how or where. Rather, we would have them feel that the world is their legitimate country—their broad field in which to operate for profit, whether pecuniary, moral, mental, or religious. But we would not by any wholesale scheme unsettle our people in this country, or lead the whites to feel that we are in an unsettled state; for, however gigantic the scheme, however formidable it may seem, that fact will never appear, and those who look for it will be deceived. Here we are, here we will remain, and here we will plant our trees and repose beneath the shade thereof.

This is our side of rejoicing; this is our negative position—a position belonging to and held by us because of the promptings of a common wisdom and a common lot. Shall it be so longer? Are any obstacles formidable in the foreground of our own construction, to break our ranks and drive us to atoms?

One thing we do regret—from the depth of our hearts we deplore it—if it has any foundation in truth, and we pray God that it has none. It is asserted that recent attempts have been made to divide our people—a division upon the most infamous (may we not say the most diabolical?) basis that it is possible to conceive—a division on complexional grounds—yes, a division on black and yellow grounds!

Prof. C. L. Reason, of this city, has been the first to make public this foul attempt, if such really exists. As he is a man of high intelligence and long standing among us, while we would fain hope he is mistaken, we have our fears. Would he have stood up as he did, in the face of that large and intelligent audience in Rev. C. B. Ray's church on Monday evening last, and make the statements he did, without foundation? We think not. This matter of complexion, it is asserted, said the Professor, is at the bottom of African Civilization and Anti-African Civilization. For himself, he denied being actuated by any such motives, but maintained that such feelings did exist among our people here in New York and elsewhere.

Who are these base persons who would thus drive this red-hot plow-share, just at this time, through our people? Are base, designing white men at the bottom of it, and if so, are we, any of us, weak enough, supercilious enough, to fall in with it? Are we any of us so low sunken to thus, in the face of the whole world, degrade ourselves to a level far below the meanest of our species known on earth? Are we willing, at one fell swoop, to verify all our enemies have so long said against us about our degradation and utter unfitness for admission into the ranks of civilized society? For, be assured, if this state of things is general among us, or can be made so, we at once forfeit all claims to equality among the rest of mankind. We do hope that no such state of things does really exist—certainly to no extent in New York or in the North generally. We have heard of such divisions being made in some parts of the servile States, where the colored people are not themselves, and such a state is particularly desirable. There, it is said, may be found mulatto men and mulatto women on the one side, and black men and black women on the other—mulattoes forming one circle, and blacks forming another. This is the work of others. But what a degrading spectacle this would be here in the North, where we make our own election!

Have we come to this? Have we, after so many years of cherished hope and otherwise bright prospects, present and future, woken up to-day to hear ringing in our ears these dismal death notes, coming up from

the dark depths of perdition, sounding dirges of vision, prejudice, hatred, destruction? Do we dream, or is this a horrid reality? Shame—double-distilled shame!—on the black man who would dare attempt to divide us! Shame—double-distilled shame!—on the mulatto who would dare attempt to divide us! Shame on the black woman or the mulatto woman who, by word or deed, either in the private circle or the more open walks, will have the brazen audacity to foster such a foul, such a heinous thing! But we do but dream. It cannot be!

### Free Suffrage Convention.

The convention of the Free Suffrage Association assembled in the Metropolitan Assembly Rooms, in this city, on Thursday morning, 10th inst., at 10 o'clock, and was called to order by the President, Stephen Myers. John V. Givens was appointed Secretary pro tem. After a prayer by Rev. H. H. Garnet, the Secretary read a set of resolutions, which were subsequently referred to a committee consisting of Messrs. Wm. J. Watkins, J. H. Townsend and H. H. Garnet. A motion was then passed that all persons present in sympathy with the Convention should be considered members thereof. Adjourned until 3 P. M.

**AFTERNOON SESSION**—The Convention assembled at the appointed time. The President in the Chair. Prayer by Rev. Geo. W. Levere. Delegations from the following counties were present: Columbia, Dutchess, Rensselaer, Montgomery, Orange, Monroe, Albany, Kings, Queens, New York and Richmond. After the reading of the minutes, the Convention was addressed by the President, who said we are here for the purpose of discussing plans whereby we can secure for ourselves and posterity free suffrage, and hoped that our efforts to that end would be crowned with success in November next. He did not ask either the Republicans, Democrats nor Abolitionists for free suffrage, but asked of the whole people of this State, without regard to their politics.

Rev. Wm. J. Hodges fully endorsed the sentiments of the President, and complained of the apathy of the colored people. He thought that much could be accomplished if we would all go to work in earnest, and with Bill Seward, believed that the conflict would go on until the last vestige of slavery was removed.

Wm. J. Watkins, Chairman of the committee on resolutions, reported the following, which were adopted:

**Resolved**, That the colored people of the State of New York, in laboring for the abolition of property qualification imposed upon us in the constitution as a requisite for the exercise of the elective franchise, base our claim upon the principles of human freedom and equality set forth in the Declaration of American Independence—that instrument of which Americans are justly proud.

**Resolved**, That as descendants of the Revolutionary dead, as citizens of this State, as citizens of the United States, we appeal to every voter in the Empire State to give the world a practical recognition, which the government professes to be based upon, by voting at the November election to strike out from the State constitution that unjust, anti-Christian and anti-republican qualification clause which now disgraces it.

**Resolved**, That we call upon all public speakers, and editors especially, and upon the people generally, to use the phrase "Property Qualification" or "No Property Qualification," whenever they discuss the issue to be presented to the people at the November election.

**Resolved**, That all pamphlets, tracts, handbills, &c., relating to the subject should be headed "Property Qualification" or "No Property Qualification."

**Resolved**, That in this important crisis it becomes all colored men, for the time at least, to lay aside all prejudices and differences among them, and to rally in force and effect to the great work of disseminating light and information among all classes of people.

Rev. B. N. C. Worrick presented credentials from the Young Men's Elective Franchise Club of Williamsburg.

Mr. Wm. J. Watkins arose, and said that one blast from the bugle-horn of John Brown, one such movement as that in Virginia, is worth more than all our speaking; that he wants a crystallization of all their works, and that the words that have been said by gentlemen to be stereotyped into deeds; aye, acts; and that only. Will the colored people carry out the resolutions he has offered? If they do not intend to do it, they might better stay at home. That they cannot assemble in convention without impelling ourselves to elevation or degradation. True, the object of our enemies is to steep us deeper and deeper in our degradation, and that they are demonstrating that they are perfectly content in their chains. We have been depending upon the Abolitionists of this State, and now upon the Republicans; but no men but ourselves can do our work for us. We must not depend wholly upon the eloquence, logic and knowledge of Phillips, Garrison and others, and unless we take measures ourselves to help them, they can do nothing. (Applause.) He said that he does not believe that we should have the white people think we were doing nothing for our brethren in bondage. He wants the people of the United States to go hand in hand in this anti-slavery movement, and that

the Convention, the Rev. H. H. Garnet offered up a prayer in behalf of the disfranchised and the suffrage movement in this State, and the Convention adjourned sine die.

### The Late Philadelphia Label Suit.

Ms. Editor:—Inasmuch as you have for two weeks past opened your columns to statements in reference to the case recently disposed of in our criminal court—the Commonwealth of Pennsylvania vs. Wm. Still, you will not, of course, refuse to state the case fairly through the same medium.

[On our first page will be found a brief history of the trouble, agreeing substantially with the statement of our correspondent, which, consequently, can be omitted.—Ed.]

There are, however, several considerations upon the bearings of the case, which have been put forth through the public press and public meetings, and which are therefore presumed to be fair matters for criticism.

It has been sought to create the impression that the case was of very little moment to any one. Is a mother's or a wife's honor of no moment? Mrs. Wells is a wife and mother. Judge Thompson, (whom, unlike his associates, we have never heard accused of unfairness or partiality), who, having heard and investigated all the facts in the case, may be believed to have thoroughly understood the matter from beginning to end, said: "It is not my design to indict any serious punishment—certainly not a punishment which would be adequate to the wicked and scandalous libel which you published."

2. It has been stated several times in the public journals, and we heard Mr. Still himself say, in a public meeting, that he did not plead guilty—that he did not acknowledge his guilt, or his error. The language of Judge Thompson—the very first remark in his review of the case—is: "Wm. Still, you have entered the plea of guilty to the charge of issuing a scandalous and malicious falsehood." Yet it is claimed that he did not plead guilty! Can this be possible?

3. It has been freely said that Mr. Still was merely performing a conscientious duty to the public. He stated in court, through his witnesses and counsel, that he had no design that the letter should be read by any one except the person to whom it was addressed. Now, how was this confidential communication to a single person to benefit the public? Was that one person the public? But there might yet be force in this assumption if he had not himself pleaded guilty—if somebody else, a jury, for instance, had said so. But he was conscientious. Maybe he was. But is a man excusable if he strikes at your honor, your character, your all, without evidence, on flimsy hearsay—on caprice, perhaps? We do not wish to go into motives, but the point of the conscientious performance of duty on his part has been made much of, and upon it the public have been asked to side with and for Mr. Still. It is therefore certainly a fit subject for public remark. Let it, therefore, be asked, if he was simply and only desirous to guard the public, why did he continue to write confidential letters reflecting upon Mrs. Wells, after the hearing before an Alderman? Why those letters to Cincinnati and St. Louis? A letter before us from Mr. Garrison (Wm. Lloyd) states that at least one more such letter was sent to parties in Boston than has come to light. Is there any excuse for such conduct, or ought the public to be called on to endorse and sanction it?

And now just a word about the public meeting of which you gave an account in your last. One not knowing the facts in the case would gather the impression that, for instance, Rev. Wm. Douglass was at the head of a faction that came to the meeting expressly to raise a disturbance. It will be a matter of surprise to Philadelphia to see any one taking liberties of this kind with a gentleman of such unusual sober and weighty character as Mr. Douglass bears wherever he is known, unless it be for the strongest of reasons. Neither Mr. Douglass nor anyone else, as far as we know, was there to disturb the meeting. The public were called together to give a "proper public expression." As part of the public, Mr. Douglass and other were there to aid in shaping that "proper expression." They were ready to say many things in Mr. Still's favor; but, feeling and knowing that he had acted very wrongly in the case between himself and Mrs. Wells, they were unwilling to countenance an attempt to palm off a wrong for a right, as if Mr. Still (who seems to need "endorsing" two or three times a year lately) could do no wrong. Nor were they willing to countenance an unwarranted attack upon counsel who have devoted, without pay, much of their lives to the cause of our oppressed race.

It is said in your columns that the resolutions were passed. We assert, boldly and flatly, that they were not passed. The chairman simply put to the house the "yes," without calling for the "nays" at all! The resolutions were not and could not have been passed: If there was disorder at the meeting, it was from both sides, and was certainly not made or encouraged by Mr. Douglass.

### Home Correspondence.

#### Our Philadelphia Letter.

PHILADELPHIA, May 14, 1860.

Ms. Editor:—The Sabbath-School attached to the First Presbyterian Church (Rev. Jonathan C. Gibbs pastor) celebrated its twenty-fifth anniversary on Thursday evening last, at the church, Seventh street, below Shippen. The pastor opened the exercises with prayer, after which some five or six beautiful pieces of sacred music were sung by the school in a manner that would have done credit to persons of more mature years. An address was then delivered by J. S. White, which was followed by more soul-stirring music from the school. These were not all pieces easily performed, but many of them were quite difficult, and required considerable skill as well as training of the voice. H. Boyer, Jr., discoursed quite eloquently on "The value of a good name." After this two other pieces were performed, one by the school, and the other a solo and chorus. The exercises were concluded by singing the doxology, "Praise God from whom all blessings flow." Much of the pleasure, which the audience derived from the concert was due to Mr. Davis D. Turner, for the able manner in which he performed upon the organ. I have often thought that there was more real pleasure to be derived from a concert of this kind, where sacred music was well performed, than from any operatic performance I had ever witnessed.

The season has arrived when excursions will be passing to and fro. In a short time we shall hear of Sabbath-Schools going to spend the day in woods and groves and romantic spots, and no one doubts that such excursions are invigorating to health; but I have thought that they serve more to destroy than to create any moral feelings. I am aware that they are fashionable, but fashion is no criterion for morals. I have been told of many unbecoming things being done on these romantic excursions, by ministers and persons of sober habits. A returned excursionist once told me of a fiery preacher (an acquaintance of mine) who played a game of billiards, and was quite expert at it. Now, while that might not have been a sin *per se*, it won for that minister the name of being a free and easy Christian, and had the effect of lowering him in the estimation of those who knew of the circumstance. Another one said, "I played ball with my minister to-day, and I hit him a tremendous blow, and he praised me for my skill at ball-playing." He thought that a moral hit. These things may not be really bad in themselves, but there is nothing in them to commend them to our admiration. I think we should discriminate between things which have a moral tendency and those which are secular in their nature: for instance, a Fourth-of-July oration, or a First-of-August celebration, could not, I think, be given in a church with propriety, and especially the former.

The Philadelphia Library Company have concluded their course of lectures for the season, and have adjourned *sine die*. There was to have been a lecture on Tuesday evening last, but at the hour of commencing there were so few persons present that the lecturer would not hold forth. Messrs. I. C. Wears, D. B. Bower, S. M. Smith, and Wm. P. Price carried on a discussion up to the hour of adjournment.

The number of deaths reported to the Board of Health last week was 203, 10 of which were colored.

**SYMPATHY WITH MR. WM. STILL.**—A copy of the following resolutions, passed at the meeting in Philadelphia on the 2d inst., was forwarded and referred to by our faithful correspondent, "Bancker," last week, but their publication was deferred to the present issue: Whereas, Our worthy fellow-citizen and coadjutor, Wm. Still, has recently been compelled to submit to fines and imprisonment for performing an unpleasant though important duty, inseparable from his position as an active and zealous laborer in the anti-slavery cause and good citizen; therefore, Resolved, That in the faithful and unflinching discharge of his duty as an employee of a philanthropic society, as a benefactor to the public by shielding the benevolent from deception, through his commendable vigilance and careful, conscientious discrimination of unpardonable merit from specious pretension; as a devoted sympathizer and adviser of the hunted and outraged bondmen of this country, we assure him of our hearty sympathy and our unabated confidence in his integrity of character and fidelity of purpose.

Resolved, That while realizing the importance of tribunals of justice in a civilized country, and while respecting the great privilege pertaining to the legal profession and exercised by members of the same, neither obligations to a client nor honor, honesty, and fair dealing, justify the sweeping tirades against Abolitionists, and the gross perversion of truth and misrepresentation of motives, so often indulged in by men who, having drawn money from the resources of anti-slavery men in times gone by, when they were proud to be thought allied to them through professed union of sentiment, now make haste to ally themselves to the slavery propagandists of the times.

**Crowded Out.**—The report of the anniversary meeting of the African Civilization Society; sympathy meeting with the Philadelphia recusers; the Anti-African-Civilization meetings in New York and Boston; meeting of the Young Men's Franchise Club, of Williamsburg; doings of the Annual Conference of the A. M. E. Zion Church, at Newburg, and a large amount of correspondence and other important matter.

### Mass Meeting at the Philadelphia Institute.

Ms. Editor:—A mass meeting of the citizens of Philadelphia was held at the above-named hall on Monday evening, May 14th. Mr. John C. Bowers was appointed chairman, and Mr. Geo. W. Goines secretary. Mr. Samuel M. Smith stated that the object of the meeting was to consult on the best means to be adopted to raise \$100 by 12 o'clock to-morrow, to secure a retainer fee for the counsel to defend the men charged with attempting to rescue Horner. He stated that the committee had been deterred from securing counsel by the intervention of the agents of the Anti-Slavery Society. Mr. Wm. Still and Mr. Jacob O. White denied that any official report had been made on the subject leading to the impression that counsel had been employed by the society for this cause.

The meeting, after considerable debate, authorized the committee to ask aid from the churches and persons friendly to the cause, that the men may not go into court on Monday morning entirely at the mercy of their enemies. Considerable enthusiasm prevailed during the meeting, which held till nearly half-past 11 o'clock.

VERITAS.

PHILADELPHIA, May 16, 1860.

### An Appeal to the Friends of Freedom.

Having labored very effectually in behalf of the down-trodden and oppressed of our race for the past few years, I am under the necessity, for the first time, of desiring aid from the benevolent friends of freedom particularly those with whom I have been a fellow laborer. I am now on the eve of going to trial, with 8 other gentlemen, who dared resist the Fugitive Slave law. By some mismanagement, which it would be better for the committee to inform the public of than myself, we are at this time destitute of means and counsel. The opposite side are sparing no pains to give us the terrors of the law to its fullest extent. We ask, therefore, that our friends, wherever they may feel an interest in this matter, shall raise what they can, and forward it to Messrs. Samuel M. Smith and John C. Bowers, the chairman and secretary of the Vigilant Committee, by whose exertions we are now out on bail, and would have been fully prepared for trial had they not been prevented by the intervention of others, who have just now, at the last hour, left us destitute. I ask particularly that my numerous friends in the West will respond to this appeal.

ALFRED M. GREEN.

PHILADELPHIA, May 15, 1860.

P. S.—A full statement of this matter will be made next week by the committee.

A. M. G.

### A Card.

Ms. Editor:—The following appeared in the "Evening Star" of Saturday, May 12th: PERSONAL. THE subscriber heretofore having been accused of charging Edward M. Thomas with causing the arrest of Maria Williams at the cars, some two weeks ago, hereby most positively deny having accused either Mr. (Thomas) or any other person whatever of causing said arrest.

PAUL JENNINGS. I do say that Mr. Paul Jennings did positively inform me that Edward M. Thomas and the Rev. A. W. Wayman had caused the arrest of the woman Miss Williams, and that it was done to ruin him and a Mr. Madison who were endeavoring to get this woman off as a free woman—and at any time that Mr. Jennings' wants any further proof, I am prepared to furnish it.

Yours,

SOLOMON G. BROWN.

WASHINGTON, D. C., May 13, 1860.

### What Are Our Young Men Doing?

Ms. Editor:—Again I ask, what are our young men doing? Will they persist in staying in this and other large cities? In the early part of April I was called out of this mean city to New Jersey, on business, and there made the acquaintance of some eighteen or twenty very respectable farmers, a large portion of whom are natives of New York, and the balance are from the Southern States. Several of the latter have served the great monster calling himself a gentleman, but a confounded wretch in men's clothing known to them as master. In some instances they have bought their freedom, and that of relatives, and now own, beside themselves, horses, cattle, sheep, and everything requisite to farming successfully.

Young men, you have one thing that you can boast of in this great city. There are here many pretty and intelligent young ladies. Now, will you suffer these, your relatives and future wives, to stay here and become drudges for your oppressors, when you can live on your own farms, within two and a half hours' ride of New York, and where you will be more respected as a man and a gentleman. One says, "I am no farmer," another says, "I cannot stand the heat," and another says, "Where can I buy a farm with the small amount I have." Here is the case of a German with whom I am acquainted. His first purchase was 22 acres, at \$12 per acre, paying only \$10 cash, and by the expiration of three years he was able to pay the balance, and in four years more was able to offer a loan of one or two thousand dollars if I wanted to buy a farm. My sincere wish is that some old or young gentleman would criticize these suggestions in next week's paper.

A SHILOH OBSERVER.

### MARRIED.

Brown—Williams.—On Tuesday evening, May 15, by Rev. A. N. Freeman, Mr. William E. Brown to Miss Virginia E. Williams.

Bryant—Thompson.—By the same, on Wednesday, 16th, Mr. Abraham Bryant to Miss Susan Thompson, all of Brooklyn.

Gray—Benn.—In Cambridgeport, Mass., on Thursday, May 3d, by the Rev. David Stevens, Mr. Stephen Gray, of New York, to Miss Martha A. Benn, of Cambridgeport, Mass.

### DIED.

Rock.—In this city, on May 1st, Mrs. Eunice Rock, the wife of John Rock, aged 49 years.

The deceased has been for many years a member of Rhiloh Presbyterian Church, corner of Prince and Marion streets. She was an exemplary Christian lady, faithful in all her duties. Her life has been well spent. Her departure is lamented by many friends.

A tribute from her former pastor, J. W. C. P. Wood.—On Friday, May 11, in Williamsburg, L. I., John D. Wood, aged eight years and eight days.

No more the pleasant child is seen, To please his mother's eye, The tender plant so fresh and green, Is in eternity.

### Special Notices.

**A Grand Social Entertainment.** The ladies of the Siloam Presby'n Church, Brooklyn, will give a grand social entertainment for the benefit of the Church on Thursday evening, 24th inst., at Grenada Hall, Myrtle Avenue. During the evening a poem, suitable to the occasion, will be delivered by the Rev. E. P. Rogers, of Newark, N. J., also a testimonial will be presented to the pastor, Rev. A. N. Freeman, by a lady, on behalf of his friends, after which refreshments will be served up to the company, and no pains will be spared to make it one of the most agreeable festivities of the season. Ice cream evening. Tickets of admission, 50 cents, to be had of the following:

- COMMITTEE OF ARRANGEMENTS:
- Mrs. L. Burnett, 185 Navy street.
  - Mrs. H. Jackson, Navy street.
  - Mrs. Holmes, 186 Navy street.
  - Miss Williams, 161 Navy street.
  - Miss Brooks, Hudson Avenue.
  - Mrs. H. Parks, 55 Carl street.
  - Mrs. W. J. T. Taylor, Flushing av.
  - Mrs. W. Hampton, 11 Oxford street.
  - Mrs. S. Smith, 213 Pearl street.
  - Mrs. Sherrod, 89 Hicks street.
  - Mrs. Jordan, Hicks street.
  - Mrs. P. Rue, 22 Chappel street.
  - Mrs. J. Roberts, Tillary street.
  - Mrs. W. J. Wilson, 4 Greene avenue.
  - Mrs. G. Brice, 4 Greene avenue.
  - Mrs. H. Stoughton, 8 Fair street.
  - Miss Murdoch, Fort Greene Place.
  - Mrs. Ritter, 45 Talman street.
  - Miss Chatfield, Pineapple street.
  - Miss Hutton, 11 Prospect street.
  - Mrs. Morel, Weeksville.
  - Mrs. Isaacs, Weeksville.
  - Mrs. Reeves, Bayridge.
  - Mrs. Savat, Nassau street.
  - Mrs. Johnson, Atlantic avenue.
  - Miss J. C. Hutton, 11 Prospect street.
  - Mrs. M. Hutton, 11 Prospect street.
  - Mrs. Manly, 86 Church street.
  - Miss Willard, 85 Schermerhorn street.
  - Miss A. Francis, 187 Henry street.
  - Miss S. Stoughton, 8 Fair street.

### Union, Health and Happiness.

MASSAGE NOTICE. To all whom it may concern.

GREETING: The officers and members of the Most Worshipful National Grand Lodge of A. Y. Masons of the United States of North America, together with the Representatives and all others having business, are hereby notified that an adjourned meeting of said M. W. N. Grand Lodge will be held in the City of Pittsburgh, State of Pennsylvania, on Monday, July 2, A. D. 1860, A. L. 6880, to transact the unfinished business of the last Triennial Session, and at which meeting it is confidently expected the Committee on Constitution will make report.

A full attendance of officers and representatives properly accredited, and bearing the seal of the respective bodies sending said representatives, is particularly requested. Also, a full report from all the State Grand Lodges, under the jurisdiction of the said M. W. N. Grand Lodge, is most earnestly solicited, together with their dues for the same.

By order of the M. W. N. Grand Lodge. Attest: JONATHAN DAVIS, M. D.

M. W. N. Grand Secretary.

No. 733 South 11th street, Phila., Pa.

May, 7th, A. L. 6880.

### At a Meeting of the Trustees of Zion Church, corner of Church and Leonard streets, held May 8, 1860, it was

Resolved, That we, the Trustees of this church do, with the consent of the male members thereof, withdraw from the annual conference of 1860, to be held in Newburgh, on the 12th inst. At a meeting of the male members on the 9th, the foregoing was endorsed, and it was further Resolved, That we receive no Elder from the Annual Conference until the lawsuit now pending is settled.

SAMUEL J. HOWARD, Pres.

T. M. Ears, Sec'y.

At a Quarterly Conference held on the 10th inst., the preceding action of the Trustees and male members was fully confirmed.

REV. SAMUEL T. GRAY, Chairman.

T. M. Ears, Secretary.

### Notice.—The Congregational Church over which the Rev. L. Tilton is pastor

has secured a permanent place for church purposes for a term of years, located on the Third Av. between 28th and 29th streets (east side) where divine services will be introduced on Sunday, May 27th, 1860, by divine prayer, at 10 o'clock, A. M. Rev. James M. Williams, of Brooklyn and others, will be in attendance, and the Christian public are invited generally.

### The Thirteenth Anniversary of the organization of the Concord street Baptist Church of Christ will be held on Friday evening, 18 inst., at the church, in Concord street, near Gold, Brooklyn. Good speaking is expected. All are invited to attend.

S. WHITE, Pastor.

### Fair.—The Young Ladies Sewing Society of Zion M. E. Church, Bridgeport, Conn., will hold a Fair at Washington Hall on Tuesday, Wednesday, Thursday and Friday, May 29th, 30th, 31st and June 1st, 1860. The patronage of the public is respectfully solicited. Admission 10 cents.

FOR SALE.—A well finished three-story and basement house, in Sevedale, near North 22nd st., Williamsburg, P. M. \$1400; \$800 can remain for a term of years. Enquire of L. H. NELSON, South 7th, two doors above Third st. 42-8t

### MISCELLANEOUS.

#### A GALA NIGHT AT OLD ZION CHURCH!

The Trustees of Zion Church, corner Church and Leonard streets, New York, respectfully announce that the

#### P. A. I. R.

now being held by the ladies for the BENEFIT OF THE CHURCH, will close on Friday evening, May 25th, with a GRAND MUSICAL AND LITERARY FESTIVAL.

on which occasion the following ladies and gentlemen will appear:

Madam Magnan, Madame A. E. Green, Miss H. E. Jackson, Miss E. Anderson, Miss O. A. Hamilton, Madame Webb, Madame Farnell, Miss E. A. Smith, Miss M. A. Brown.

Mr. E. Dias, chorister of Shiloh Church; Mr. J. E. Only, Mr. H. Ritter, Mr. J. H. Johnson, Mr. Wm. F. Sturges, Mr. A. Francis, Mr. C. Latham, and others.

MR. SAM'L C. WALDRON will preside at the piano, assisted by Miss Addie Freeman, of Brooklyn, and Mr. T. S. Boston, of Nantucket.

Speakers.—Rev. H. H. Garnet, Rev. S. T. Grant, Mr. J. Powers, and Mr. H. Hunter.

Director of the Festival.—ROBT. HAMILTON. Admission to the Fair and Festival, only 25 cents. Doors open to the fair at 4 o'clock P. M., to the festival at 7 P. M.

For full particulars see programme.

#### TO LET.

The Masonic Hall, No. 149 West 16th street, on Mondays, Tuesdays, Wednesdays, and Saturdays, for the use of societies, &c. Apply to Paul Drayton, 66 Houston street, or J. L. Hudson, 4 (late 567) Houston street, near Broadway. 43-4t

**NOTICE.**—Now is the time at Tilton's Agency for Employment, No. 70 East 13th street, near east end of the Fourth Avenue, where colored servants for traveling situations for Europe, the country, and watering places, for both private and public colored cooks, chambermaids, waiters, landresses, seamstresses, children's nurses, men waiters, boys for hotels, &c. 44-4t

**IS THERE ANY DIFFERENCE BETWEEN** colored strikers and "pig equalism"? 44-4t

**FLORADO OINTMENT.**—The inventor and proprietor of this valuable remedial for almost every stubborn disease that the human frame is heir to, feels his duty to publish throughout the world its qualities, which have been pronounced unequalled by anything that has been before the public, and Maryland, Detroit and Canada it stands unrivalled. Qualifications—abdominal strengthening. It will cure sore eyes, scrofulous diseases, weak limbs, sore head, internal inflammation, piles, burns, scalds, womb diseases, &c. Females afflicted with weakness can have directions sent them by letter for one dollar. Persons sending for this ointment will state for what purpose they wish it, there are different proofs of it. FRED. WILSON, 75 East street, Baltimore, Md. 43-4t

**WANTED.**—A situation as cook; a watering place preferred. Apply at 21 Murray street, Newark, N. J., or 133 Mercer street, N. Y. 42-4t

**SONGS FOR THE FIRST OF AUGUST.**—Six songs selected for use on Emancipation Day, for sale at this office. Price \$2 per hundred.

Tune for the first song, "Hail the blest morn." Second, "Sound the loud timbrel." Third, "Zion." Fourth, "Scotts wha hae." Fifth, "God Save the Queen." Sixth, any long metre. 41-4t

### FEMALE AGENTS WANTED.

\$2 TO \$3 A DAY.—FEMALE AGENTS are wanted, at home or to travel, for the MAMMOTHE FAMILY PICTORIAL, an elegant periodical of three months, and ONLY HALF OF THE MONEY GIVEN TO FEMALE AGENTS. Enclose a three cent stamp for specimen copies, &c., to MARIE LOUISE HANKINS & CO., publishers, 420 Broadway, New York.

**MRS. JAS. W. BELL** would respectfully inform her friends and the traveling public that she

will remove on the 1st of May, from 189 Church street, to her

**NEW BOARDING HOUSE,** 543 Broome street, near Sullivan street, which will be found

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**BOARDING AT SARATOGA SPRINGS.** Mrs. Simon Boardley is happy to announce to the pleasure and health seeking public, that she will open on the 1st of June a first class private boarding house at Saratoga Springs, corner of Lake Avenue and Nelson street. The patronage of the above named class is respectfully solicited. 38-4t

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### MISCELLANEOUS.

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A Statistical View of the Colored Population of the United States from 1790 to 1850.

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A Review of Slavery and the Slave Trade, by J. W. C. Pennington.

A Good Habit Recommended, by Sarah M. Douglas.

A Chapter in the History of the African Slave Trade, by Edward W. Blyden.

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The Attraction of Planets, by M. R. Delany.



# The Weekly Anglo-African

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## "BE STILL AND KNOW THAT I AM GOD."

Why do the great, the good, the just,  
Expire in pain, and sleep in dust,  
And virtue sink in gloom?  
Why does the sage, the patriot why,  
Like the vile wretch, in anguish die,  
And find as dark a tomb?  
And why must merit fall at last  
Before the baleful, withering blast,  
Which malice blows round?  
And why pale envy's shrivelled form,  
Rejoicing in the adverse storm,  
Which thunders greatness down?  
Why, tell me, Reason! does the God,  
Who rules all nature with a rod—  
And in perfection rules—  
With darkness veil the face of day,  
Ride the mad storm, and thunder say  
Let will destruction roll?  
Let forked lightning flash in death,  
Dissolve ye nations at my breath,  
Volcanoes vomit wide;  
Earth, groaning through her marble womb,  
Expand her jaws, the hideous tomb,  
Of half a nation's pride.  
Alas! wild fancy's gloomy song,  
Nor all the melancholy throng  
Of night's dark offspring joined,  
Can plant the awful majesty  
Of an offended Deity,  
When vengeance fills his mind.

## Deferred Correspondence.

REV. J. S. MARTIN VS. REV. H. H. GARNET.

MR. EDITOR:—The African Civilization Society is creating considerable excitement; it is being talked about by our best men; it is in the mouths of the masses. Some say, let the foul thing fade out of existence, without fanning it into temporary importance by giving it the satisfaction of being opposed, seeing that it is starved and is starving out its supporters; but I differ with such, for I know that it is bread and butter to some of the parties. I affirm that inasmuch as the philanthropy of Europe may be imposed upon, (the effort having been put forth,) and as the warfare may serve as an offset to the colonization efforts of prominent controlling Republicans, as such, inasmuch as it will tend to fix a fact deeper, fuller, and more immovably in the American mind—the fact that we as a class will not be persuaded nor unresistingly forced from our homes here in these United States—it is well to be engaged in an effort, with these views, to crush out this hydra-headed monster—not cherishing personal ill-will in so doing, being anxious to encounter in a gentlemanly, open, and courteous manner even those who may occupy suspicious positions, so long as it can be done consistently, and so long as necessity shall not compel you to throttle them in self-defence.

Among the most dangerous things that a person can encounter is a deceptive thing, more particularly when its agents are plausible, moving under the guise of philanthropy and Christianity, and count upon an acquired popularity. Regarding this as true in its application to the African Civilization Society, I feel the difficulty we are inviting in encountering the same. I am further aware of another difficulty—the liability to the charge of being personal—because one may have of necessity to allude to personal acts that are germane to the main subject, in the efforts to avoid which one is frequently hampered in his exposition of a fact.

The officers of the African Civilization Society give an account of a "great meeting in New York" held in a certain room or rooms. It was addressed by the Rev. Henry Highland Garnet and Robt. Hamilton, Esq., who lauded their society to the skies. The room was crowded, "every inch." The domine affirmed, through a resolution which he offered, that hostility to the American Colonization Society was great as ever. Thereverend gentleman called loud, lustily, and long for the African Civilization Society's opponents to appear; there were yells and caterwaulings; but as the society's opponents did not come forth at the bidding, (and why should they?—what assurance had they of fairness in a meeting which they had reasons for believing was a packed meeting of rowdies, who would

disregard all law, all decency, and every decent precedent?) the meeting set up the society's adherents as questioners, and the replies were of course satisfactory to the society's friends.

This "great meeting" was held in a place that would not accommodate more hundreds than Zion church had just accommodated thousands called to denounce the African Civilization Society, which meeting was broken up by a systematic effort on the part of a comparatively small but determined number of ruffian men, lads, and brainless women, by an ecclesiastical lead.

The "as much as ever" expression of brother Garnet's meeting in connection with hostility to the American Colonization Society, is a little indefinite. This is a more circumscribed expression of hostility to that society than honest, out-spoken gatherings of the colored people have ever been known to give when they have deemed it right and proper to give fitting expression of their deep hostility to that society. This expression looks like a fear of giving offence—seems cramped; but I think, nevertheless, that it is too outspoken for certain quarters.

The more immediate object I had in taking my pen in hand, was to notice a few things suggested by the Rev. J. Sella Martin. He says: "The late meeting held in New York city to oppose the African Civilization Society presented features which do not reconcile me to my connection with that association." What were the "presented features" of the meeting? They were the election of a set of officers for the meeting, the reading of a number of well-considered, dispassionate, non-personal and respectful letters strongly denouncing the society—letters from our foremost men, men living in various localities, men who it may be fairly said know and represent the feelings of the people they are identified with—the masses; also the reading of a series of resolutions which defy criticism as to truthfulness, due respect and point in the direction aimed; an effort to have adopted by the meeting a rule allowing the greater number a chance to express their views; an effort on the part of the get-together of the meeting to be heard in defence of their cause—in a word, to open the meeting as was their right; the calling for the letter which called forth the various letters that had been read—a copy of which not being in the house, its substance was given; a continued effort on the part of the Rev. Henry Highland Garnet, from the commencement of the effort to organize the meeting until it was dispersed, to disturb and break up the same—of which "feature" impartial reporters have remarked that he was evidently bent upon a disturbance; his telling an evident falsehood; my telling him of it in plain words. These were the prominent "presented features" that controlled the meeting, some of which, if not all of them, seem not to have reconciled the Rev. J. Sella Martin to his connection with the African Civilization Society, notwithstanding he had come all the way from Boston to defend the principles of the same. We reason that if the "presented features" were objectionable, rowdy, unfair, on the part of the opponents of the society, they would not have been the good reasons for not reconciling the gentleman to the society. He proves his good sense; he says but the truth when he remarks that "if agents abroad are representing that the colored people intend leaving the United States—if the existence of this society, supported by colored men, gives the impression to white Americans that we intend to leave them—and if it affords grounds of suspicion that any colored man is base enough to sacrifice the interests of the colored people for money to such a monster of iniquity as the Colonization Society—its existence can work only harm, and therefore I cannot support it." He further remarks: "I am confident that there is no purer man than Henry Highland Garnet in America, and had not personal representations of the most corrupt character been made against him, he would have taken no interest in defense of the Society when he found out that the colored people generally did not approve of it." It occurs to me, why did he not, if pure, defend himself, independent of the society, against "personal representations" which had, as Mr. Martin says, "been made against him?" Why did he seek a cover in what might be called a deceptive defense of the African Civilization Society? If his character was worth defending, it was worth defending openly, above, and independent of any society. It does not help his character to defend the society only, because there are, as Mr. Martin says, suspicious or reports about his character.

Mr. Martin again says: "I regret exceedingly the turn which the meeting took, since it looked as though we were afraid to discuss the subject." I do, with pleasure, exonerate the Rev. Mr. Martin from having any fears in the matter. I believe him honest. I felt that he had come to defend the principles of the society, and that his reliance was in the constitution of the society; but herein was his mistake. Our opposition was based not so much upon any objectionable feature of its constitution as upon the colonization history of the society—upon its ignoring, perverting, and falsifying what J. Sella Martin thought were its principles, judging it only by its constitution and his confidence in some of its members. GEO. T. DOWNING.  
New York, May 6, 1860.

## THE STILL SYMPATHY MEETING.

MR. EDITOR:—In looking over your last copy of the "Anglo," I perceive your correspondent "Baneker" has made several mistakes, designedly or otherwise. In speaking of a public meeting of sympathy held in the Israel Church for Wm. Still, he says that "after reading the resolutions, much discussion ensued, and all kinds of frivolous notions were entertained in opposition to them, and it is with much regret that I record the fact that a few individuals were there to disturb the harmony of the proceedings." I am one of those that went to the meeting not to sympathize with a man that vilifies a woman's character in her absence, or attempts to stab one in the back. I was one of the few, as your correspondent says, that asked in the onset of this meeting if it was a public meeting, but the Chairman nor any one else could inform me, although the call said the friends of Wm. Still and the public were invited. I have attended as many public meetings in Philadelphia as your correspondent, and I claim that a man can attend a meeting and differ from its object, without going especially to disturb the harmony of the meeting.

Why did not your correspondent give you the facts in the case? Would you, or any one else, knowingly sympathize with any one that had got into trouble by attempting to carry out some malicious feelings against a woman that it is well known has been engaged for some time past raising money on the best of references, to purchase her freedom, her mother's, her child's, her sister's and sister's children? No, sir, the facts are these: When Mrs. E. B. Wells was in Philadelphia last June, she had a difference with this *United States Detective*, Wm. Still, about colored slaveholders that had been staying at his anti-slavery boarding house, and Mr. Still taking umbrage at some remarks that she made, and hence the letter to Mrs. Cary that appeared as evidence in the courts, and Mrs. Cary not wishing to have her in the way when she was begging money to sustain her paper, aided in giving publicity to said letter, thinking they would get her out of the way easily. So Mr. Still has to thank his friend Mrs. Cary for having to pay one hundred and fifty dollars and lay in prison for four days.

But to your correspondent. After giving a lot of hearsay, he left the meeting at an early hour, I believe, disgusted with the proceedings, he goes on to say, "The preamble and resolutions presented by the committee were adopted." This, I am prepared to prove, is a fabrication. There was only one side of the question put to the meeting, and the greatest confusion prevailed at the time. "Not ready for the question," was heard on all sides; and a correspondent of one of our daily papers was present, and stated the next morning that only one side of the question was put.

PHILADELPHIA, May 15, 1860.

## THE AFRICAN CIVILIZATION SOCIETY IN BOSTON.

MR. EDITOR:—Some week or so ago the Colored Young Men's Society of Boston called a meeting at their rooms to which the public were invited, to consider the tendencies of the African Civilization movement, and its relation to us, as a class, in the United States. The President, Dr. John S. Rock, took the chair, and Mr. Geo. L. Ruffin offered the following resolutions, which were discussed at length and with spirit, bordering on acrimony—outside as well as members of the Society took sides in the debate, and at its close the feeling manifested among the auditors was anything but encouraging to those who would feed the flame now being kindled by the Duncans and Thayers of Congress on one side and our old friends (!) the African Colonizationists on the other; to rid the country of us at all events. It is almost needless to say the resolutions were adopted, and it is proposed to call a mass meeting, at an early day, to get a full expression from the colored citizens of Boston.

Whereas, The views of the free colored people of the United States are being shamefully

mis-represented in Great Britain by the agents of the "African Civilization Society," to the great detriment of our prospective elevation and enfranchisement, and to the diversion of the Christian public sentiment of England which has heretofore sought the bettering of our condition in this country, our home, and

Whereas, At a meeting in Manchester in behalf of this ("Civilization") movement, the support of the Abolitionists and free people of color in the United States was (presumptuously) declared to be obtained; and

Whereas, Harriet Martineau has recently been making inquiries of prominent radical anti-slavery friends whether "this may be taken as a genuine movement of your (their) fellow citizens of color;" therefore

Resolved, That the Colored Young Men's Society of Boston unqualifiedly denounce any systematized scheme to colonize the free colored people of the United States; and that any individual or set of individuals seeking to resuscitate under whatever garb the inhuman and much-to-be-despised principles and designs of the colonizationists, deserve a prompt and emphatic rebuke from every colored community.

Resolved, That we take this occasion to reiterate our hostility to the old Colonization Society, and that we are daily becoming more thoroughly convinced that it is an insinuating deadly enemy to the free colored people in America, and finds its chief support among avowed pro-slavery, negro-hating individuals, whose anxiety to rid the country of the free colored population is only equalled by the consequent desire of making the slave more contented with his condition.

Resolved, That the civilization of America demands our attention to the preference of that of Africa, and that a people now being expatriated by States Republicans and Colonizationists, are in no mood to join with our persecutors in saying that the United States is no place for the colored man, and that outside of Africa he is a "Magnaolia out of its place."

Resolved, That African Civilization and Colonization Societies meet with no favor from us, as we are of opinion that they are practically one and the same, tending to the same end, and that such societies officiated by colored men are doubly dangerous, and therefore require double condemnation.

G. L. R.  
Boston, May 14, 1860.

## THE BONDMAN'S REPLY.

AN ACROSTIC.

Negroes have no rights that white men are bound to respect.  
If a man suffers wrong to-day,  
O drags out life in heavy sorrow,  
Makes by his suffering a way,  
O in which deliverance comes to-morrow.  
Strip me of right, afflict your ban—  
U surp God's power—mar his plan;  
M adly you labor—I'm a man!

## California Correspondence.

### OUR SAN FRANCISCO LETTER.

SAN FRANCISCO, April 20, 1860.  
MR. EDITOR:—The adjourned meeting relative to the public school was held on the 9th inst. in Zion Church, and completed the unfinished business for which it was called.

Several of our young men have started for Washoe, among whom are Wm. H. Dubois, formerly of your city, and Dr. Rogers, J. G. Wilson, and others, from Sacramento.

In a former letter I alluded to the fact that a movement was in contemplation by some of our available men to meet in a conference, proposed to be held in Sacramento, to consider the propriety of setting forth a more progressive plan or policy for immediate action than has heretofore been adopted in this State, relative to our social and political advancement. After the originators had corresponded throughout the State upon that subject, it was found that a large majority declined so to meet on the ground of its inexpediency.

Since my last letter a wedding has come off at Sacramento—Mr. Noah Speights Bass, formerly of Philadelphia, to Mrs. Cyrus Baker, formerly of Buffalo. Since the event considerable excitement has been manifested among the friends of the parties in that city, relative to a charge of bigamy having been made in one of the courts against the bride, by an alleged former husband, Mr. Cyrus Baker. He also entered suit against the bride, groom, and all who were present at the wedding, as accessories before the fact. They were held under bonds to appear before the Court of Sessions and answer the charge. The case came up before the Grand Jury of the county, but in consequence of Baker's failing to produce the evidence of his marriage, which he says was in Buffalo, the case was ignored, and the parties dismissed.

Another wedding came off in the town of La Porte, Sierra county, on the 2d inst.,—Mr. Richard R. Williams to Miss Clara Purnell Miller—and still another in this city on the 9th inst.—Mr. Robert Moody to Miss Sarah Williams.

No deaths have occurred here among our people since my last letter.

TALL SON OF PERN.

## OUR MARYSVILLE LETTER.

MARYSVILLE, Cal., April 18, 1860.

DEAR ANGLO:—There has been nothing of a very interesting local nature transpiring here since my last writing. In fact, everything has become so dull that it shocked the nerves of old mother Earth, she in turn giving us a good shaking, trying to shake off that dull and lethargic stupor that seems to be prevailing over the entire community. This vibration was from east to west, occurring on the 15th of March, and lasting for several seconds. It was the most severe shock ever felt in this locality. In Sacramento the shock was severely felt. It occurred at the moment when, in the Senate, there was being unrolled a large petition from San Francisco, (signed with some ten thousand signatures, the greater portion of which were subsequently denounced as spurious,) in favor of a bulk-head or sea-wall around that city, causing the honorable Senators to stand aghast and look at each other with terror depicted on their countenance. In the Assembly the members became so terrified that they rushed frantically from the building into the middle of the street, and for a moment all was utter confusion.

The bulk-head above referred to has been the great incubus of the past and present Legislatures, and upon its success nearly every important measure has hung. I have not seen the bill, but believe it gives to certain parties all the State's interest in the property, together with a fifty years' lease of all the city's interest, to levy tolls, wharfage, port dues, &c. At the expiration of eighteen years, the parties agree to build certain wharves, store-houses, &c., and at the expiration of the lease the property is to be appraised by disinterested parties, and the city of San Francisco to become the purchaser, (if she can.) The project is denounced by a majority of the residents of San Francisco, and the larger portion of her Senators and Representatives, as a gigantic swindle. It has passed both houses of the Legislature, and only awaits the Governor's signature to become a law. [By intelligence of a later date than our correspondent's letter, it is announced that the Governor has vetoed this measure.—Ed.]

The next great feature of the past week was the arrival of the pony express, a new and very important event in the history of California, bringing news in nine days from St. Joseph, Mo., and eleven and a half from New York. Judge Field, Chief Justice of this State, received a letter from Cyrus W., of Telegraph notoriety, by telegraph from New York to St. Joseph, thence by pony express to Carson City, U. T., and by there to this city by telegraph, in nine days. Quick time, that. Butterfield talks of putting a pony express on the southern route, to make the trip from St. Louis to San Francisco in seven and a half days. We will await the result.

The last overland mail, which left San Francisco on Friday, the 13th, carried five through passengers and over five thousand letters. There were hundreds of people around the office to see the stage off, which had not been gone five minutes when five more were booked for the next stage. The overland travel is beginning to be a feature of some importance.

On the 17th, a portion of the extensive livery stables of Messrs. George & Woods, of this city, used as a carriage house, fell in. Two men were on the awning painting at the time, one of whom was seriously injured, if not fatally.

On Wednesday, the 11th, a difficulty occurred at the room of the Sergeant-at-Arms, at the capitol, between Dr. Stone, of El Dorado county, and the Hon. Mr. Bell, Assemblyman from the same county, in which the latter was fatally stabbed in the abdomen, and died on Saturday. It caused a good deal of excitement in the Assembly. Stone delivered himself up to the authorities.

During the past month we have had a great deal of rain, which has been of much benefit to the country. In the valleys all the small streams have been flooded, while in the mountains everything is covered with snow. Last week, in the upper portion of this county, there was two or three feet of snow, while here in the city and valleys adjacent the snow never fell, and, what will seem more strange to the people on your side of the continent, it is all within a space of forty miles.

For the past few days the Washoe excitement has been a little on the decline, the reports from there being very conflicting. Nearly all the trails were closed during the great storm, and provisions are consequently very high there, everything in that line ranging from fifty cents to one dollar per pound. Hay sells at from three to four hundred dollars per ton; barley, wheat, &c., at from fifty to seventy-five cents per pound, sleeping on bar-room

floor, (furnishing your own blanket, and sitting up one half the night to wait for the saloon to close), the moderate sum of one dollar. I will acquit you more fully in my next.

## GOING HOME.

"Sister little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

They are going—only going—  
Jesus called them long ago;  
All the wintry time they're passing  
Softly as the falling snow.  
When the violets in the spring time  
Catch the azure of the sky,  
They are carried out to slumber,  
Sweetly where the violets lie.

They are going—only going—  
When with summer earth is dressed,  
In their cold hands holding roses  
Folded to each silent breast;  
When the autumn hangs red banners  
Out above the harvest sheaves,  
They are going—ever going—  
Thick and fast, like falling leaves.

All along the mighty ages,  
All adown the solemn time,  
They have taken up their homeward  
March to that serene clime,  
Where the watching, waiting angels  
Lead them from the shadow dim,  
To the brightness of his presence  
Who has called them unto him.

They are going—only going—  
Out of pain and into bliss—  
Out of sad and sinful weakness  
Into perfect holiness.  
Snowy brows—no care shall shade them;  
Bright eyes—tears shall never dim;  
Rosy lips—no time shall fade them;  
Jesus called them unto him.

Little hearts forever stainless—  
Little hands as pure as they—  
Little feet by angels guided  
Never a forbidden way!  
They are going—ever going!  
Leaving many a lonely spot;  
But 'tis Jesus who has called them—  
Suffer and forbid them not.

## DIED POOR.

BY T. S. ARTHUR.

"It was a sad funeral to me," said the speaker, "the saddest I have attended for years."

"That of Edmondson?"

"Yes."

"How did he die?"

"Poor—poor as poverty; his life was one long struggle with the world, and at every disadvantage. Fortune mocked him all the while with golden promises that were destined never to know fulfillment."

"Yet he was patient and enduring," remarked one of the company.

"Patient was answered. 'Poor man! He was worthy of a better fate. He ought to have succeeded, for he deserved success.'"

"Did he not succeed?" questioned the one who had spoken of his perseverance and endurance.

"No, sir; he died poor, as I have just said. Nothing that he put his hand to ever succeeded. A strange fatality seemed to attend every enterprise."

"I was with him in his last moments," said the other, "and thought he died rich."

"No, he has left nothing behind," was replied. "The heirs will have no concern as to the administration of the estate."

"He has left a good name," said one, "and that is something."

"And a legacy of noble deeds that were done in the name of humanity," remarked another.

"And precious examples," continued another.

"Lessons of patience in suffering; of hope in adversity; of heavenly confidence when no sunbeams fell upon his bewildering path," was the testimony of another.

"And high trust, manly courage, heroic fortitude."

"Then he died rich," was the emphatic declaration—"richer than the millionaire who went to his long home on the same day, a miserable pauper in all but gold."

"A sad funeral, did you say? No, my friend, it was a triumphal procession! Not the burial of a human clod, but the ceremonies attendant on the translation of an angel."

"Did not succeed! Why, his whole life was a series of successes. In every conflict he came off the victor, and now the victor's crown is on his brow. Any grasping, soulless, selfish man, with a share of brains, may gather in money and learn the art of keeping it; but not one in a hundred can bravely conquer in the battle of life as Edmondson has conquered, and step forth from the ranks of men a Christian hero."

No, no; he did not die poor, but rich—rich in neighborly love, and rich in celestial affections. And his heirs have an interest in the administration of the estate. A large property has been left, and let them see to it that they do not lose the precious things through false estimates and ignorant depreciations."

"You have a new way of estimating the wealth of a man," said the one who had first expressed sympathy for the deceased.

"Is it not the right way? There are higher things to gain in this world than wealth that perishes—riches of priceless value, that ever rewards the true merchant who trades for wisdom, buying it with the silver of truth and the gold of love. He dies rich who can take his treasure with him to the new land where he is to abide forever; and he who has to leave all behind on which he has placed his affection, dies poor indeed. Our friend, richer than a Girard or an Astor, his monument is built of good deeds and noble examples. It will abide forever."

## THE CONFERENCES.

GENERAL CONFERENCE OF THE A. M. E. CHURCH.

SIXTH DAY.—Saturday, 12th inst. Conference met per adjournment, Bishop Payne in the chair. Religious services conducted by Rev. Stephen Smith. Roll called, and minutes read, corrected and approved.

John A. Warren moved to amend the journal by striking out all that refers to a caucus meeting; J. A. Shorter moved to amend by saying, let it remain on the journal, but not to go in the printed minutes. The amendment was put and lost, and the main question then submitted and lost also.

The unfinished business of the previous day was taken up, namely, the case of O. H. Pearce, the delegate from the British M. E. Church, Canada. On motion of J. P. Campbell, he was referred to the committee on Credentials.

On motion of W. R. Revels, the Ex-General Book Steward's report was called for first, and the present General Book Steward's report next.

J. P. Campbell asked for forty minutes to prepare his report. Granted.

Charles Burch moved that the ex-General Book Steward, the present, and Book Committee have an interview, and report as soon as practicable. Carried.

A. R. Green moved that a special committee be appointed to examine the dispute between the members of the Philadelphia Conference in reference to the Book Concern, which was carried, and A. R. Green, Charles Burch and John Turner were appointed.

The committee on the Episcopacy made their report, which was read. Wm. A. Dove moved to adopt, and Charles Burch moved to amend by saying, "all except so much as relates to the appeal of Richard Bridges."

J. P. Campbell moved to amend the amendment, by recommitting the report to the committee on Episcopacy, with instructions to inquire into the moral, religious and official characters of the Bishops for the last four years. Carried.

Frederick Myers moved that the Conference decide whether the committee on Episcopacy or Itinerary have the right to examine the journals of the several Annual Conferences. It was decided that the committee on Itinerary had the right.

The committee on Memorials and Petitions presented their report, which was received, read and adopted.

J. P. Campbell moved that the communication of Abraham Fields, of Philadelphia, be referred to the committee on Revision of the Discipline, which was carried.

The communication of Sister Peters, wife of Rev. Charles H. Peters, was referred to the committee on Finance.

J. M. Brown read a lengthy communication from New Orleans, calling the attention of the Conference to their present condition. On motion, the further consideration of it was laid over till Monday morning at ten o'clock.

Conference adjourned.

SEVENTH DAY, Monday, 14th inst. Conference met per adjournment, Bishop Quinn in the chair. Religious services by Rev. R. Bridges, of the Indiana Conference. Roll called and minutes read and approved.

Bishop Payne informed the Conference that it would be impossible for him to attend the General Conference of the M. E. Church and return here before the final adjournment of this Conference. "The Conference agreed to take no action on the suggestion of Bishop Payne until after the General Book Steward's report will be presented."

Rev. C. H. Pearce, of the British M. E. Church, Canada, appeared and was received as a corresponding delegate.

A communication from New Orleans was read by J. M. Brown, which was referred to a special committee of three, consisting of Wm. D. W. Schureman, J. M. Brown and Richard Bridges.

The order of the day was taken up, viz: The report of the General Book Steward. Rev. E. Weaver then read a report embracing the doings of four years.

Rev. R. Robinson, Chairman of the committee on Boundaries, presented the report, which was received and adopted.

Conference adjourned.

EIGHTH DAY, Tuesday, 15th, Conference met at nine o'clock, Bishop Nazrey in the chair. Religious services conducted by Rev. James A. Shorter, of the Ohio Conference. Roll called, and minutes read and approved.

The unfinished business of the previous day was taken up, namely, the amendment of J. P. Campbell to the report of the committee on Boundaries—to take Wilmington, Del., from the Baltimore and attach it to the Philadelphia Conference. After considerable discussion, John Turner moved that the question be taken without further debate. J. M. Brown moved to amend by retaining York, Pa., in the Baltimore Conference, which prevailed, and the question, as amended, was carried.

The Philadelphia Conference boundary was taken up, and amended by J. P. Campbell so as to make the Raritan river, east from New Brunswick, N. J., the line between the Philadelphia and New York Conferences. The boundary of the New York Conference was, on motion of J. P. Campbell, adopted as it originally stood. The New England and Ohio Conference boundaries were not altered.

The boundary of the Indiana Conference was taken up. W. R. Revels moved to amend by including Jacksonville and Springfield, and E. Weaver to detach Kentucky from the Missouri and attach it to the Indiana Conference. The first amendment was adopted; the second lost, and the main question adopted. John Turner moved

to detach New Albany and Croydon from the Indiana and attach it to the Missouri Conference. But this being opposed by delegates from Indiana, it was withdrawn. The boundary of the Missouri Conference was taken up and adopted. The California Conference boundary was enlarged so as to embrace the entire Pacific coast.

W. R. Revels, Chairman of the committee on Episcopacy, presented their report, which was read and received. B. L. Brooks moved to adopt by sections. At the request of Bishop Nazrey the rules were suspended for twenty minutes to enable him to ask for information respecting the duties of the Episcopal committee. After which the Conference adjourned with benediction by Bishop Quinn.

[The proceedings of the ninth day failed to reach us.—Ed.]

TENTH DAY, Thursday, 16th.—Conference met per adjournment. Devotional services by A. McIntosh, of the Indiana Conference. Roll called, minutes read and approved.

The unfinished business of the previous day was taken up, namely, the consideration of the committee's report on Canadian affairs. On motion of Elisha Weaver, so much of the report as related to the separation of the British M. E. Church from the African M. E. Church in the United States, was adopted.

J. P. Campbell then offered the following:

Resolved, That we adopt all that part of the committee's report which identifies Bishop Nazrey with the Canadian Church.

Charles Burch moved to strike out all of resolutions No. 2 and 3, and insert the following:

Whereas, We have hitherto felt the most lively interest in all that pertains to the present and future welfare of the British M. E. Church in Canada; and

Whereas, We wish to perpetuate the most kind and fraternal feelings to, and the most intimate relation with that church that can possibly be obtained; therefore,

Resolved, That the A. M. E. Church in America cheerfully relinquish their claims to the Episcopal services of Bishop Williams Nazrey, and respectfully tender the same to our sister Church in Canada;

W. D. W. Schureman moved that the report of the committee of the Canadian Affairs be adopted by sections. Agreed to.

The resolution of Mr. Campbell was then taken up and discussed at great length. Conference adjourned pending its consideration.

## The Weekly Anglo-African.

NEW YORK, MAY 26, 1860.

Advertisements for this paper must be accompanied by the cash.

Copies of this paper can be purchased of the news-dealers everywhere.

### The First Stone.

The campaign has fairly set in. The next President, whoever he may be—too far in the distance yet to be discerned—has cast his shadow sufficiently before to give notice of his coming. The whole country is on the alert for the real presence; and in some parts of it there are great fears and tremblings lest he may be the wrong personage—the man not of the right stripe.

The hopes of one of the great parties are yet centered in Douglas. Somebody has hinted at Bell and Everett—but this we suppose is intended for a joke, nothing more; and the other great party has put forth Lincoln and Hamlin.

The Democratic party, which is the South—or the South, which holds the Democratic party in its grasp, as it does negroes in chains—have, by sundry oaths and numerous threats, generally succeeded in backing their opponents down. They backed the Republican party out of their well-understood choice for Speaker, backed them out of their clearly-defined preference for the Presidential nominee—for who else but Wm. H. Seward, the head, front, and embodiment of the Republican party, was that choice?—and now that Lincoln and Hamlin (very modest men, certainly!) are put forth the party is to be brought to its knees again by brick bats. Yes, by brick bats!

In Washington, a town south of Mason & Dixon's line, a place where, for the purpose of making laws, are congregated all the politicians, demagogues, knaves, thieves, scoundrels, and other miscellaneous villains of the Government, the friends of Messrs. Lincoln and Hamlin ventured to express their gratification at the choice, and to congratulate Mr. Hamlin, who is, there as Senator from Maine. No sooner had these gentlemen fairly opened their mouths than these aforesaid curs, whelps and villains closed them up with sharp, four-cornered brick-bats and other convenient democratic and convincing missiles. The Republicans of course kept their mouths closed, and many took to their heels for protection. This is Washington, and the seat of the General Government, and this the ratification of the Lincoln-Hamlin choice!

We have heard of manacled, driving, beating, stoning and otherwise mistreating black men in and about Washington, and the said seat of the General Government; but being black nobody thought anything of it. Even good Republican brethren—some of the best of them like the priests and the Levites of old—passed by on the other side, exclaiming, as they did so, that it was all for the political gospel's sake. The political gospel must be submitted to. Now, however, they must step up and take their turn. Good souls, the time has come when they must be the martyrs and the Stephens to be stoned!

The same spirit that stoned old Stephen, a death manacle and beats the black man or obedience sake, is the same that brick-

bats the Republicans in Washington for political submission's sake. This is the political gospel. We hope this, with other things in process of development, will bring the Republicans to a thorough knowledge of the true state of things in the political world around them. Stones and brick-bats are the hardest kind of arguments, and may in this case prove more convincing than the milder and more commonly employed ones. We have no doubt that more of the same substantial kind will be employed, before the campaign is over, throughout the southern section of the country, where it is sworn to and sealed that a Republican, if elected to the Presidency, shall not take his seat.

The Southern brethren are true philosophers. They know that an ounce of prevention is better than a pound of cure. They know that it is far better and easier to stonedown Republican enthusiasm, stone out Republican back bone, stone out Republican votes, than to force a Republican President out of the White House, after he is elected. Nothing like it, brother Democrats and Southern gentlemen! You take time by the forelock, and we commend your promptness.

We would hint, however, that when Republicans get in power (if by any process they shall reach it) that they remove the seat of the General Government out of the foetid atmosphere of Washington to some more fitting location, where freemen may breathe and act as such, and where their sentiments may not be stoned out of them, if distasteful to their gentlemanly opponents. Will they remember this hint in 1861?

### New Contributions to Science.

Every now and then some additions are made to science. Sometimes these additions are accidental discoveries, but they often result from a rigid adherence to the fundamental principles which lead to them. But it matters little how they are arrived at, so that the advance is made and the world derives the benefit thereof.

Science according to Webster is knowledge reduced to system. This, we believe, is the commonly accepted definition. Political science, then, we infer to mean political knowledge reduced to a political system; and the discovery to which we alluded in our caption is in this line.

Some politico-scientific antiquarians who a few days ago assembled in Baltimore, for some purpose not clearly understood, (perhaps for the prosecution of their researches) dug up the fossil remains of two once supposed to be somewhat noted old gentlemen, and reconstituted and furnished them up. What is more wonderful still, they started them on a race, said race commencing in the early part of May, and we are told will continue without stoppage, hindrance or intermission, until November next ensuing.

What warrant these scientific gentlemen have that these old and once decayed bodies will keep up so long, or that their running gear will hold out up to the date above mentioned, does not appear; but that they have started them is a fact wonderfully notorious.

One of these fossils was said to have once existed somewhere down in Tennessee, and was noted for nothing in particular; and the other, tradition says, existed in Massachusetts; and said tradition further says it was distinguished for great worldly wisdom and great agility in getting through the world.

What will be the result of this movement, and how far it will contribute to political science, remains to be seen; still, we hope that neither the discovery or its practical and speedy application will be lost upon a usually grateful people.

### Suffrage Meeting in Williamsburg.

A public meeting of the Young Men's Elective Franchise Club of Williamsburg was held on Tuesday evening, May 15th, at the Third Baptist Church in Lorimer street, to hear the report of delegates to the New York State Free Suffrage Association, appointed at a previous meeting. Mr. Henry Williams occupied the chair, and W. R. Connor acted as Secretary. Rev. B. N. C. Worrick, Chairman of the delegates, in his report of the doings of the Convention, stated that the young men's club was highly commended by the President and others, and also stated that its officers, with three other gentlemen of Williamsburg, had been elected as a central committee for the county of Kings. The Secretary then stated that at a meeting of the Board of Directors of the Club, the following gentlemen had been elected officers: Mr. L. T. Wharton, President, Thos. Jackson Vice President, W. R. Connor Recording Secretary, S. R. Scottron Corresponding Secretary, and W. W. Sturms Treasurer. On motion, a committee of two, consisting of Dr. P. W. Ray and W. W. Sturms were appointed to conduct Mr. L. T. Wharton to the Chair. Dr. Ray introduced the President, who replied in a neat address, which was loudly applauded. Other business being transacted, they adjourned, to meet on the 29th instant at the same place.

THE ANGLO-AFRICAN MAGAZINE, for February, is now ready, and contains contributions from Bishop Payne, Dr. James McCune Smith, Frances Ellen Watkins, Prof. Wm. J. Wilson, Sara G. Stanley, Rev. J. Theodore Holly, and Elizabeth Chancellor and James Fields.

### Demonstration of the Order of Love and Charity.

The Second Anniversary of the Henry Parker and Wright No. 1, of the Order of Love and Charity, was celebrated on the evening of the 17th inst., partly in Shiloh Church and partly in Convention Hall. The galleries of the church were crowded, while a large number of persons were seated on the lower floor. The Rev. William H. Bishop, who is a member of the Order, read a portion of Scriptures, after which the choir of the church, which was very full and effective, and was led by Mr. E. Dias, sang a very beautiful and appropriate anthem, entitled "Friends of the Cause." Mr. Samuel Van Brackle of Philadelphia was then introduced, and was received with much applause. After returning thanks in a very graceful manner for his reception he said that the colored people of this country had made most astonishing progress within the last twenty years. This was abundantly manifested in all the avenues of life. That they understood their best interests was well illustrated by the large number of churches and societies found among them. The Order of Love and Charity, he said, was the production of a colored man's brain; and he desired that this fact be known, because of the adaptation of the Order to the condition of our people. After a few more remarks, of a practical nature, the gentleman took his seat, amidst much applause. Mr. V. has occupied the position of Grand King of the Canopy, which we believe is the highest in the Order.

The Rev. H. H. Garnet, Grand Worthy Superior for the State of New York, then introduced Br. G. W. Longfellow, P. W. S., of Pennsylvania, who read an abstract of the Constitution. Singing by the Choir, "How Beautiful upon the Mountains."

Br. J. W. B. Smith, P. W. S., of Tabernacle No. 2, (which is named after him) then made a few remarks in commendation of the objects of the society. If there is one feature more than another which recommends it to the people it was the equality which the sexes enjoyed upon its platform.

Br. B. H. Gordon, P. G. T., of Pennsylvania, and Br. B. F. Brown, G. P. W. S., of New Jersey, also delivered addresses. The latter gentleman returned thanks for the kind reception extended to him, a foreigner—for he believed Jersey is considered to be out of the United States. He also eulogized the society, claiming that he in part owed his position as a member of the Church of Christ to its forms and mysteries. The objections brought by many, because of the admission of women to the society's platform, he thought exceedingly futile, in view of their very great efficiency in the sick room, and in other departments where their aid is indispensable. His reference to the visit Mrs. Child had proposed to make to the prison of the immortal John Brown, and also the woman who stood guard all night at the court-house where Dangerfield was imprisoned, drew down tremendous applause.

Sister Hall of Philadelphia was then introduced, as the author of a very fine address, which we regretted was not read by herself, for the brother who read it made sad work of it. We presume he had not seen the manuscript before it was given him to read. Singing by the choir, "How beautiful those rays appear."

Br. H. Brooks, G. W. S., of Pennsylvania, gave a brief historical account of the society, claiming for it a progress never before witnessed in this country among the colored people. He concluded a very interesting address with some deeply effective remarks to Br. Garnet and sister M. A. Jackson of this city.

Br. Longfellow was the next speaker. This gentleman touched a chord in the hearts of the people, which found expression in continual rounds of applause during his address. He said that he had heard the names of many distinguished men mentioned during the evening, but he had not heard the name of Theodore S. Wright. All honor to John Brown, said he; but let us not forget the names of the colored men who have shared the perils of the contest with their white coadjutors. He also referred to the beneficial effects of men and women associating, so long as they behaved themselves. He referred in a beautiful manner to the women of our Saviour's time, and closed by a few words on the advantages of education.

The Rev. H. H. Garnet made the closing address. He said that two years, after receiving his commission from Philadelphia, he and sister Margaret A. Jackson raised the standard in this city, and a mighty host had rallied to it. They now had five Tabernacles in this vicinity—three in this city and two in Brooklyn. His reference to the maid on the battle field of Mexico and to Florence Nightingale was exceedingly beautiful. Singing by the choir, "The Right with the Might." Benediction by the Rev. H. M. Wilson.

The appearance of the Tabernacle was exceedingly beautiful, and we counted sixty-two officers upon the platform. The time occupied by these exercises was just three hours, yet that vast concourse moved not till all was over. The company then repaired to Convention Hall, where there was a fine collation prepared for them.

After promenading some time the house was called to order, and the Rev. Mr. Garnet introduced the brethren and sisters from abroad to the company. The follow-

ing are the names of the ladies and gentlemen introduced: Sisters Julia Brown, —Dancey, Mary Henderson, Maria Parker, E. Wright and J. White; Brothers H. Gordon, W. H. Longfellow, the Rev. Richard Bond, H. Brooks, S. Van Brackle, the Rev. W. H. Bishop, the Rev. John P. Thompson and the Rev. W. F. Butler.

The supper table looked very fine, and the bread and ham tasted the same as usual; but as to the cream and pyramids, finding it necessary for a man to be "brought up right hogs" to secure any, we respectfully declined the contest. The sea-faring gentlemen who went to the supper room under the belief that they were to be treated like human beings, went away sadly disappointed, vowing that if they were tending a pig-pen they would see that all were fed. This was a sad proof of the want of arrangement. We hope that our friends from abroad will not think we always conduct things in this manner.

### The Late Examination of the Institute for Colored Youth.

As your sensible correspondent "Banner" of Philadelphia, has already given the people a good account of the eighth annual examination of the Institute for Colored Youth in that city, furnishing the programme of exercises, the names of the graduates, and of those who otherwise distinguished themselves, I will not take up space by repeating the same thing, but will simply say how the examination impressed me, viewing it from a teachers standpoint.

First, then, I was much gratified at the progress shown since it has been under its present corps of teachers. Five years ago the school was yet in its infancy, and how ever well controlled then, a change in government, as often happens, might have seriously checked its growth and confused the counsels and plans of its friends. This, happily, seems not to have been the case. While the female Preparatory School has kept steadily and industriously on, introducing such new studies as the requirements of the higher school demand, the addition of a male preparatory, under an able teacher, with the increased instruction from additional teachers in the main room, has done much to give the school its present advanced position.

The examination exercises were judiciously arranged and were of a high order. The charge so often made that our youth lack concentration of mind in study, was nicely refuted by the classes in geometry, trigonometry and higher algebra. This to me was the most interesting part of the programme, and I watched to see if the answers given were the result of mere memorizing, or of actual comprehension. There appeared much real knowledge of what was talked about. The letters to the diagrams having been changed from those marked on the text book and test questions occasionally put in, as the examination went on, it is fair to infer that the students understood what they were doing. Moreover, mere memorizing will avail but little in such high Algebra as Sturm's Theorem. To comprehend this, careful and thoughtful study must be given to the "General Theory of Equations." The scholars acquitted themselves well. In English grammar, too, the instruction seemed thorough. In the lower class the conjugation of the verb backwards, and in the higher the correction of bad English, were two exercises that showed careful training. The orthography and etymology of the one class, and the parsing of the other, were also very good.

We do not intend to particularize all the recitations—first, because it would be tedious to your readers, and next because it would look very much like a strain of studied mechanical praise. To say that the Latin, translation and parsing, Physical Geography, Colonial History, U. S. History, Hygiene and Arithmetic, were in their several places very satisfactory, is not to disparage other things done. We would like to say more about the classes of the female teachers, but we were not in a favorable position to hear them, and so cannot speak of our own knowledge, beyond what we have just said above. Taken as a whole, the examination compared most favorably with any we have seen in our best New York Grammar school; and, indeed, in Latin and mathematics the pupils (if they are as well posted in the intermediate subjects, which lead to the grade of scholarship exhibited,) are in advance of our best classes. It is true, the examination was conducted by the teachers themselves, differing in that respect from our own here at home, where the Superintendents, who, perhaps, have not been in the school once in the previous year, do all the questioning. Yet, a teacher can generally tell what amount of labor must be gone through before such results as we witnessed at the Institute could be brought about. However, now that the school has some age, and a solid progress to back it, we would like to see it present itself to be tested by any two of the best examiners in Philadelphia, taking two or three days, as we do, if necessary, to do up the work in. As it was, questions were invited from anybody present, and some were put, showing that the teachers had no fears as to the preparation of their classes. We believe they would stand the new test, and secure for themselves greater praise than they have already received.

The teachers, no doubt, are competent to make this one of the best schools in the country, while the managers will second their every effort by a liberal expenditure. Of the three leading teachers, Mrs. Douglass, Miss Mapps and Mr. Bassett, no word of commendation is needed from us. The name of the first is identified with the cause of education in Philadelphia, and she still keeps on the student's harness. So also does our former esteemed and scholarly associate, Grace Mapps, whom we left, five years ago, poring over the beauties of Corienne, and who, we doubt not, by this time is both a good teacher and a well read woman. The success of the graduates tell the story of Mr. Bassett's abilities. The examination for diplomas, in Latin and mathematics, was conducted, not by him, but by a principal of one of the select schools of Philadelphia, and by written questions not previously seen by the pupils. The number assumed to indicate "perfect" in all the answers was ten. Young Jones was marked in Latin nearly 9.47, and Nickens, in mathematics nearly 7.62. These are very high credits in two such difficult studies, and reflects honor on teacher and pupils. But, before we have said anything, our notice has grown too long, even without alluding to the evening exercises.

But we cannot close without saying that the Institute is fortunate in having the services of three other young teachers, educated on their "native heath," amiable, upright, intelligent and devoted, who are an ornament both to the school and to the community in which they live. They are graduates, and therefore scholars, but better than all, they are models of character that may well be followed by the young. May Philadelphia be blessed with many more such, and may she cherish the Institute that is doing a great work in her midst.

C. L. R.

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### Sympathy with the Philadelphia Rescuers.

A meeting was held Friday evening, 11th inst., in Shiloh Church, to endorse, substantially, the action of the brave men who aided in the rescue of Moses Horner. The gathering, we regret to say, was not large. Rev. H. H. Garnet was called to the chair and John V. Givens appointed Secretary. Prayer was offered by Mr. John B. Reeve. Able addresses were made by Messrs. Stephen Myers, Wm. J. Watkins, Wm. Wells Brown and Rev. J. B. Smith, and the following resolutions unanimously adopted:

Resolved, That we recognize in the heroic conduct of the unfortunate men now in Philadelphia jail, another evidence of self-sacrifice to principle—another evidence that the Fugitive Slave Law is not founded in justice and therefore not binding.

Resolved, That we express our sympathy with those unfortunate men by making up \$100, or more, by soliciting contributions from the churches and our public meetings, to help them to obtain counsel to meet their opponents in the coming trial between humanity and tyranny.

A committee was appointed to solicit contributions, and the following is the result of their labors: Collection at Shiloh Church, \$11 50; at Bethel Church, \$13; at Zion Mission Church, \$6 50; by Mrs. Mary E. Williams, \$1 25; by George T. Downing, \$5 25; by H. H. Garnet, \$7; by John V. Givens, \$5. Total, \$49 50. Elsewhere in our columns will be found a statement of Prof. A. M. Green, one of the rescuers, from which it will be seen there is a large amount still needed, and which, we hope, will be made up by our friends here without delay.

### A Reunion of Zion.

We are happy to announce to our readers that a reunion of Zion is now in a fair way of being consummated. A convention was held on Monday at Newburg, made up of the following delegates: Messrs. W. H. Decker, J. W. Loguen, J. Tappan, Joseph P. Thompson, Geo. H. Washington, and Joseph Hicks, from the Annual Conference at Newburg; under the Superintendence of the Revs. Messrs. Simmons and Scott;—Samson Talbot, John P. Thompson, Alex. Posey, John A. Williams, Isaac Coleman and Jacob B. Trusty, from the Annual Conference at New York, under the superintendence of the Revs. Messrs. Bishop and Clinton.

The Convention was presided over by the Rev. W. H. Decker, assisted by the Rev. Samson Talbot. The Revs. Messrs. R. R. Morris and Wm. F. Butler acted as Secretaries. Prayer by the Rev. John P. Thompson. After the organization of the Convention had been effected it adjourned to meet at 1 o'clock P. M. At the appointed hour the Convention re-assembled. After it had been called to order a resolution was offered by J. W. Loguen, recommending to the Annual Conference a reunion of the Connection. It was lost.

The Rev. A. Posey offered a resolution that the Conference bring forth a basis on which to unite.

The Revs. Joseph P. Thompson and John P. Thompson were appointed a committee to draft a basis for the reunion. There was a recess of one hour.

The committee presented the following: Whereas, The Zion Connection, through mismanagement, has been divided for several years, we, as gospel ministers, are called upon to sit in convention and devise means for the bringing together and uniting our beloved Connection. In view of these facts, we present the following:

REPORT.

1. Resolved, That all matters pertaining to the former difficulties be laid aside forever.

2. Resolved, That we agree to use both books of discipline until the sitting of the General Con-

ference of 1860, and at the assembling of the General Conference to proceed to organize upon the discipline of 1851, then makes no adoption of discipline suitable to the wants of the Convention.

3. Resolved, That this Convention recommend to the Quadrennial Conference, under the Right Rev. W. H. Bishop and J. J. Clinton, which is to meet in Philadelphia May 30, 1860, that they adjourn to meet in New York, at Zion Church, on the 6th day of June, 1860. And we further recommend that they defer the election of Superintendents and the revision of the Discipline until the union is effected.

4. Resolved, That this Convention recommend the New England Annual Conference, under the Right Rev. J. Simmons, which is to meet on the 2d of June, 1860, to adjourn to meet again to complete their unfinished business, after the Quadrennial Conference, or reunion, is consummated.

5. Resolved, That we cordially invite the General Superintendents and their assistants to meet the adjourned General Conference to re-assemble in New York, the 6th day of June, at 4 o'clock, P. M., to assist in consummating the union.

6. Resolved, That nothing in the foregoing basis be so construed as to interfere with the privileges of any of the members of the Quadrennial Conference.

7. Resolved, That, as a convention, we stand united upon the foregoing basis.

W. H. DECKER, President.

SAMSON TALBOT, Vice Pres.

R. R. MORRIS.

W. F. BUTLER, Secretary.

### Appointments by the New York Conference of the A. M. E. Zion Church.

The following are the appointments of the New York Conference under the superintendence of the Rev. Messrs. Wm. H. Bishop and J. J. Clinton, made Wednesday, May 23, 1860:

STATIONS.

Newark, N. J.—Jacob B. Trusty.

Zion Mission Church, N. Y. city—Edward H. Matthews.

Zion Church Williamsburg and Castleton, S. I.—Moses Manning.

Troy and Lansingburg, N. Y.—J. J. Long. In his charge Peter Hawkins.

Paterson, N. J.—Thomas A. Davis.

Hudson, N. Y.—Wm. F. Butler.

Kingston, N. Y.—John Wells.

Poughkeepsie and Baxtertown, N. Y. Jacob Thomas.

Oyster Bay and Cold Spring, L. I.—John P. Thompson.

Lakeville and Hempstead, L. I.—George Treadwell.

Sagharbor, L. I.—Alexander Posey.

Greenport, L. I.—C. O. Marshall.

White Plains, N. Y.—Edward H. Bishop.

Liverpool, Nova Scotia—William H. Moore.

CIRCUITS.

Bellport—(Comprising)—Bellport, Moriches, Islip and Smithtown—Other J. Scott.

Woodbridge and Perth Amboy—James Myers.

Flushing, Trains Meadow and Fresh Meadow—James Howell.

Jersey City Mission, N. J.—To be supplied.

TRANSFERS.

John A. Williams transferred to Union Wesley Church, Harrisburg, Pa., Philadelphia Conference District.

Samson Talbot, transferred to Boston, in the New England District.

Henry A. Thompson to be appointed.

SUPERINTENDENTS.

Wm. McFarlin and Daniel Watts.

### Home Correspondence.

Our Philadelphia Letter.

PHILADELPHIA, May 21, 1860.

MR. EDITOR:—The committee of gentlemen appointed at a public meeting which was held a few weeks ago, are making exertions to defend those noble men who attempted to rescue Moses Horner. It is to be hoped that they may meet with complete success, and that these men may not be convicted. Their case is an important one, and should be properly conducted. I believe it is nearly time now for the car case to be called up; that is, another case which will affect the colored people, either for weal or woe, when it shall have been decided. It has certainly been a long time on hand, and I have no doubt but that some persons have forgotten all about it. Perhaps we shall soon see whether or not the world moves.

There is to be another meeting of sympathy for those who attempted to rescue Moses Horner, at the Philadelphia Institute to-night. A correspondent, writing over the signature of "Justitia," in the last issue of your paper, has subjected the case of Mr. Wm. Still and the report of the meeting of sympathy held for him in this city, to a rigorous investigation. "Did that correspondent state facts in his investigation I would not refer to the matter at all; but there are several objectionable features about the criticism. It says: "One not knowing the facts in the case would gather the impression that, for instance, the Rev. Wm. Douglass was at the head of a faction that came to the meeting expressly to raise a disturbance." And again: "It will be a matter of surprise to Philadelphians to see any one taking liberties of this kind with a gentleman of such unusually sober and weighty character as Mr. Douglass bears wherever he is known." With regard to the impression that may be gathered from the report of the meeting, I have only to say I reported things as I found them, and if "Justitia" finds fault with me for doing that I have no more to say. But the language used in the former part of the quotation sur-

prises me more than a little. It is not gentlemanly, to say the least about it. Mark the expression: "It will be a matter of surprise to Philadelphians to see any one taking liberties of this kind with a gentleman of such unusually sober and weighty character as Mr. Douglass bears wherever he is known." "Justitia" will inform me of all those whose characters he has in keeping I will ask him what to say about them when I am about to report what they say at public meetings, but unless he does that I shall "pursue the even tenor of my way." I was not aware that I was taking improper liberties with a gentleman of unusually sober habits, although I did know that it was unusual for that gentleman and some others to be present and make speeches at public meetings. Had I reported something that was not said or done then it would have been time for comment; but although I have taken liberties with a gentleman I have not misrepresented him, and "Justitia" dared not accuse me of it. He says: "The resolutions were not and could not have been passed." Now, I have no disposition to disguise facts. I was compelled to leave the meeting at a quarter past 10 o'clock. This I regret, as the resolutions had not been put upon their passage; but the gentleman who acted as Secretary said that as soon as the ayes were taken several persons sprang to their feet, and when the noes were called for no one answered, and it was decided that the resolutions were passed unanimously. I was present when the motion was put to table the resolutions, and never was a motion more fairly put, and there were but a few affirmative voices. Judging from that alone any one acquainted with deliberative usages would say at once that the same majority that prevented the resolutions from being tabled would pass them. These facts I submit to any candid mind, to see if I am not correct in my conclusions.

I will venture a little suggestion to this correspondent. It is this: Be a little careful in future whom you endorse and whom you reflect upon; it is not always the guilty parties who are brought to judgment.

I am no partisan, neither have I reflected upon any person's private character since I have been laboring, in an humble manner, to serve the public. Such a course is unwarranted. A man can afford to be bold when he has truth on his side, and a good character to back it up. I have no hesitancy in saying that Wm. Still shares the confidence and esteem of the sincere friends of the slave, in Philadelphia and elsewhere, among those who know him; but even here no one has more bitter enemies, and they are continually venting their spleen; and were it not out of order to be personal I would say to "Justitia": "Thou art one of them, for thy speech betrays thee."

The number of deaths reported to the Board of Health last week was 189, 8 of which were colored.

BANNER.

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## Poems, Anecdotes and Sketches.

### "NOT TO MYSELF ALONE."

"Not to myself alone,"  
The little opening flower transported cries;  
"Not to myself alone I bud and bloom;  
With fragrant breath the breeze I perfume,  
And gladden all things with my rainbow dyes.  
The bee comes sipping, every evenside,  
His duty fill;  
The butterfly within my cup doth hide  
From threatening ill."

"Not to myself alone,"  
The circling star with honest pride doth boast;  
"Not to myself alone I rise and set;  
I write upon night's curtain of jet  
His power and skill who formed our myriad  
host;

A friendly beacon at heaven's open gate,  
I gem the sky,  
That man might not forget, in every fate,  
His home on high."

"Not to myself alone,"  
The heavy-laden bee doth murmuring hum;  
"Not to myself alone, from flower to flower,  
I rove the wood, the garden, and the bower,  
And to the hive at evening weary come.  
For man, for man, the luscious food I pile  
With busy care,  
Content if he repay my ceaseless toil  
With scanty share."

"Not to myself alone,"  
The soaring bird with lusty plume sings;  
"Not to myself alone I raise my song;  
I cheer the drooping with my warbling tongue,  
And bear the mourner on my viewless wings;  
I bid the hymnless churl my anthems learn,  
And God adore,  
I call the worldling from his dross to turn,  
And sing and soar."

"Not to myself alone,"  
The streamlet whispers on its pebbly way,  
"Not to myself alone I sparkling glide;  
I scatter health and life on every side,  
And strew the fields with herb and flow'ry gay,  
I sing unto the common, bleak and bare,  
My gladdest tune;  
I sweeten and refresh the languid air,  
In droughty June."

"Not to myself alone,"  
O man, forget thou not, earth's honored priest,  
Its tongue, its soul, its life, its pulse, its heart—  
In earth's great chorus to sustain thy part!  
Chiefest of guests at Love's ungrudging feast,  
Play not the sycophant; spurn thy native eld,  
And self disown;  
Live to thy neighbor; live unto thy God;  
Not to thyself alone!

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## when we were all, one Sunday morning,

at church, with the exception of my mother,  
who remained at home, that on rising  
up from prayer, in her closet, she heard  
a noise as though some one was with her  
in the room. On looking about to ascertain  
whence the noise proceeded, something  
took hold of her invisibly and pressed her  
firmly to it, as if she had been embraced  
by some one; and the same moment she  
heard—without seeing anything whatever  
—very distinctly, the voice of her departed  
daughter, saying quite plainly to her,  
'Mamma! I am so happy—I am so happy!'  
Immediately after these words, the  
pressure subsided, and my mother felt and  
heard nothing more. But what a relief  
for change did we all perceive on our dear  
mother on coming home! She had regained  
her speech and former cheerfulness;  
she ate and drank, and rejoiced with us at  
the mercy which the Lord had bestowed  
upon her; nor during her whole life did  
she even notice again, with grief, the great  
loss which she had suffered by the decease  
of this excellent daughter.—Owen's  
"Footfalls."

## A TOUCHING INCIDENT.

Incidents are not rare among the poor  
and down-trodden in society, of the true  
marks of manhood. Many a poor, bare-  
footed and ragged boy carries within his  
bosom the true elements of affection and  
kindness; and were these boys allowed a  
fair opportunity with the more wealthy  
and favored class of children they would  
rise to eminence and renown. The follow-  
ing little incident reveals the real charac-  
ter of true manhood in the little hero of it.  
May he live to reach a life of honor and  
usefulness:

"When, three weeks since, some forty of  
the children in charge of the Children's  
Aid Society of New York, were arranging  
for removal to the West, a boy was ob-  
served folding with great care his old cap,  
having previously taken out of its lining a  
small piece of faded calico. 'John,' called  
a friend, 'what are you going to do with  
that faded calico? Please, sir, it is not  
greased; it is all that I have to remember  
my dear mother by; it is a part of her  
dress which I cut off when she lay dying  
in the garret in—street.' The question  
and the answer were too much for the  
little fellow, and putting the strip under  
his shirt, next to his breast, he buried his  
face in his hands, and filled the room with  
his sobs."

Man, woman, whoever you be, speak  
tenderly to that boy across the way. He  
may be an orphan. His mother and father  
may be both in the graveyard yonder.  
Dear child! he has nothing but his own  
little hands by which to work his way in  
the world. Speak kindly to him. Per-  
haps some day an orphan may walk the  
earth whose name and yours shall spell  
alike.—Christian Secretary.

ONE WAY TO GET RUM.—A rummer, who  
occasionally got short of change, had re-  
course to the following expedient to "raise  
the wind." He took two pint bottles, ex-  
actly alike, one in each pocket, entered  
the grocery and called for a pint of gin.  
The bottles were filled and handed to him,  
when he put it into his pocket, at the same  
time telling the landlord he had no money.  
"Then I won't trust you, so hand me  
back my gin," said the landlord.  
"If you want there's no harm done," ad-  
ded the other, reluctantly pulling the bot-  
tle of water from his pocket and handing it  
over, which was quickly emptied into the  
cask.—There wasn't much harm done to  
the landlord, that's a fact, for although  
rummy had his bottle of gin, the same num-  
ber of pints were drawn from the cask.

Old Rowe kept a hotel in the  
northern part of New York State, which  
he boasted was the best in those parts;  
where, as he used to say, you could get  
anything that was ever made to eat. One  
day, in came a Yankee; he sent his horse  
round to the stable, and stepping up to the  
bar, asked Old Rowe what he could give  
him for dinner.

"Anything, sir," says Old Rowe; "any-  
thing from a pickled elephant to a canary  
bird's tongue."

"Waal," says the Yankee, eyeing Rowe,  
"I guess I'll take a piece of pickled ele-  
phant."

Out bustles Rowe into the dining-room,  
leaving our Yankee nonplussed at his  
gravity. Presently he comes back again.  
"Well, we've got 'em; got 'em all ready,  
right here in the house; but you'll have to  
take a whole one, 'cause we never cut 'em."

The Yankee thought he would have some  
codfish and potatoes.

Some twenty-five or thirty years  
ago an Irishman, William Patterson, left  
Erin's green isle to find a home in Amer-  
ica. Having friends in the region of Fair  
Haven, Ohio, he made his way thither.  
Taking dinner one day at the house of Dr. P.,  
who was treated to the American dish,  
wholly new to him, of green corn and  
ear. Unwilling, however, to be thought  
green himself, or being anxious to display  
unusual sagacity, after having eagerly de-  
voured the savory corn, his appetite still  
unappeased, he passed up the despoiled  
corn with the very natural request: "Please  
put some more *pase* on my stick."

An Irishman had been sick a long  
time, and while in that state would occa-  
sionally cease breathing, and life be ap-  
parently extinct for some time, when he  
would come to. On one of these occasions,  
when he had just awakened from his sleep,  
Patrick asked him: "And how'll we know,  
Jemmy, when ye're dead? ye're after  
waking up every time." "Bring me a glass  
o' grog, an' say to me, 'here's till ye, Jem-  
my,' an' if I don't rise an' drink, then—  
bury me."

An old criminal being asked what  
was the first step that led him to ruin, said:  
"The first step was cheating a printer out  
of two years' subscription." When I had  
done that the devil took such a grip on  
me that I could not shake him off. Der  
inquests, reflect ere it is too late."

The widow of a celebrated musician  
had inscribed upon his monument: "He  
has gone only where his music can be ex-  
celled." The widow of a pyrotechnist saw  
this, and had inscribed on her husband's  
tomb: "He has gone only where his fire-  
works can be excelled."

Now, it happened, some days after

## ADVERTISEMENTS.

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great cause of Immediate Emancipation, is ear-  
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TERMS.—One Dollar per year, payable invari-  
ably in advance.  
The January number for the present year con-  
tains an accurate and beautifully executed por-  
trait of IRA ALDRIDGE.

All communications should be directed to  
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## NOTICES OF THE PRESS.

The Anglo-African Magazine is the title of a  
new candidate for public favor, the first (Janu-  
ary) number of which has just appeared. We  
think it will be read with interest by all who  
are in the interest of the colored people, and  
who are distinguished by the Dred Scott decision,  
and its contents, in their general, speak very  
significantly of the injustice done them by the  
opinions of some of the Judges of the Supreme  
Court.

We had the appearance of this Magazine as a  
step in the right direction, and trust that it will not  
be suffered to lack for the want of support.—*Evening  
Star* (New York).

Among the various new publications recently  
announced, we are glad to learn of the estab-  
lishment of a Magazine, edited entirely by colored  
persons, and devoted to the social, moral and po-  
litical advancement of their brethren.—*Independent  
Adventurer* (New York).

The Magazine is one of great ability, interest  
and taste, and will bear a comparison with those  
of much greater pretensions. We sincerely hope  
the friends of the colored people will patronize this  
work and help them in this honorable effort  
to put themselves in a position which they de-  
serve, and which their enemies would fain prevent  
them from occupying. "Blake," or the Huts of  
Africa," is beautifully written and filled with  
thrilling interest.—*American Baptist* (New York).

It is a creditable publication. . . . Such  
a journal, if rightly conducted, do much to  
raise the condition of this class of our population,  
and inspire a Christian aim into their struggles.—  
*Christian Inquirer* (New York).

The colored citizens of the United States num-  
ber many men of culture and marked ability as  
speakers and writers, and they have established a  
monthly in New York, entitled the *Anglo-African  
Magazine*, which is certainly creditable in style,  
execution and literary merit. . . . We hope that its success may be such as to en-  
courage its undertakers to yet greater exertions to im-  
prove, even at the difficulties which lie in  
their way.—*National Era* (Washington, D. C.).

The new year has thus far brought to our notice  
nothing more gratifying and encouraging than this  
publication. The advent of a monthly magazine,  
devoted to Literature, Science, Statistics, etc., is  
no new thing under the sun, and especially not  
new in our country. The United States, however,  
has nothing of the character of the magazine be-  
fore us, has never been attempted by any member  
or members of the colored race in the United  
States. We have had numerous newspapers, a  
good many pamphlets, a few unpretending poet-  
ical efforts, and a few biographical sketches, mostly  
of fugitive slaves, some written by themselves, others  
by white writers, but the fugitives the facts; but  
beyond these, nothing has been even attempted.  
The *Anglo-African Magazine*, which is now being  
published, is a work of a high order, and gives  
evidence of the beginning of an era in the mental, moral  
and religious history of the colored people in this  
Republic. Whatever may be the fate of this new  
publication, in point of patronage, whether it  
shall succeed or fail, for want of support, we sin-  
cerely rejoice to see the attempt made, and made  
so well.

The feature of the Magazine for the present  
month is the story of Mr. McNe Smith, a  
slave of the dependency of Civilization on physical  
circumstances. The subject is one of great inter-  
est, independent of its bearing upon relations ex-  
isting in this country. To those who know Mr.

## ADVERTISEMENTS.

Smith, it need not be said, that his essay is a  
learned and masterly one. That it is a work of  
high order, and that it is a work of high order,  
—one which we would gladly see in the  
hands of all the political and ethnological malig-  
nancy of the colored race of men. Martin R. Del-  
any, it will be seen, has chosen a subject of great  
importance, and has treated it with a masterly  
hand. The office of keeping the heavenly bodies in order,  
which other very able men have ascribed to the  
law of gravitation. Mr. Delany dismisses all our  
fears that this firm old earth of ours is to be  
smashed up one of these coming days, by a col-  
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tains an accurate and beautifully executed por-  
trait of IRA ALDRIDGE.

All communications should be directed to  
THOS. HAMILTON,  
48 Beekman-st., N. Y., P. O. Box 1212.

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ANGLO-AMERICAN MAGAZINE.—We have received  
the number three of a handsomely printed Ma-  
gazine, published by Thos. Hamilton, 48 Beekman  
street. Never have we received a monthly maga-  
zine, in view of the circumstances under which it  
has been issued, and the manifest ability exhibited  
in its management, and the high quality of its  
contents, that we are so much pleased. It is pub-  
lished exclusively by colored men, and filled  
along with the contributions of their pens. It con-  
tains very able articles by the following distin-  
guished colored men: Dr. Martin Delany, Dr.  
James M. Cune Smith, Rev. J. W. C. Pennington,  
Rev. B. H. Garrison, Rev. W. C. Pennington,  
Rev. A. M. Gregory Beman, Rev. E. P. Rogers,  
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Rev. Frederick Douglass, Rev. William K. Nell,  
Rev. William Whipper, Rev. J. Mercer Langston,  
Rev. Junus C. Morell, Rev. Wm. James Watkins,  
Rev. Parker T. Smith, Rev. Charles Lenox Remond,  
Rev. Frances Ellen Watkins, Rev. Elizabeth Waters,  
Rev. Sara G. Stanley.

ANGLO-AMERICAN MAGAZINE.—The first number  
of this Magazine, published by Thos. Hamilton,  
48 Beekman street, N. Y., has appeared. We  
think it will be read with interest by all who  
are in the interest of the colored people, and  
who are distinguished by the Dred Scott decision,  
and its contents, in their general, speak very  
significantly of the injustice done them by the  
opinions of some of the Judges of the Supreme  
Court.

We had the appearance of this Magazine as a  
step in the right direction, and trust that it will not  
be suffered to lack for the want of support.—*Evening  
Star* (New York).

Among the various new publications recently  
announced, we are glad to learn of the estab-  
lishment of a Magazine, edited entirely by colored  
persons, and devoted to the social, moral and po-  
litical advancement of their brethren.—*Independent  
Adventurer* (New York).

The Magazine is one of great ability, interest  
and taste, and will bear a comparison with those  
of much greater pretensions. We sincerely hope  
the friends of the colored people will patronize this  
work and help them in this honorable effort  
to put themselves in a position which they de-  
serve, and which their enemies would fain prevent  
them from occupying. "Blake," or the Huts of  
Africa," is beautifully written and filled with  
thrilling interest.—*American Baptist* (New York).

It is a creditable publication. . . . Such  
a journal, if rightly conducted, do much to  
raise the condition of this class of our population,  
and inspire a Christian aim into their struggles.—  
*Christian Inquirer* (New York).

The colored citizens of the United States num-  
ber many men of culture and marked ability as  
speakers and writers, and they have established a  
monthly in New York, entitled the *Anglo-African  
Magazine*, which is certainly creditable in style,  
execution and literary merit. . . . We hope that its success may be such as to en-  
courage its undertakers to yet greater exertions to im-  
prove, even at the difficulties which lie in  
their way.—*National Era* (Washington, D. C.).

The new year has thus far brought to our notice  
nothing more gratifying and encouraging than this  
publication. The advent of a monthly magazine,  
devoted to Literature, Science, Statistics, etc., is  
no new thing under the sun, and especially not  
new in our country. The United States, however,  
has nothing of the character of the magazine be-  
fore us, has never been attempted by any member  
or members of the colored race in the United  
States. We have had numerous newspapers, a  
good many pamphlets, a few unpretending poet-  
ical efforts, and a few biographical sketches, mostly  
of fugitive slaves, some written by themselves, others  
by

# The Weekly Anglo-African

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## The Weekly Anglo-African

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that, Five Cents for each additional line.  
All communications for the paper must be ad-  
dressed to THOS. HAMILTON,  
48 Beekman st., New York, [P. O. Box 1212.]

From an old number of Chambers's Edinburgh Journal.  
EVENING GUESTS.

In the silence of this lonely eve,  
With the street-lamp pale-flickering on the  
wall,  
A spirit were to say to me—"Believe,  
Thou shalt be answered. Call!"—Whom should  
I call?

And when I were to see thee gliding in  
With thy pale robes that in long empty fold  
Lie in my keeping—and my fingers, thin  
As thine were once—to feel in thy soft hold;

I should fall weeping on thy neck, and say,  
"I have so suffered since—since"—But the  
tears  
Would cease, remembering how they count thy  
day,  
A day that is with God a thousand years.

Then, what are these sad weeks, months, years of  
mine  
To thine all-measureless infinitude?  
What my whole life, when myriads live divine  
May rise, each leading to a higher good?

I lose myself—I faint. Beloved—best!  
Sit in thy olden, dear humanity  
A little while, my head upon thy breast,  
And then I will go back to heaven with thee.

Should I call thee—Ah, no, I would not call!  
But if, by some invisible angel led,  
Thy foot were at the door, thy face, voice—all  
Entering—Oh joy! O life unto the dead!

Then I, pale smiling with a deep content,  
Would give to thee the welcome long un-  
known:  
And 'stead of those kind accents daily sent  
To cheer me, I should hear thine own—thine  
own!

Thou, too, like the beloved guest late gone,  
Wouldst sit and clasp my feeble hand in thine;  
'T would grieve thee to know why it grew so  
wan,  
Therefore I would smile on, and give no sign.

And thou, soft-speaking in the olden voice,  
Perchance with a compassionate tremble  
stirr'd  
Wouldst change this anguished doubt to full re-  
joice,  
And heal my soul with each balm-dropping  
word.

So—talking of things meet for such as we—  
Affection, strong as life, solemn as death,  
Serene as that divine eternity  
Where I shall meet thee, who wert my soul's  
breath—

Upon this crowned eve of many years  
Thou know'st—a third of life and all its lore  
Would climax like a breaking wave. Who  
grieves  
Though it should break, and cease forever-  
more?

## Deferred Correspondence.

### WM. STILL'S OFFENCE—LIBELS, &c.

MR. EDITOR:—I feel called upon to make  
a reply to some remarks in your paper of  
the 19th inst., in an article over the signa-  
ture of "Justice," and one under the head-  
ing of "The late Philadelphia Libel  
Suit." Both reflect upon myself, and are  
evidently designed to promote evil rather  
than good, error rather than truth. Hence,  
regarding the matter in this light, I feel  
free to admit the issue promptly, not doubt-  
ing but truth will prevail.

Who furnished either of the anonymous  
articles I will not pretend to say; but it  
would seem obvious that they never could  
have emanated from honorable sources,  
from fair and candid men seeking to pro-  
mote justice—else why were they anonym-  
ous? Certainly, I cannot conceive of  
any just reason for privacy or underhanded  
steps to defend the truth in this instance.

Now, for the benefit of your readers, as  
well as for the purpose of giving "Justi-  
tia" a nut to crack, I deem it expedient  
to revert back to a few facts that may not  
be generally known, whereby it may be  
seen so clearly that "wayfaring men,  
though fools, shall not err" in understand-  
ing why I have been the subject of cer-  
tain persecutions, &c.

But for being under the necessity  
of making my case clear beyond cavil or  
dispute, the facts that I am about to bring  
to light might remain in obscurity: I al-  
lude particularly to a circumstance that  
took place in a convention, held in the  
Union Church in this city, at the time the  
Christiania prisoners were incarcerated in  
Moyamensing jail, whence dates, as is well  
known, a malignant prosecution against  
myself, by certain colored men, for simply  
answering honestly a single question from

a gentleman (Mr. I. C. Wears) relative to  
how the prisoners were to be provided for,  
&c.

Briefly, the way I happened to become  
involved in the matter is as follows: A  
well-known individual, professing to be a  
member of "a committee appointed by the  
public to raise money to fee counsel and to  
meet all other expenses connected with the  
wants of the prisoners," warmly ap-  
pealed to the Convention for aid, &c.; at  
the same time setting forth unqualifiedly  
that the "whole burden of expenses would  
devolve on the colored people," that the  
"Abolition Society would do nothing," and  
that the "counsel fee for the thirty colored  
prisoners would be from \$200 to \$250 in  
each case," to say nothing of other inci-  
dental expenses.

On the announcement of these repre-  
sentations Mr. I. C. Wears made some ap-  
propriate remarks bearing on the propriety  
of guarding against deception, &c. (I was  
Secretary of the Convention) and at the  
same time came to me and said, "Did you  
not tell me that counsel had been em-  
ployed by the Abolition Committee for all  
the colored prisoners?" "I did," was my  
quiet but emphatic answer.

Afterwards Mr. W. again took the floor,  
and spoke warmly, ably and to the point,  
as he commonly does; and in concluding  
his remarks assured the Convention that  
he had "credibly been informed that  
counsel had been employed for all the  
colored prisoners," calling out my name as  
his informant. In such a crisis truth for-  
bade that I should remain mute. I knew  
that counsel had been employed; I knew  
precisely by whom employed, the exact  
amount of the fee for each prisoner, (\$25  
in each case) the definite amount that had  
been paid for retaining fees to the several  
counsel. I knew too who provided beds  
(a committee of young female Friends),  
clothing, food, &c., for the prisoners' com-  
fort, likewise who looked after them and  
their families, to meet their wants in every  
direction. Indeed, as an individual I was  
appointed both by the old Abolition Com-  
mittee and the Anti-Slavery Office to take  
an active part in these praiseworthy duties.  
Hence I deliberately stated the truth in  
the case, and assured the Convention, if  
any doubted my word, that all the facts  
could easily be verified by calling on *Pass-  
more Williamson, Seventh and Arch  
streets, John H. Cavender, Fifth and  
Green, or at the Anti-Slavery Office.*

The head and front of my offending  
bath this extent, no more!

That many hundred dollars were raised  
from the various colored churches, soci-  
eties, and from individuals, not only in this  
city but in distant cities, in the name of a  
committee that really had no valid exist-  
ence, professedly to defend men who had  
been regularly provided for, is a fact that  
was fully established soon afterwards, much  
to the discomfiture at least of the active  
agents in this beguiling speculation.

Hence from no other source have I been  
maligned one hundredth part as much as  
I have been by colored men, for acting  
conscientiously in this matter.

Also, previous to the establishment of  
the Philadelphia Vigilant Committee, the  
Colored churches and Abolitionists used to  
be begged incessantly, pretending for  
fugitives, &c., who, in most cases, after all,  
had to be sent away by means furnished  
by the Anti-Slavery friends connected with  
the Anti-Slavery Society. Therefore, for  
the safety and protection of passengers,  
and to put a stop to an obvious nuisance,  
a committee of some twenty responsible  
Abolitionists, white and colored, united  
together, eight years ago, to accomplish the  
desired object, since which time these du-  
ties have been performed by this body to  
the entire satisfaction of all who are in  
sympathy or harmony with the U. G. R. R.  
enterprise, as far as I have been able to  
judge or learn. Yet from this disaffected  
faction nothing but hostility and opposition  
have been manifested in various ways. The  
entire begging operations have undergone  
a complete revolution. Not a solitary  
Colored church has been begged by the  
Philadelphia V. C., and excepting on one  
or two occasions only, and its annual meet-  
ings, has it received collections. The  
change relative to the whites has been  
equally as great. Of course the public,  
who are immediately interested in sustain-  
ing the Vigilance Committee and in the  
elevation of the colored man generally,  
are not such fools that they cannot under-  
stand all about this matter.

Now, I am prepared to summarily dis-  
patch the two articles under consideration,  
in which I am made to appear "guilty."  
As special pains have been taken by "Justi-  
tia" to show that I actually did "plead guilty  
to the charge of issuing a scandalous false-  
hood," I will simply say I never for a mo-  
ment dreamed of doing any such thing.  
To me personally the bill of indictment

was never presented with the question  
propounded, "Are you guilty or not guilty?"  
My lawyer, it is true, in my stead,  
acknowledged to the Judge, two days be-  
fore the case was to have been called up,  
that I wrote the letter. While I have  
never uttered a word in Court or out of it,  
to the effect of having plead guilty to the  
charge of issuing a scandalous falsehood,  
technically it was merely assumed in law  
that I had.

And now just a word about the public  
meeting. We commend "Justitia" for la-  
boring to remove the impression that the  
Rev. Wm. Douglass was at the head of a  
faction that came to the meeting expressly  
to raise a disturbance; but we think it  
would have been equally as commendable  
if he had confessed to the readers of the  
"Anglo" as to who were in secret conclave,  
two days before the meeting, at a certain  
smoking establishment, uniting "a faction  
to raise a disturbance." He also might  
have had the kindness to have informed  
the public who were the individuals who  
sneaked off with the lying reports to the  
Democratic papers at the close of the  
meeting, which resulted in the most tri-  
umphant defeat of the faction. Then, to  
cap the climax "Justitia" might have made  
a very interesting paragraph, simply set-  
ting forth the vigilance manifested by a  
"cage of unclean birds," in repeatedly  
carrying to the newspaper offices false re-  
ports against the Abolitionists, and myself  
in particular. Especially might he have  
signified to what extent the report of the  
trial was made erroneous by the agency of  
these "birds."

To the credit of the leading city papers  
must be said that they, as soon as they  
were apprized of the fact that they had  
been shamefully imposed upon by black  
men, promptly corrected certain errors in  
the published proceedings of the meeting,  
by republishing them, with the resolutions  
complete.

With the entire mass of worthy men,  
white and colored, who sympathize with  
the U. G. R. R., or actively contribute, in  
word or deed, to promote the elevation of  
the colored man, I think I can safely say,  
so far as I am personally concerned, I have  
always had their sympathy, but never  
more than now.

But the great trouble among colored  
men, as among white, is that some have  
a strange idea as to what constitutes true  
worth—as the proper qualifications neces-  
sary to claim respect and confidence.

For instance, we find a man who may  
be the keeper of a degrading place of busi-  
ness, where a little gambling is admitted,  
a little liquor sold privately, and a good  
many other little things encouraged, still  
he may have the idea that he is in every  
way fitted for a leader, to have the confi-  
dence and respect of the upright.

Another one may be in an elevated po-  
sition, yet may delight to affiliate with  
persons of low and immoral habits—can  
look with complacency upon others who  
swindle, lie and defraud; and, indeed, can  
aid in the operation himself if not likely  
to be caught; and still never dream that  
the virtuous and intelligent will dare to  
manifest the slightest disapprobation to the  
most criminal dereliction of duty in this  
direction. Society must honor him.

Another specimen chooses to spend the  
best years of his life in utter laziness—not  
working a day of the year round. He may  
have health and intelligence at his com-  
mand, which might be turned to some use-  
ful calling, still idleness and gossiping  
seem to be his forte, and woe betide the  
man who fails to pay homage to his vain  
notions and abominable practices.

A fourth specimen may be a gentleman  
outwardly, (they all may be) fond of dis-  
play, ambitious to be thought very import-  
ant on public meeting occasions, but with  
a character so shockingly damaged by  
immoral habits that the good sense of the  
people perhaps can barely tolerate him; much  
less magnify him as a benefactor—  
an honor that his foolish pride may fancy  
he is entitled to, notwithstanding the prac-  
tical evidence he has given to the contrary.

It is needless to say that among us  
to be found men representing characters as  
above drawn, and who stand greatly in the  
way of our progress. Opposition from such  
men I have in abundance. For aught I  
know, the articles furnished for your paper  
came from this quarter. I will venture to  
say they emanated from no friend or sup-  
porter of the U. G. R. R.; that the writer  
has never given a cent to the Philadelphia  
Vigilance Committee; and I am confident  
that this may be stated of every one that  
has appeared opposed to me in my late  
persecutions. This assertion is bold, but  
I will guarantee that, if an investigation  
were made fairly, it would be fully sus-  
tained by the facts in the case.

Therefore, for one, I am resolved to  
stand by the cause of the oppressed and

the truth, to the fullest extent of my hum-  
ble powers, despite of all the opposition  
from any quarter, especially from such as  
has manifested itself of late. "Those who  
live in glass houses should not throw  
stones."

True, I was fined and imprisoned; but  
what of that? Considering all the cir-  
cumstances—how willingly men volun-  
teered to swear falsely against me, also  
being connected with an unpopular move-  
ment, and with the fact that it appeared in  
the alleged libelous letter that I was in the  
very act of "going after the U. G. R. R.  
pass," it is a marvel that my punishment  
was so trifling. In a pro-slavery atmos-  
phere like Philadelphia for a man occupy-  
ing my position to come out of court no  
worse harmed than I was is more a matter  
of wonder than otherwise.

Again, the Judge reconsidered his de-  
cision before my ten days were half ex-  
pired, and willingly released me, and the  
same evening, after I came out of prison,  
readily gave me his attention for half an  
hour or nearly so, in which interview I  
fully satisfied him of my entire  
innocence in the matter. WM. STILL.

## "I HOLD STILL"

FROM THE GERMAN OF STURM.

Pain's furnace heat within me quivers,  
God's breath upon the flame doth blow,  
And all my heart in anguish shivers,  
And trembles at the fiery glow;  
And yet I whisper as God will:  
And in its hottest fire hold still.

He comes and lays my heart, all heated,  
On the hard anvil, minded so  
Into His own fair shape to beat it  
With his great hammer, blow on blow,  
And yet I whisper as God will:  
And at His heaviest blows hold still.

He takes my softened heart and beats it;  
The sparks fly off at every blow;  
He turns it o'er and o'er and heats it;  
And lets it cool and makes it glow;  
And yet I whisper as God will:  
And in His mighty hand hold still.

Why should I murmur? For the sorrow  
Thus only long-lived would be;  
Its end may come, and will to-morrow,  
When God has done His work in me:  
So I say, trusting, as God will:  
And trusting to the end hold still.

He kindles for my profit, purely,  
Affliction's glowing, fiery brand,  
And all his heaviest blows are surely  
Inflicted by a Master hand;  
So I say, praying, as God will:  
And hope to Him, and suffer still.

## JUSTICE TO THE SOUTH.

As the "irrepressible conflict" is indefi-  
nitely postponed, and our bewildered  
Union still preserves its stately integrity,  
we feel disposed to view our Southern  
brethren with leniency, and make amends  
for the hard things we have written in the  
heat of political debate, against the land  
which hitherto with cotton and sugar-house  
molasses. If memory does not play us  
false, we have at various times insinuat-  
ed that the slaves of the South were not  
quite as happy as angels; and if our re-  
trospective ability is not seriously impair-  
ed, we have occasionally remarked, that  
entrained negroes were not quite as inde-  
pendent as the democracy of this village.  
Allowing that we have been guilty of  
these cruel slanders, let our present act of  
justice to the South be accepted as a sign  
of repentance—for in securing a friend to  
visit the abused section and return a faith-  
ful report of the "peculiar institution" it  
is—our pockets have suffered grievous  
tribulation. Moved to tears by the pathetic  
letters of the New York "Herald's" South-  
ern contributor, we forthwith induced a  
person—whom we supposed to be his  
brother—to go down into Virginia, and  
there prepare a truthful statement of his  
individual observations. Said statement  
has just come to hand, and we publish it  
with a hope that all the fair men and  
brave women of the North will acknow-  
ledge the beauty of its composition, and  
the irrepressible facts it sets forth.

## STATEMENT OF A. DORFAYE, ESQ.

I started from New York for Philadel-  
phia at 6 P. M., on the 1st inst., and on  
reaching the city of Brotherly Love, at  
once took an early train on the Under-  
ground Railway, and reached this place  
in time to enjoy the family devotion of the  
angelic household I now assist to ornament.  
And what shall I say to give you a true  
idea of the beauties of this earthly para-  
dise, the illimitable bliss of this mundane  
Pygmalion. As I sat in a cool, airy room,  
with windows open to the east, and negro  
mosquito fanning my temple with his  
azure wings, the sound of music bursts  
from the cocoa-nut grove on one of the  
highest peaks of the Andes at my right  
hand, and the rich, cultivated voices of the  
happy slaves, bear to my eager ears the  
beautiful serenade from *Don Pasquale*.  
Softly, the dulcet strains rise and fall like  
the *Te Deum* in the Cathedral at Milan,  
and I listen, it dies away in tremulous  
melody. There is a pause, and then the  
rich, baritone voice of an old plantation  
negro bursts forth in the beautiful *Una-vo-  
ce-poco-fa* of the "Barber of Seville," and  
with tears in my eyes I shut the windows  
—fearful, lest the heaven-born harmony  
should paralyze my pen in an ecstasy of  
operatic bliss. And these singers are the

"Unhappy Slaves" who pity at the North  
—men and women, who, though black of  
skin and oily by nature—are taught Italian  
music before they leave their rosewood  
cradles, and speak French and German at  
the age of twenty-one. Let the miserable  
Black Republicans come and look upon  
Arcadian scenes and then call slavery "a  
curse" if they dare!

Yesterday my host took me to visit a  
number of plantations, and what I saw will  
be indelibly inscribed upon my mind for-  
ever. Let me describe one of these plan-  
tations:

It is situated upon the side of a hill sur-  
rounded by a fence of solid gold, and beau-  
tifully laid out in squares and circles of  
tobacco, around which extend borders of  
the most brilliant roses and lilies. As I  
gazed toward the top of the hill, I noticed  
about a hundred large white marble  
buildings—each one larger than the *New  
York City Hall*, and far more beau-  
tiful.

"What splendid city is that?" I asked  
my patriarchal companion. He smiled  
sweetly as he answered: "Those are the  
negro-quarters of this plantation—where  
the slaves live in winter—during the  
summer they reside in country-seats on  
the borders of the Chesapeake Bay." As  
he spoke, we wound the hill and had just  
reached the door of one of the palatial  
buildings I have mentioned, when the  
gate of the court-yard was thrown open, a  
splendid carriage—drawn by two spirited  
bays, and containing an elegantly-dressed  
negro man—drove out. No sooner did  
my friend behold the latter, than with an  
exclamation of "Dearest Sambo!" he  
sprang into the carriage and fell weeping  
on the bosom of the colored gentleman.  
The latter saluted me politely, and then  
clasped his arms about my friend, remark-  
ing: "Ah, mon ami, comment vous  
portez-vous?"

Shall I ever forget that scene? As soon  
as my friend could control the rapture he  
felt at the meeting, he induced the col-  
ored gentleman to alight with him, and in-  
troduced him to me as "Mr. Johnson."  
One of Mr. Grey's best field-hands. I  
asked who owned the carriage, when Mr.  
Johnson told me that it was his, but that  
the carriages of the other slaves were far  
handsomer. He then conducted me into  
the handsomely-furnished drawing-room  
of his marble palace, and when I admired  
the splendid rosewood piano standing open  
under a niche containing the bust of Verdi  
—he asked me if I was fond of music, I  
replied in the affirmative—when he seated  
himself before the instrument and played  
and sang the superb baritone aria *Di-pro-  
enza il mar*, from the *Traviata*, with  
splendid effect. After the music, Mr.  
Johnson led us into his *salon a manger*,  
where his owner's family quickly spread a  
table with rich conserves, oranges and cups  
of *cafe-au-lait*, and asked the slave if he  
might stay in the room—while he dined  
with his guests. He kindly consented,  
and then we sat down to a feast of the  
rarest dainties I ever tasted. During the  
meal I understood that the other slaves of  
the plantation had gone to Savannah to be  
present at the coming races; but Mr. John-  
son said to watch his master, fearful, lest  
some wandering Abolitionist should induce  
him to manumit all his slaves, and consign  
them to hopeless freedom.

During the afternoon, Mr. Johnson con-  
ducted me through the beautifully adorned  
grounds of the "quarters" to the residence  
of the other slaves, and in all of them I  
found the same luxury and profuseness of  
decoration. In the residence of Cuffee  
Smith were six original paintings by Ra-  
phael, two by Titian, and one hundred and  
fifty by Church. After wearying of the  
magnificence spread before me on every  
hand, I turned to Mr. Johnson and asked  
him if he had ever visited Italy. "Ah  
celui!" returned he, drawing a golden tooth-  
pick from a side pocket of his rich satin  
vest—I went there once *mon ami*, but  
found so many vile Abolitionists there that  
I returned home immediately.

After some further conversation with  
the slave, and after refusing the offer of  
his carriage to take us home, my friend  
and I took an affectionate leave of him and  
departed.

And such is the "slavery" about which  
Horace Greeley, Phillips, Garrison, and  
other mad fanatics rave so perpetually.  
Every negro in this country is worth at  
least \$500,000, and revels in luxuries the  
turbaned Turk never dreamed of. Their  
owners fairly worship them, and would no  
more think of taking a step without their  
consent than they would think of fly-  
ing. As to the labor performed by the  
slaves, it amounts to nothing: once a week  
they take seats in the tobacco fields in  
splendidly carved arm chairs, and prune  
the leaves for an hour or so, with ivory  
handled knives. The owners do all the  
hard work, and invariably divide their  
profits with the slaves. But I have said  
enough—to prove the base injustice done  
to the South by such writers as Mrs. Stowe  
and Victor Hugo—and will say no more  
at present.

AMALGAMATION.—Wm. J. Watkins re-  
cently lectured in Oswego, and in the midst  
of a very fine argument, some pro-slavery  
gentleman sent up a card asking the  
speaker if he was in favor of amalgama-  
tion between blacks and whites. Replying  
instantly, he said, "If you ask me as an  
Abolitionist I answer, this forms no part  
of their creed. If you ask me as a Republican  
I answer, that it does not enter into their  
purpose. It is not a constituent of the plans  
of either of these parties. If you ask me  
as a man I reply, that 'it is according to  
any one's taste' as the old woman said  
when she kissed the cow. The house was  
for a long time convulsed with laughter,  
and cheer after cheer followed in rapid  
succession.

## For the Weekly Anglo-African. "RESPECTABLE COLORED PERSONS ALLOWED TO THE UPPER GAL- LERY ONLY."

BY JOHN THEOPHILUS KRAMER.

Lovely spot thou art, Boston Common!

If a public square in a city is of great  
value to the people thereof, what may be  
the value of a beautiful park in the very  
centre of a large, free, wealthy and beau-  
tiful city, with a lot of miniature prairies  
and dwarf mountains, upon the soft green  
surface of which a great number of jovial,  
fresh looking boys are "allowed" to romp,  
to play, to chase, to jump, to shout and to  
laugh? Lovers of the beauties of nature,  
tell me the value of a park where, instead  
of being scared by a lot of ugly, menacing  
poles, with their unnatural warning, "Not  
to walk on the grass under a penalty of  
from five to fifty dollars"—as if free, beau-  
tiful nature had anything to do with dol-  
lars or dimes—your eyes will be enrap-  
tured by a most beautiful picture, a ring  
of sweet, fair, amiable, rosy, smiling little  
girls, playing upon the green turf.

Hark! how the clear silvery bubble of  
fountains seem to talk of by-gone days,  
when that venerable elm tree down there  
near the pond was quite a young fellow,  
watching the progress of that little village  
with its honest, true-hearted, Bible-trusting  
sons and daughters of the "Pilgrim  
Fathers," now that great, that far-famed  
city of Boston! See what a multitude is  
moving towards that elm tree. Thousands  
of ladies, gentlemen and children are walk-  
ing to and fro.

Let us proceed there. Here we per-  
ceive a very respectable looking colored  
family. Two nice little colored girls are  
playing with a large Newfoundland dog,  
while the gentlemanly looking owner of  
said dog is conversing familiarly with the  
respectable looking colored man. Let us  
take a walk up Tremont street, and we  
will see many neatly and even splen-  
dently dressed ladies and gentlemen of  
color, ready to participate in a conven-  
tion having for its objects the promotion  
of Christianity and human rights. Are  
you not convinced that we are enjoying  
the pure air of a free city? Now, turn to  
your right, and pass through Winter into  
Washington street, the Broadway of Bos-  
ton. A bill-poster is engaged posting up  
a large bill. Let us read. O, delightful  
news! "Little Cordelia Howard will ap-  
pear to-night in Mrs. Stowe's far-famed  
drama, 'Uncle Tom's Cabin,' as 'Eva.'"  
Eva! That very personification of purity,  
of beauty, of charity, of fidelity—in fact,  
an angel! See, there is the colored fam-  
ily we met on the Common. They are  
going to read that bill, and no doubt, they  
will be delighted to hear to-night our lov-  
ely Cordelia and her gifted parents. Why  
do the features of the respectable looking  
head of that family express such a feeling  
of deep sorrow? Why does he say, with  
a sigh, "O Lord, how long shall we remain  
outcasts, even in a free city?" Look once  
more at the bill! Read, friends of human  
rights!—read, citizens of a great city!—  
read, all ye inhabitants of a genuine free  
State, "Respectable colored persons allow-  
ed to the upper gallery only!"

Now follow me to Portland street, to  
that remarkable gallery where respectable  
colored persons are "allowed." Climb up,  
climb up, a "high position" is most cer-  
tainly due to respectable persons. Don't be  
frightened because the stairs grow more  
and more narrow by every step, and an  
Egyptian darkness prevents you from see-  
ing your own hand, for, remember, that  
only "respectable colored persons" are "al-  
lowed" to climb that tower of Babel. Hold  
on. There is the door of your respecta-  
ble aerial paradise, surely high enough to  
be a "respectable" eagle's nest. Be cau-  
tious now—look out for the benches, if  
you call these chicken-steps benches.  
Take good care not to precipitate, head  
foremost, in the abyss below, breaking the  
back-bones of your "respectable" white  
fellow men in the pit.

Far in the east there is a beautiful coun-  
try noted for its warm climate, the richness  
of its soil, the grandeur of its mountains,  
the superior beauty of its vegetation, the  
abundance of its minerals and precious  
stones, and the strength and ferocity of its  
wild animals. The majority of its inhabi-  
tants do not worship "our Father who is in  
heaven;" neither will they bring their  
homage to Jehovah, Adonai, the Lord of  
Hosts. We are told that they kneel be-  
fore foolish images and caricatures, made  
with their own hands, and are divided  
in diverse castes, the lowest of which  
are called Pariahs. They are not only  
not allowed to any gallery, but are cut off  
from the rest of society, and are regarded  
as outcasts, and only allowed to live. Tell  
me, Christian friend, to what religion do  
they belong who regard those poor Pariahs

as outcasts, as worse than dogs. They be-  
long to no religion; they worship only  
knick-knacks, goggle gods and wooden  
clowns. How is it, when they are con-  
verted to the religion of the Savior of  
mankind, and have been taught that there  
is but one Father—our Father who is in  
heaven—will they still regard those poor  
Pariahs as outcasts? Will they refuse to  
learn their humble brothers and sisters  
how to read the Gospel? Will their  
churches be closed to them, and will they  
be driven to the rear or to the upper gal-  
leries of public halls and places? Those  
once proud worshippers of knick-knacks  
are now believing in our Father who is in  
heaven, and regarding those Pariahs as  
their brothers and sisters, and are obeying  
the command of our Savior to respect even  
those poor Pariahs as children of one  
Father.

Christians! how can it happen that  
when even former worshippers of wooden  
clowns are even believing in the divine  
law, in a free Christian city and in a free  
Christian State respectable fellow Chris-  
tians are to be allowed to the upper gal-  
lery only!

Down South, where they sell the souls  
of men like the bodies of dogs, I have seen  
every day for years hills posted every  
where with the heading of: "Large sale  
of valuable slaves," or, "Auction sale of a  
very likely family, consisting of a mother  
and three children," or, "Private sale of  
John Jones, an excellent carpenter," or  
"\$100 Reward—Run away, the Quadroon  
girl Jane, very light complexion, soft  
brown hair, about 17 years old, etc. I  
was well aware that those sellers and  
catchers of my unfortunate fellow Chris-  
tians called themselves, before all the  
world, slaveholders; yet such things were  
not as painful to me as yonder bill in that  
beautiful free city, that very lovely abode  
of so many true-hearted, generous, Chris-  
tian friends, with that horrible sentence:  
"Respectable colored persons allowed to  
the upper gallery only." Engraved in  
flaming letters it will remain forever in  
my memory.

I cannot help but ask how it can be pos-  
sible that in a free city, respectable per-  
sons are allowed to be pushed or driven  
to a gallery, where they are in imminent  
danger, from any false step they may take,  
of losing their lives? How can it happen  
that the people of an enlightened city will  
permit their streets to be disgraced by al-  
lowing to be posted bills that would even  
astound a slavholding community?

MENDING A PUZZLE WINDOW.—A writer  
in the New York "Observer" tells a good  
story of "Brother B."

He exchanged on a certain Sabbath, and  
the Minister where he was to preach, as  
he was about starting for church in the  
morning, expressed the fear that he might  
take cold from a broken window in the  
rear of the pulpit.

"Oh, if that be all," said he, "just get  
me your rag-bag, and I'll fix the window  
and the parish too."

After setting himself in the pulpit he  
began to shiver, and pull his coat closer  
around him, and bring up the collar about  
his ears. Then he arose and looked about  
himself, and finding it was to be through  
proceeded, and finding it to be through  
the broken and dilapidated window he at  
once commenced to pull the rags from his  
pockets and fill up the cracks and broken  
panes. As soon as he had finished the  
service he turned quickly around, and  
carefully removing the rags from his coat  
and carried them safely home again. The hint  
was duly taken, and the needful repairs  
forthwith made by the parish.

A COOL OPERATION.—"Hallo, there, cap-  
ting," said a brother Jonathan to a cap-  
tain of a canal packet on the Erie Canal,  
"what do you charge for passage?"  
"Three cents per mile, and boarded,"  
said the captain.

"Wall, I guess I'll take passage, cap-  
ting, seeing as how I am kinder gin out  
walking so far."

Accordingly he got on board just as the  
steward was ringing the bell for dinner.  
Jonathan sat down and began demolishing  
the "fixins" to the utter consternation of  
the captain, until he had cleared the table  
of all that was eatable, when he got up  
and went on deck, picking his teeth very  
comfortably.

"How far is it, captin, from here to  
where I came aboard?"

"Nearly one and a half miles," said the  
captain.

"Let's see," said Jonathan, "that would  
be just four and a half cents; but never  
mind, captin, I won't be

Advertisements for this paper must be accompanied by the cash.  
Copies of this paper can be purchased of the news-dealers everywhere.

### Buy a Farm.

Some time ago we urged the necessity of our people making it a business to acquire real estate in city, town, and country. We have the satisfaction of knowing that our efforts were not without good results. The attention of some has been earnestly turned in the way we pointed out. A correspondent has since also called the attention of our young men to the same subject, and pointed out New Jersey as a fitting locality for the procurement of lands. Other places may and do offer advantages that New Jersey, to the general farmer, does not; but from our personal knowledge of some parts of this State, we firmly believe that to the colored man of small means—the man who wishes to rightly employ his small means as fast as he earns them—to the novice in farming—to him who, when wearied of city employments such as are usually assigned to colored men—we say in view of all these and other facts, that portion of New Jersey to which we allude offers a better field than any other section we know of. We refer more particularly to Monmouth county, though we are told that other counties offer still stronger reasons.

The fine lands in Monmouth county lying within two hours' drive west of Shrewsbury and Long Branch, fifteen years ago could be purchased for five dollars per acre; much of these lands now cannot be obtained for forty dollars per acre, and some of it even for sixty. We know of colored men in those vicinities who paid the low price of four and five dollars per acre for fifty to one hundred acres, but a few years ago, who could get at this moment fifty to sixty dollars per acre.

These lands are what are called the Jersey Pines, and twenty years ago were thought scarcely worth driving through except for the pine wood on them. The three to five dollars per acre which they brought was for the wood only, and then they were left to the stunted scrub-oak and the dwindling pine. Subsequently the "Great Marl Pits" of New Jersey were discovered, and those lands more adjacent to them were speedily brought into market. The once pine wastes are now fruitful fields and elegant farms are butted square up to the pine forests.

But there are thousands of acres of these pine lands yet undisposed of, and which can be obtained at quite a low figure for cash. Men in that section of country value money far more than acres, and if colored men would take our advice they would appropriate, and that right speedily, the acres, and relieve themselves of the few dollars they may possess. Our word for it, in time they would not regret it. On the contrary, they will find it the best day's work they ever did.

Talk about organizations for operations far, far away, for improving our condition! Here, in our view, is a field where an organization, with little or no expense, might operate with great advantage to us as a class. A company, through a well-accredited agent, with as little stir as possible, might purchase one or two thousand acres of these lands, and divide it up in small parcels to suit the stockholders or other purchasers, and thus give a small living farm to hundreds of our people at a rate wholly within their means. The locality has much to commend it to our people.

First, the lands, though of not very heavy bottom, are susceptible of the highest improvement, and are well adapted to fruit and vegetables; and their contiguity to the great city of New York will make the farmer's surplus always disposable for ready cash. Secondly, the means for their improvement is easy. What with the great marl pits of New Jersey, and lime and other fertilizers, a few acres can in a very short time be brought under a high state of cultivation, with a few dollars. Thirdly, their nearness to New York market—three hours at most—is a great consideration with our people. If we were experienced and practical farmers, living and working for generations as such in the surrounding country, and enjoying all the various facilities in common with our white fellow citizens, then we might have greater inducements to seek remoter and perhaps more fertile localities; but for novices and experimenters with small means and few advantages, it always has occurred to us that the vicinities of large cities were the best.

With us the attainment of country property has a two-fold aspect—first, possession; and second, means of payment. To go far abroad, sufficient means is necessary in the outset, as very little can be hoped for beyond the proceeds of the farm, which, for the first few years, must of course be scanty at best. On the other hand, to make small purchases in localities such as we have instanced, a man might get a few acres cleared, get up a modest house and a garden enclosed, and at the same time remain at his post in the city if that was more profitable, abandoning it just when his little farm would pay him the better of the two.

One of the obstacles in the way of our families leaving these cities for the coun-

try is the distance. Overcome this, and we have succeeded. A people who live next to the wealthy always at first experience a difficulty in being removed from the money market; and this is precisely our present case. As we get more experience in these matters we shall be prepared to go farther and do better.

We have thrown out these few thoughts for the consideration of our readers, hoping that they will give them due consideration. We intend to call more special attention to the subject again. We hope yet to see every man vote himself a farmer.

### Return of J. J. Myers, of Wisconsin.

Mr. J. J. Myers, of Madison, Wis., who left this country about one year ago on an expedition to Southern Africa, arrived in this city about three weeks ago in the bark Sea-nymph, from the Cape of Good Hope. He spent the greater part of the time at Port Natal, on the eastern shore, and left his son (who accompanied him out) there employed as clerk in a dry goods store. He says the climate at this place is pleasant and healthy, the thermometer varying in the winter from 65 to 75, and in the summer about 85 degrees, Fahrenheit. The "Natal Mercury," of Feb. 9th, thus speaks of Mr. Myers' visit:

"A rather interesting incident connected with immigration is the arrival, a month ago, of an intelligent colored American, for the purpose of ascertaining the suitability of this Colony for a settlement of a select body of his friends of the same class. Mr. Myers, the gentleman in question, is a shrewd, practical Yankee; he appears to be well satisfied with the Colony for the purpose contemplated, and his views and plans, which he has fully explained to us, are of a thoroughly feasible and business-like character. It is probable his party will proceed hither, on his return, in a vessel of their own; and that their settlement may be the nucleus of a more extensive immigration of the same class. Mr. Myers is of opinion that the influence of the example of such a community would be most beneficial to the natives of this Colony, who would thus be shown that people quite as black as themselves can be raised by industry and civilization to a full equality with the whites. The Kafirs with whom Mr. Myers has met—especially those on one of our largest Missionary Stations—expressed the most unbounded surprise that he could not speak their language; and that in all respects, except color, he was an *umhungu*—a white man."

Mr. Myers brought with him a male and female Kafir sheep, and a Malay sheep. These animals form the main element of wealth of the native chiefs, and are remarkable for their great tails. He also has several African chickens, which do not differ from our own except in the fineness of their feathers. The samples of cotton, both wild and planted, sugar, of different kinds, also coffee, tobacco, Indian corn, wheat, oats and barley, were certainly very fine. Mr. Myers also brought with him some native wines, but these were interesting.

Mr. Myers being anxious to leave the city for Wisconsin, and it not being convenient to carry the sheep with him, left them in charge of Rev. H. H. Garnet. Mr. G. attended a meeting of the American Institute Farmer's Club last Monday, and there invited an inspection of these specimens. They can be seen at his residence, 52 Laurens-street.

Mr. Myers returns to this country for the purpose of disposing of his property (of which he has amassed considerable), and taking his family to Africa, to return no more.

### Death of Theo. Parker.

The steamer of the 19th ult. brought the sad intelligence of the death of Theodore Parker, the talented, outspoken, and uncompromising friend of the oppressed. He died at Florence, Italy, on the 10th of May. Prof. Newman, in a letter to the London "News," says: "I saw him about three hours before he died, lying calmly, while he was ebbing away unconsciously to himself. He left written directions for his funeral, limiting to five persons the attending him to the grave, of whom I am one. Many Americans here are expressing their wish to appear as mourners, but it is thought right to abide by his instructions. He desired the eleven first verses of the Sermon on the Mount (the blessing of Jesus) to be read over his grave, and then a plain gray stone, with his name and age, and nothing further of inscription. We hope to get a cast taken of Mr. Parker to-day. Mrs. Parker, his poor, gentle wife, has hitherto borne up well. Miss Stevenson, who has resided with them so long, was also with him to the last. She thinks from the peculiar tenderness of his manner yesterday that he knew he was dying. He had been dreamy for some days, and talked ramblingly of two Theodore Parkers, one here, and one planted in Boston, who would finish his work—perhaps a true thought, only mystically expressed. He ceased to breathe without the least struggle."

LONGEVITY.—Flora Armstrong, a colored woman, died at the County House in Poughkeepsie on the 16th ult., aged 110 years. She was born in Fiskill in 1750. Last summer she enjoyed good health, and supported herself by gathering herbs and selling them through the streets of the former place.

DISCONTINUED.—The packages of our paper for Albany, N. Y., Pittsburg, Pa., and Bridgeport, Conn., because we cannot get the pay for them.

### New Books.

"THE RIGHT WAY TO THE SAFE WAY." By L. Maria Child. This little volume, of some ninety pages, is a clear and succinct view of the effects of the emancipation of slavery in the West Indies; and cannot fail to convince all who will peruse it of the entire safety of emancipation in the United States at any moment. There are those who, though convinced of the justice of immediate emancipation in the States, fear the consequence. To such we most cheerfully commend a careful reading of this terse little volume. The author has collected and arranged under appropriate heads all the most important and valuable testimony regarding these islands prior to the abolition of slavery, their condition during the process of emancipation, and the happy effects of and after emancipation. The testimony here presented is vast, correct, faithful, and conclusive, and must carry conviction to every candid mind.

We thank Mrs. Child sincerely for this little work, and hope it may find its way into the hands of every intelligent reader and every voter in the country. We hope it may, somehow or other, get mixed up with the campaign tracts, Republican or Democratic, we care not which; and so accompany them over the land. Our word for it, it will do more good and effect a more wholesome influence in the public mind than anything either party will send out between this and the inauguration of the next President.

### Opening of a New Place of Worship.

MR. EDITOR:—Permit me to furnish you with a brief sketch of the religious ceremonies at the opening of the First Colored American Congregational Church, at 383 Third-avenue, between Twenty-eighth and Twenty-ninth streets, on Sunday, May 27th.

Notwithstanding the inclement state of the weather, the gathering in the afternoon was quite favorable. The exercises were introduced by Rev. Jas. M. Williams, of Brooklyn, by reading the 8th chapter of 1st Kings and the 84th Psalm. Then followed singing by the choir, a prayer by Rev. Silas Mitchell, of Rye Neck, and more singing, after which Mr. Williams delivered an elaborate discourse from the following words: "And he is the head of the body, the Church"—Colossians 1, 18. He divided his text into three general heads, and in the course of his remarks was acute and logical, giving evidence of a productive mind. He was sarcastic in his reference to the state of feeling existing among ministers as the leaders of the people. Said he, "What would the community think of an individual, if they saw him tearing a fellow mortal to pieces in the streets? And what does God think of us as ministers, who profess to be the leaders of the people, tearing each other to pieces? The priest's lips should teach knowledge, and they (the people) should seek the law at his mouth."

In the evening the Rev. Silas Mitchell held forth, taking for his text, "Nevertheless, the foundation of God standeth sure"—2d Tim. 2, 19. The speaker delivered an orthodox discourse. The occasion was highly interesting throughout the day, and the congregation seemed much delighted with their new place of worship, which is a neat edifice 25x40 feet, finished in a plain style. It is located in a fine neighborhood, and is very convenient for our colored population living up town, and especially for the young people living at service.

### AN OBSERVER.

**Ordination in Sixth Street Church.**  
Wm. H. Moore, Wm. F. Butler, and Thomas A. Davis were ordained elders in the Zion A. M. E. Church on Sunday, the 21st ult. The time appointed for the delivery of the ordination charges was 3 o'clock, but long before that hour the church was densely thronged, all eager to witness the solemn ceremony and hear the discourse of the Rev. Samson Talbot. After the delivery of the charge, Mr. Talbot did justice to the occasion in a discourse which gave evidence of sound and thorough learning in the doctrines which he professes to teach. The reverend gentleman's eloquence is well known, and it must be added that he never addressed a more appreciative audience. The Right Rev. W. H. Bishop, assisted by several of the ministers, proceeded with the ceremony of ordination, and it is needless to add that it was conducted in a very solemn and imposing manner.

The Conference closed its sessions on Wednesday, the 23d ult. The Right Rev. J. J. Clinton delivered the closing address.

**SALEM BAPTIST CHURCH, AT NEW BEDFORD.**—The pastor of this church, Rev. Wm. Jackson, was in this city a few days ago, soliciting donations to relieve this society from a debt still remaining on their neat and beautiful edifice. The importance of sustaining this enterprise must be apparent to all, particularly to those who are familiar with underground railroad operations, for in no place in New England are found as many of our brethren from under oppression as in New Bedford, and with no class are religious privileges appreciated more than with these people. As Mr. Jackson will return here in the course of a few weeks, we hope that preparations will be made by a liberal Christian public to meet his appeal with a generous response.

### Charles Nalle, the Troy Fugitive.

MR. EDITOR:—A plan was set on foot to purchase Charles Nalle, the fugitive who was rescued here, and it has been successful. The necessary sum, \$1,500, was raised by subscription, and remitted to his late master, who, in turn, remitted the necessary papers to the gentleman in whose employ Nalle was at the time of his arrest. It seems that Nalle has not been out of this State. After his escape from this city, he was driven some six miles on the road to Schenectady. He then walked to Schenectady, arriving there at midnight—there he found friends, who removed his handcuffs, fed him and sent him to Amsterdam on foot. He arrived at that village about daylight, but lay in the bushes all day. At night he found friends who took care of him. The next day he went ten miles back into the country, where he found friends and employment, where he remained until his return here on Friday afternoon. He is, as I wrote you before, a very bright mulatto, about 37 years of age, and is said to be a sober and industrious man. He was born in Stevensburg, Calpepper Co., Va., and was the property of W. Allen, who was probably his father. When Allen died, he was sold, with his mother, at Sheriff's sale, to Hansbrough, a neighboring planter, the father of his late master. His mother is still alive, and is owned by Hansbrough. Nalle speaks favorably of Hansbrough's kindness, and says that he never knew him to strike one of his slaves. Nalle worked sometimes on the plantation and sometimes as a house servant. He has a wife and six children, who now live in Pennsylvania. His wife and five children were the property of Col. John Toms, who lived about three miles from Mr. Hansbrough's. About four years ago Col. Toms died and freed his slaves by will. These slaves were sent to Pennsylvania, in accordance with the laws of Virginia, which does not permit emancipated native colored persons to remain in the State. After living awhile in Pennsylvania, Nalle's wife went to Washington, where she lived for about eighteen months. About that time Nalle heard that his master was about to sell him South. He informed his owner that his wife was sick and that he must visit her. Hansbrough gave him a pass, and Nalle went to Washington, from whence he escaped North. At the time Nalle's wife was emancipated, an unsuccessful effort was made to purchase his freedom. His friends offered to give \$700. A free colored man who was worth over \$2,000 offered to go security for the whole amount, allowing Nalle to earn a portion of the money after he should become free. Several white persons also interested themselves in the matter. Hansbrough asked \$1,200 for his man, which was considered to be an exorbitant price, and so the matter was dropped by all except Nalle, who, as the result has shown, was determined to have his freedom at all hazards.

He is the lion of our city, and when he made his appearance in our streets yesterday, created quite as great a sensation as the Japanese would have done had they appeared in his stead. He has re-entered the situation he left when forced to quit the city, and I have no doubt but that he will discharge his duties satisfactorily and will be a useful citizen. He is a marked man here, and the eye of Troy is upon him. It has been witty observed that he is a valuable addition to our city property.

**Downing vs. Garnet.**  
MR. EDITOR:—I noticed in your issue of the 26th inst., a long letter from Mr. Geo. T. Downing, headed, "Rev. J. S. Martin vs. Rev. H. H. Garnet," in which he makes a terrific attack on the latter gentleman, and which confirms my impression that the whole fuss of opposition to the African Civilization Society has grown out of a personal feeling. I do not believe that he fears the Society will injure our people here at all. I speak thus plainly because I feel that I have the same right to question his veracity as he had to assert that Mr. Garnet was what he called him in a public meeting not long ago. Mr. G. has said that there was no connection whatever between the African Civilization Society and the American Colonization Society, and Mr. Downing asserts that there is. Now, I hope that the young men of New York will examine the principles of these two gentlemen, and decide for themselves which of the two to credit. I ask even the "brainless women and rowdies" that Mr. Downing speaks of, to look into this matter and tell us which of these gentlemen can be trusted with the interests of our people.

**THE SLAVE-TRADE BY SEA.**—On the evening of the 29th, Deputy-Marshal Thompson proceeded to Pier No. 37 North River, and, by directions of the Collector and Surveyor of the Port, took possession of the steamship "City of Norfolk." It appeared that this vessel had been for several days advertised to sail with goods and passengers for St. Thomas, W. I., and that the suspicions of the Custom-House authorities being aroused, the steamer was searched, when two extra large tanks full of water, and an unusually large supply of coal, were found on board. The steamer is now in the custody of the United States Marshal, awaiting further proceedings.

### Home Correspondence.

#### Our Philadelphia Letter.

PHILADELPHIA, May 28, 1860.

MR. EDITOR:—This is the day set apart for the trial of those noble men who attempted to rescue Moses Horner, and every one who sympathizes with them must feel somewhat of solicitude in view of the circumstances in the case. Judge Cadwallader, before whom the men are to be tried, is very austere, and not the least disposed to sympathize with the oppressed. If he will only render justice to our brethren, we will not ask him to step aside from the behests of the law to show them more mercy than their cases will warrant; but we have many fears that they will not be fairly tried; 'tis true, however, that David Paul Brown is an eminent lawyer, and as he has been engaged by the defendants, it is to be hoped that he will do justice to his clients. Those who have faith enough to trust him will be somewhat relieved when they reflect upon the matter with that consolation left them. But as for me, I have my misgivings about him. He is fresh from the field of battle, in which he has won renewed laurels by serving in the pro-slavery ranks. His defense of Mrs. E. B. Wells was a tirade of abuse heaped Olympus high on the heads of anti-slavery men, and were it my case, I would not employ him to defend me if there were others to be had. Since he has been retained by the defendants, let us hope for the better—let us trust that money will have its weight of influence with him, and that he will do his duty to them. Now while we are speaking of this matter, let us say a word about our own people. We seem to show an entire disregard for the high character that appeals to a liberty-loving people. We present a broken front to the enemy and invite his attacks by our own dissensions, and if we are despoiled, it will be our own fault. We are like ravenous wolves devouring one another for the veriest trifles, and we look with complacency upon our degradation. We have had several meetings of sympathy, called for the purpose of showing how much we do sympathize with the Horner rescuers, and at each meeting collections were taken, and speeches were made, but all put together amounted to an inconsiderable sum. Truly, we are a dissipated people, divided into factions, each striving against the other. Why can we not have one little difference of opinion, and yet strike hands upon more important issues? Philadelphia is the place, and the only place where collections should be taken to defray the expenses of counsel in the present case, and we should come up to our duty. New York, which has so nobly responded to their call, has her own fugitives to look after, and with our boast of the manly spirit of liberty, we let our sister city bear a part of the burden. I believe there have been over one hundred dollars made up here, but what of that? There have been five or six meetings held to collect that amount, three of these meetings were held last week, the last of which was held on Friday evening, when the audience consisted of about twenty persons. It is my opinion that had we the proper spirit among us, we might have raised a thousand dollars instead of one hundred. Can this be accounted for in any other way than by admitting it to be a clear case of dereliction of duty? I think not. There is all the difference imaginable between an honest difference of opinion and downright quarrelling and bickering. Some very laudable enterprises have been started among us, and for want of proper support, they have fallen through. Time and education have certainly wrought some change in us of late, but we are the same people still, very little if any more united than formerly. That we have men of genius in our ranks no one, I think, acquainted with us will deny; we have philosophers, also, and it affords me great pleasure to hear their philosophical conclusions. They say that slavery hangs over us, and darkens the very path we tread in, while the superior race, (?) rather the dominant race, ever mindful of our condition, strives to widen any breaches that may exist between certain persons or parties, and thus keep us divided in order to show our present inferiority to them. I show our present inferiority to them with the reflection that "there is a good time coming," and I have even dared to hope that when it comes we shall be changed to another race of beings, that is, we shall not lose that substantial complexion which distinguishes us from the Japhetic race, but a new spirit will be breathed into us, and we shall be no longer enemies of one another, but that we will consider that we have a common cause, and cease to carry our petty feelings into the social circle. No man is expected to take every other man upon terms of social equality, nor to endorse every other man's views, but I have known instances where men of undoubted intelligence and education have refused to labor with others because of some hard feelings existing between them. Now, while this may exist to a limited extent among the whites, it certainly is not so general as it is among us. Let this spirit die out.

A very large meeting was held by the Republicans in Independence Square on Saturday evening, to ratify the nominations of Lincoln, Hamlin and Curtin, the nominees for President and Vice President of the United States, and Governor of Pennsylvania. During the day extensive preparations were made and much publicity given to the call. The meeting was addressed by Judge Trumbull, of Ill., Hon. John Sherman, of Ohio, and other men of eminence in the party. Lanterns, bearing all sorts of curious devices, were carried about, and a great deal of enthusiasm was manifested. A smart shower of rain made it somewhat uncomfortable for out-door gatherings, but all things considered, there was good order. Ten resolutions were adopted (the entire series) unanimously. The number of deaths reported to the Board of Health last week was 160, 7 of which were colored.

#### Our Albany Letter.

ALBANY, May 28, 1860.

DEAR ANGLO:—Since my last Wm. J. Watkins, Esq., the "New York thunderer," has been here, lecturing as usual before a good house, which he always can command, and though he was unusually severe on the Anglo-Saxon oppressors, yet the truth came so forcibly, they were bound to approve. The general inquiry is, "When will he return?" "Will he stop on his route home?" The Albany Suffrage Club is finely under way, though there is far less enthusiasm manifested than there should be in a cause of so great a merit. It is to be earnestly hoped that the fear now so often expressed by our prominent and far-seeing leaders, that the cause will be defeated through our own apathy, will fail to be realized. But agitation is the order of the day, and the flames can only be kept alive by the additions of fuel; to this end, we trust, Messrs. Garnet, Watkins, and several others of our live, go-ahead men will not fail to visit this with other sections of our State, and "keep the ball rolling." The Club has still under consideration the weighty question, "Is the colored man justified in voting under the present law of the State?" Able and effective arguments on both sides have been made by Messrs. McIntyre, Vogelsang, Anthony, Wright, Mason, Robinson and Miller. Week before last, we visited the solemn graveyard two days in succession, a solemn commentary on the frailty of life, the one case being that of Mr. Abram Proffit, a young man, who died very suddenly, on the morning of the 13th; the other that of Mrs. Nancy Jackson, quite an old and highly respectable lady, who died on the 14th; while on Thursday morning of the 17th, and not on the 19th, as the printer has made the notice in last week's paper, say, Mr. Reuben W. Harris and Miss Margaret L. Smith, were united in the bonds of matrimony by Rev. T. Doughty Miller, at his residence, and left immediately for New York, on a bridal tour, from which they have just returned. Rev. Mr. Lott, of Canada, passed through here a week since, on a missionary tour, remaining over Sabbath in our city. Bethel Church is still without an elder; Rev. Mr. Crippen, their late elder, not having returned, nor is it believed he will, though he was re-appointed. As yet, however, we believe they have heard of no appointment. The school of the Baptist Church are rapidly preparing for their forthcoming annual anniversary next month, which is an event always looked to with considerable interest. Wm. A. Deitz and Rev. Mr. Miller formed themselves into a committee, and visited the public schools the other day, to see for themselves if things were as bad as represented. They found about sixty empty seats and thirteen quite small children gathered in a body around the teacher (white) who is still retained by the commission, despite this state of things, and the shameful fact that at the late examination (of which just one lady, from whom we had the facts, had any knowledge whatever until it was over, although we had made several inquiries relative thereto, so as to be present), there were present just six children, with as usual ten times as many vacant seats, and yet, while it is known that from the want of a proper discipline, &c., (of which the committee had ample evidence, if the teacher did try to put the "best foot forward" before straggling, as children are not always ready to give up their peculiar favor for look's sake at special times) and a good colored teacher, the people will not send their children; yet, in the face of all this, this teacher receives an annual salary of five hundred dollars, while on the other hand these same commissioners give the use of the lower room of the public school building to a Miss Green, also white, to hold a select school, in which there are some two dozen or more scholars, some of which are changed from the upper to the lower room at the parent's bidding, right under the teachers' eye, and thus is seen the strange and shameful fact of these commissioners supporting a public school with no scholars, and paying therefor to a teacher for doing nothing, from the people's hard earnings, five hundred dollars per annum, and at the same time encouraging a private school in the same building. Can another city show a like scene? And yet, our people sit so passive, and instead of nobly asserting their rights and demanding justice, support a private school with a teacher bearing the same objection. How true it is, "that they who would be free themselves, must strike the blow," for, until we assert and maintain, and, if need be, fight for our rights, we will never get them. How much longer will Albany sit passive?

This will be tested as this committee will present to our people a statement of these facts for their action; for we consider this a subject of as great importance as any that we could be called upon to engage in. Let Albany remember that it is in this as in every other work, "Perseverance alone brings success."

Mr. Geo. H. Hughes, of your city, paid our city a visit on Thursday last, laboring for the "Anglo" and the cause. He was the guest, while here, of the Rev. Mr. Miller.

Despite Charleston Conventions, Democratic broils, office-holding vigilance, &c., the "North Star," that pioneer of freedom, still continues in its course, guiding the panting bondman to a refuge from the Christian (1) barbarians of the American Union; and the Underground Railroad still thrives, and weekly carries roving sons from the land of darkness to that of freedom and light. Long may we ever have such a faithful, persevering, suppliant and friend of the oppressed fugitive, as our own Stephen Myers, a man thousands in Canada and throughout this State have learned to honor and love, and that of his noble co-laborers throughout the State.

#### Our Washington Letter.

WASHINGTON, May 27, 1860.

MR. EDITOR:—The excitement occasioned by the arrival of the distinguished visitors, the Japanese, is yet at fever heat. Crowds may be seen daily, from morning until night, surrounding the windows of the rooms occupied by the strangers at Willard's Hotel. They expect to learn a few days for the Northern cities, and you will soon have them with you. There is much fear felt and expressed here in regard to the recent action of certain members of Congress, who are doing all in their power to defeat that portion of the general appropriation bill relating to the night watch. It appears that at a ratification meeting held by the Republicans on Saturday evening last, the meeting was much disturbed by the rowdies, and when the faithful and gallant guards were called for, none were near to put an end to the disgraceful attempt to check free speech in the capital of this great nation. The "Evening Star," fearing that the Republicans, members of both houses would stop appropriations for this one-horse village, raised the cry of "Shame!" and declared to be an outrage on American citizens. I am glad to say that that bright luminary that is of no manner of use to put on a false face now, for its original face is too well known, and it will not be able to do any good in this connection, for it appears that with all the efforts used here by the lobby members, the Republicans still persist in cutting off the \$500,000 for the continuation of the work on the capital extension, and the \$30,000 for the auxiliary guards of the federal metropolis. The colored citizens here rejoice over this long prayed-for event, for all the guard now is to arrest colored persons found out after 10 o'clock; and take them to a coop called the guard house, where they are confined all night, and in the morning compelled to pay a fine of \$2 44 to the treasury of the corporation. As regards the capital extension, that will not directly inconvenience us but little, as there is not one colored laborer employed in or about the capacious work, which gives employment to some 1500 men, mostly Irish, brought here for the value of their votes at municipal elections. They are compelled to cast them for a Democratic ticket, or be dismissed from the public works.

Writing as I do from this God-forsaken locality, I fear to take up too much of your valuable space; but I cannot conclude without speaking of a very pleasant feast which took place at the lecture room of Fifth Street Presbyterian Church on Thursday evening last, when Miss Mary Fisher was handsomely crowned as queen. She looked decidedly beautiful. The company was made up of the best of the city, and intelligence of the city. The feast was gotten up by the Attack Association. Mr. Richard Garret was the guest of honor. This being the first entertainment of the club, too much praise cannot be given in the manner in which everything was conducted. After a neat little speech by Mr. Bailey, the company separated, and departed with all they had seen and heard. Our markets being now well supplied with strawberries, strawberry feasts will be the next thing in order; and while the invitations are being sent round, our good ladies will not fail to remember

#### Letter from Baltimore.

BALTIMORE, May 26, 1860.

MR. EDITOR:—The Galbreath Lyceum has been for several weeks engaged in making alterations in its constitution, and the work is now nearly completed. A few weeks ago the Lyceum received a very fine collection of books, through its President, from one of his warm friends, as present. The collection consists of forty-nine bound volumes, treating on many important subjects. The Lyceum received the present with gratitude, and passed resolution of thanks to the donor. On Monday evening, the 21st inst., we had one of the greatest literary treats that we have had for a long time, in the Baptist Institute Hall, Saratoga street. According to previous notice, Solomon G. Brown, Esq., of Washington, D. C., lectured before the Galbreath Lyceum and an invited

gent audience, and was listened to with all the attention an audience could give a lecturer. After the audience was seated, the members of the Lyceum entered, headed by their President, John H. Butler, and Mr. Brown, and took seats on the stand. The President then arose, and made some brief remarks, stating the object for which they had assembled, and the importance of the occasion. Zion choir, of South Baltimore, then sang one of its sweetest anthems, in a style that reflected credit upon that well-known institution. The lecturer was then introduced by the President, and received by the audience with much applause. His subject was "Natural History—the Habits and Instincts of Insects." The subject was illustrated with numerous large drawings and diagrams, and the lecturer occupied the attention of the audience about one hour and a half in a manner perfectly satisfactory to all present. After he was through with the lecture he invited questions from the audience. Several were asked, and answered, with perfect ease and satisfaction. After the choir had sang another one of its sweet odes, Mr. Wm. C. Matthews, a young gentleman of tender years and a member of the Lyceum, was introduced, and delivered an address that proved him to be a young gentleman of great promise. The choir sang another anthem, after which the assemblage was dismissed with a benediction by the Rev. H. R. Revels, and all left delighted with the exercises of the evening.

Our city is very quiet at this time, and the new police system seems to work well. Another new literary society, lately organized, by the name of the Baltimore Lyceum, seems to bid fair to do much good among our people. The Rev. H. R. Revels is its President. The members of the Lone Star, King Solomon, and Clinton Lyceums, in connection with the Moral and Mental Improvement Society of Bethel Church, and a similar society in Ebenezer Church, are all giving much attention to literature.

#### Letter from Reading.

READING, PA., May 22, 1860.

MR. EDITOR:—The "unfettered and unwashed Democracy" of this Germanic quarter are in great tribulation because of the "grand Democratic break-down" at Charleston. There is an intense feeling existing here against Douglas, and should he be nominated at Baltimore he will not take well among the honest portion of the voters of old Berks. The Republicans, on Saturday last, fired a salute of one hundred guns, in honor of the Chicago nominations. Seward is admired for his talents, learning, and statesmanship, but they say he is too radical. The Democrats ardently desired his nomination, thinking they would have no trouble in defeating him, as Pennsylvania is noted for her doughfaceism; and with that element against him Mr. Seward could never have carried the State had he received the nomination.

There is considerable excitement among the colored portion of our citizens, originating from a card published this morning in the daily paper, by one of the former members of the A. M. E. Church, accusing the elder in charge of the Reading and adjoining circuit with conduct unbecoming a minister of the meek and lowly Jesus. There is some talk of calling a public meeting in relation to it. The A. M. E. Conference to which he belongs will meet on the 1st of June, and his case will be brought before that body.

Business here, as a general thing, is very dull. Our mills, forges, and machine shops have not sufficient employment to keep their workmen steadily at work. In my visits to the different forges I have seen the Anglo-African and the Anglo-Saxon working harmoniously side by side. I frequently observe the name of Madam Magnan as a participant in the many musical festivals, generously contributing her justly-celebrated vocal powers in aid of various benevolent institutions. I once enjoyed the privilege of listening to the enchanting sweetness of her voice. Its soft and gentle music yet lingers within my memory, and I feel proud in contributing a slight tribute to her ability as a first-class vocalist.

#### Letter from Harrisburg.

HARRISBURG, PA., May 21, 1860.

DEAR ANGLI:—Nothing of importance has transpired in our city since my last, excepting a suit brought against one of our most amiable and enterprising young men, (an Anglo-African, of course) for very properly (though considerably) punishing a boy for some imprudent conduct. The suit was brought by the mother of the unfortunate lad, but, no sooner had the news reached the father of the child, than he was immediately discharged, being of the opinion that the young man had but performed the part of a friend and gentleman. The course of the father of the boy was approved by all, and the friends of the young man—who, by the way, are many in this city—congratulated him on his discharge.

The grain and fruit look very prosperous in this section of the country, notwithstanding the season is an unusually backward one.

The trial and incarceration of Mr. Still, of Philadelphia, also the proceedings of the sympathy meeting for him in that city, has been perused by your readers with considerable interest. The case has

gained him many sympathizers here as well as in other parts where the U. G. R. R. has agencies, and it is the opinion of all that he has acted in this case as heretofore, endeavoring to befriend the anti-slavery cause and its institutions.

The African Civilization movement has but few friends in this quarter, which I am very sorry to acknowledge—but such is the case. As for myself, I am an ardent admirer of the association, and from the present shall contribute to its support. Seeing it supported by such men as the Rev. H. H. Garnet and others, I am led to believe more confidently than ever that its designs and principles are commendable and just. While I am penning this short paragraph, a fine healthy young man is passing down the street. His trade is shoemaking. During last winter he became tired of so poor an occupation, and being of an aspiring disposition, he sells his tools, and goes to waiting in a hotel. Some few months ago the busy season for that profession in Harrisburg was over, and since then he has been without work at least five days out of six. If that man was in Africa and placed in the same position, the letters he would write home to big America, as the natives call it, would be enough to not only open the hearts, but the pockets of many, to bring the poor fellow back to the home of his childhood, America, the land of the free. But he is not in Africa, he is here, among his friends and relatives, and his case is a most deplorable one. Speak to that man of Africa, its civilization and results, and he will spurn the thought.

#### Letter from New London.

NEW LONDON, CONN., May 26, 1860.

MR. EDITOR:—As our city has been somewhat neglected in the "Anglo," I thought I would take the liberty of saying something in reference to it. It is situated about 140 miles from your city, and has one of the finest harbors in the United States. The Pequot House, situated at the mouth of the harbor, is constantly filled with visitors in the summer season, and is acknowledged to be one of the finest summer resorts in the country. There are about 200 colored persons here, some of whom are in very comfortable circumstances. We have a few mechanics, but the majority are of the laboring class. The young men have formed a glee club, consisting of Messrs. J. and J. Brayton, A. and J. Anderson, W. Anderson, J. G. Connor, and others.

The 76th annual convention of the P. E. Church will held in St. James Church (white) on Tuesday, June 12th. It is expected that about 150 clergymen will be present, among whom will be, probably, the Rev. J. Theo. Holly, of New Haven, Conn.

Dr. T. P. Starkey, (colored,) electric physician, has opened an office in this city.

#### Our Paterson Letter.

PATERSON, N. J., May 26, 1860.

MR. EDITOR:—I take pleasure in being able, as a correspondent, to record an instance of practical abolitionism, faith manifesting itself by works. A couple of weeks ago, Mr. A. Cuthbert, son of a former Senator of Georgia, arrived here from that State, accompanied by five colored freedmen whom he had emancipated before leaving the South. Mr. Cuthbert has settled on a farm about four miles north of Paterson, where he employs his freedmen, giving them the current wages for their labor. These five, it is said, are all that remain with him out of seventy—one third of his estate—the rest having been emancipated and removed to Liberia.

Besides the above, a mention of the success of our singing and writing schools, a donation for the benefit of the pastor of Zion, and the alarming prevalence of small pox in town, completes my record of local news up to the time of writing.

#### California Correspondence.

OUR SAN FRANCISCO LETTER.

SAN FRANCISCO, May 5, 1860.

MR. EDITOR:—The past fortnight has been very barren of such news as might perhaps interest you or your readers. Sacramento at this time seems to have taken precedence for morsels of scandal, although this community may by no means be considered more moral. An epidemic of illegal or improper marriages in both cities seems to have prevailed to an alarming extent of late. It is very often inexpedient to note some of the marriages taking place here, or to inquire minutely the time, place, and when their occurrence, unless one wishes to be considered too inquisitive; also, from the fact that not a few of our female residents have acquired and are blessed with the protection of two husbands since their advent here. Hence the inexpediency or indecency of interfering by reporting such complicated cases. A re-arrangement upon a new affidavit in the N. Bass Speights-Baker bigamy case, seems to have been made in Sacramento, the result of which appeared in the "Daily Bee" newspaper of the 25th ult., "which reads as follows:—

"Bigamy.—Justice Coggins this morning rendered a decision in the bigamy case which has excited so much interest among the colored population. The only witness to prove the first marriage was the first husband of Mrs. Baker, whose evidence

was stricken out as incompetent against her, and she was discharged. The testimony of Baker against N. B. Speights being deemed admissible, the court ordered the defendant to give bail in the sum of one thousand dollars, to answer at the Court of Sessions to the charge of knowingly marrying the wife of Cyrus Baker."

The defendant obtained bail, and his trial will take place in July.

A lamentable circumstance occurred on the 22d ult. to Messrs. Brown & Dennis, proprietors of one of the largest livery stables in this city. Seven horses, valued at two hundred dollars each, were poisoned by having arsenic thrown into their food. Two Irishmen named Burke and Doyle were in their employ a short time previous to the occurrence, but in consequence of a dispute with one of the proprietors they had been discharged. "These men were both arrested on suspicion, but the former was discharged for want of sufficient evidence. The latter, however, on the strength of the testimony of the druggist where the arsenic was obtained, was committed to answer the charge at the criminal court. Messrs. Brown & Dennis are both colored men. Their livery stable is one of the most popular in the city, and there is much sympathy expressed in their behalf by the community.

James E. Jinnings, son of the late Thos. L. Jinnings, of your city, died on the 3d inst., of pleurisy, after a short illness of ten days. His remains will be interred tomorrow, (6th inst.), from the residence of one of his sisters, Mrs. Samuel Smith.

TALL SON OF PENN.

#### Amusements.

A GRAND ORATORIO came off in Zion Church on Friday, the 25th ult., for the benefit of that church. Mr. Robert Hamilton, the conductor, had seemingly been out "trapping" for the sweet songsters on this occasion appeared fresh and new, their voices, rich and clear, sailing out on the evening air like music on the sea. One feature in the performance of a young gentleman struck our favor and admiration to an immeasurable degree. The beauty and ease of singing is always accelerated by opening the mouth without restraint. A "nice young man" will sometimes pucker and primp for fear of displaying to the dear ones the "yawning abyss" sometimes consequent upon a bold and fearless effort to please; but the young gentleman who performed the bass solo certainly cannot be placed in this category, for a more successful effort we have seldom listened to. Mr. Hamilton may well be proud of this first display of this young sprout of his genius. The whole corps were indeed unusually brilliant. Madam Magnan, as usual, was encored on each appearance. We have seldom seen her more musical, and, though reluctantly, she would move forward with an easy grace at each recall, only to reap richer opinions. Madam Green was charming. The influence of her voice may be compared to that experienced on a hot summer's day, reclining under the grateful shade of some spreading oak, listening to the enchanting strains of the king bird or thrush. It was refreshing. Miss O. A. Hamilton, with her soft, sweet voice, completed the group. Miss Addie Freeman astonished the audience with her little fairy fingers on the piano, and the omnipresent Boston brought up the rear.

Mr. H. Hunter, in the absence of Mr. Garnet, was the first speaker. He felt it to be his duty to exercise an interest in the cause of our elevation, and believed that when we shall have made ourselves proficient in literature and the arts and sciences, we shall be respected as men. He thought that much of our misfortune was the result of our own remissness. The speaker proceeded at length to discuss the many grievances of the colored people, and during his remarks referred to the African Civilization Society. One of the leaders of this movement, said he, had been personally assailed. Such conduct elicited disgust.

Mr. Garnet entered at this time, and was greeted with loud applause. After a chorus by the troupe, he ascended the pulpit, and addressed the audience on the science of music. Said he, "Dr. Johnson once said that whenever you see a man that gives his attention to music, then you will see a fool. A lady, however, overheard the remark, and replied that what a fool must have been the psalmist David, one of the sweetest singers that ever lived." Its Divine origin received a beautiful tribute from the reverend gentleman, and the many anecdotes told by him setting forth its effects elicited much applause.

The exercises concluded, the audience visited the fair in the basement, when, having received a vapor bath from the confined breaths of the packed crowd, the company one by one turned their faces homeward.

FESTIVAL AND TESTIMONIAL.—The ladies of Siloam Presbyterian Church, Brooklyn, held a festival on Thursday evening last, which, for the quality and quantity of the pleasure afforded, cannot be excelled. Several peculiar features contributed to render this a truly festive occasion. In the first place, it was intended by the ladies at this time to present to the pastor (Rev. A. N. Freeman) a token of their high regard for him as a minister, and to his wife and daughter for their amiable and social qualities, previous to their departure for Hartford, Conn., Mr. Freeman having accepted a call from the colored Congregational Church of that city, and the time fixed for leaving was the last week in May. Mr. Freeman, however, exercised the peculiar privilege which ministers enjoy, and declined to fulfill his engagement with the Hartford people, but returned to his charge in Brooklyn, a very large majority of which received him with open arms, and the prospect of his remaining with them seasoned this festivity with extra mirth. The testimonial (a very handsome sewing machine) was presented in behalf of his friends by Mrs. Parks, in a neat and appropriate speech, and replied to by Mr. Freeman in a feeling manner. Mr. Rogers, of Newark, added interest to the occasion by the delivery of an original poem in his usual happy style, the whole making one of the most interesting entertainments ever witnessed by.

#### A Card.

MR. EDITOR:—Permit me to call your attention to an omission in your report of the doings of the General Conference of the A. M. E. Church. My name was omitted from the roll, and the committee on Credentials submitted a report which was adopted, that "Bro. Wm. J. Fuller, of the Philadelphia Conference, was not entitled to the seat claimed by him." Subsequently this action was re-considered, and after a warm discussion, the Conference decided by a large majority that I was entitled to the seat. This fact you have failed to give in your report.

WM. JAMES FULLER.

PHILADELPHIA, May 26, 1860.

#### What Shall I Give?

MR. EDITOR:—Being a stranger in a strange place, hailing from the land where colored men are free, permit me to make an inquiry in regard to your custom. I paid a visit to the "Colored Home" a few days ago, and made a contribution, and am desirous of giving to the children of the Orphan Asylum. Now, a lady in Brooklyn gave twenty-five cents worth of porgies, (a cent a piece) shall I follow suit?

INQUIRER.

#### MARRIED.

BURNS—HURON.—In this city, on May 20th, by Rev. John A. Williams, Robert Henry Burns to Sarah Huron.

CURRY—BOND.—In Philadelphia, May 23d, by Rev. Jonathan C. Gibbs, pastor of Seventh Street Presbyterian Church, Mr. Wm. Curry, of West Chester, Pa., to Miss Hester A. Bond, of Kent, Canada West.

SCOTT—JACOBS.—In Philadelphia, May 14th, by Rev. Jonathan C. Gibbs, pastor of Seventh Street Presbyterian Church, Mr. Peter Scott, of Wilmington, Del., to Miss Martha Jacobs, of Philadelphia.

SCUTLER—NICHOLS.—In New York, on Wednesday evening, May 16th, at No. 18 Green street, by Rev. Henry Highland Garnet, George Scutler, Esq., to Miss Anne Nichols, both of New York.

PAY—RISON.—In this city, May 24, at 10 o'clock A. M., by Rev. Henry Highland Garnet, assisted by Rev. Mr. Stricker, of Jamaica, W. I., Mr. Frances R. Day and Miss Sarah A. Rison, both of New York.

#### DIED.

SATCHELL.—In this city, on May 23d, Frederick William SatCHELL, aged 1 year, 2 months and 21 days.

HALL.—On the 26th of April, 1860, Mrs. Cecelia M. Hall, in the 37th year of her age, relict of the late George Hall.

She was an amiable and interesting young woman, and we have been called upon to mingle our tears, in sympathetic communion, with those endeared to her by the strongest ties of nature. We have unexpectedly been deprived of one whose gentle and unassuming manners had endeared her to a large circle of acquaintances. As falls the opening rose beneath the sudden blast, so was she unexpectedly taken from among us, in the prime of womanhood, health and vigor. By her death an aged and heart-broken mother has been deprived of all that was dear to her in life—an only daughter—who was ever kind, affectionate, obedient and indulgent, and one whose loss can never be replaced. May she submissively kiss the chastening rod and find consolation in Him who gave and in Him who has taken, and exclaim, "Thy will be done," "blessed is the name of the Lord." Our loss is her eternal gain. Her associates have lost a kind, true, faithful and well-tried friend. The various benevolent societies of which she was a member have lost a useful and much beloved associate, and one whose amiable deportment and disposition endeared her to all who had public or private intercourse with her. She was devoted to business, just and upright with her associates. Her death has left a melancholy void which cannot soon be filled. But we will not mourn, as she has thus been taken, and our prospects, as in a moment blighted, and yet find consolation in the hope and full assurance that she now rests in peace from all her labors, and her works do follow after. Peace to her ashes.

And while we "weep," as Jesus wept, "She shall sleep," as Jesus slept. With her Saviour she shall rest, Crowned and glorified, and blest.

The summer sun looks gladly down, And willow branches wave In holy balm the air pervades, Around our dear Cecelia's grave.

A. E. C.

#### Special Notices.

"Concordia est Vis."—At a special meeting of the Olive Casket Club, held on the 24th of May, 1860, it was resolved that a vote of thanks be returned to Messrs. Robert Kennedy and E. E. Thomas, Sen., for the interest manifested by them at the celebration of our fifth anniversary; to Messrs. Needham and Le Count, for their efforts to maintain order; to Mr. A. Johnson, for the able manner in which he performed the duty of receiving tickets; to Mrs. Stevens and Mrs. Hayes, for the magnificent manner in which the refreshments were served; to the orchestra, under the leadership of master Jno. R. Kennedy, for the delightful, soul-inspiring music discoursed by them on the occasion; and last, but not least, to an encouraging public, for their noble response to our first call.

Attest, WM. H. SWANN, Sec.

PHILADELPHIA, May 29, 1860.

A Lecture will be delivered before the Young Men's Literary Association in the lecture room of the Seventh Avenue Presby-

terian Church, four doors above Eleventh street, on Wednesday, the 6th inst., at 8 o'clock, P. M., by A. W. Larkins. Subject—"The future prospects of the colored people in and out of the United States." The public are respectfully invited to attend. The lecture will commence at 8 o'clock. Admission free, but at the close of the lecture there will be a collection taken for the benefit of the society.

A. W. LARKINS.

The Martyr's Fund.—The committee of ladies of New York and Brooklyn to whom the funds collected for the heroes of Harper's Ferry were intrusted, have paid the entire amount to Mrs. Mary S. Leary, widow of one of the colored men who fell in the conflict. The following is Mrs. Leary's receipt:—

"Received, Oberlin, O., May 14, 1860, per hand of J. M. Fitch, sixty dollars, being the amount sent from New York by H. H. Garnet, and collected by ladies in New York and Brooklyn.

MARY S. LEARY.

To All Whom It May Concern.—The eighth annual meeting of the Grand Tabernacle, G. U. O. B. and S. of L. O. C., will assemble at the Philadelphia Institute, Lombard street, above Seventh, in the city of Philadelphia, on Friday, June 15th, 1860, at nine o'clock, A. M. Punctual attendance is requested, as business of great importance, relative to the interests and future prosperity of the Order, will be laid before them. By order of

G. W. S. DANIEL COLLY.

Attest, S. W. HARMAN, G. W. Sec.

Union, Health and Happiness. MARCONI NOTICE.

To all whom it may concern. GREETING.—The officers and members of the Most Worshipful National Grand Lodge of A. Y. Masons of the United States of North America, together with the Representatives and all others having business, are hereby notified that an adjourned meeting of said M. W. N. Grand Lodge will be held in the City of Pittsburgh, State of Pennsylvania, on Monday, July 2, A. D. 1860, A. L. 5860, to transact the unfinished business of the last Triennial Session, and at which meeting it is confidently expected the Committee on Constitution will make report.

A full attendance of officers and representatives properly accredited, and bearing the seal of the respective bodies sending said representatives, is particularly requested. Also, a full report from all the State Grand Lodges, under the jurisdiction of the said M. W. N. Grand Lodge, is most earnestly solicited, together with their dues for the same.

By order of the M. W. N. Grand Lodge. Attest: JONATHAN DAVIS, M. D., M. W. N. Grand Secretary, No. 733 South 11th street, Phila., Pa. May, 7th, A. L. 5860.

#### ADVERTISEMENTS.

WILLIAM H. MINTON'S Gentlemen's New Furnishing Store, No. 909 South street, above Ninth, north side, Philadelphia. Constantly on hand, a general assortment of Gentlemen's Furnishing goods and varieties, at the lowest cash prices. The patronage of the public is respectfully solicited.

WANTED—At Newport, a colored woman to teach during the present season. Terms very favorable. Address

G. B. DOWNING, Box 849, Newport, R. I.

WANTED—A number of girls to learn vest making. Girls taken to learn to operate on Singer's Machine. Terms moderate and instruction thorough. Apply at No. 8 Morton street, New York.

BOARDING HOUSE.—The Subscriber still continues his Boarding House at No. 832 SOUTH STREET, on his usual accommodating and moderate terms.

WM. STILL, No. 832 South street, Philadelphia.

FOR SALE—A well finished three-story and basement house, in Seventh, near North 24th st., Williamsburg. Price \$1,800. \$800 can run for a term of years. Enquire of L. H. NELSON, South 7th, two doors above Third st.

TO LET.—The Masonic Hall, No. 149 West 16th street, on Mondays, Thursdays, Fridays and Saturdays, for the use of societies, &c. Apply to Paul Drayton, 66 Houston street, or J. L. Hudson, 4 (late 567) Houston street, near Broadway.

NOTICE.—Now is the time at Tilton's Agency for Employment, No. 70 East 13th street, one door east of the Fourth avenue, where colored servants for traveling situations for Europe, country and watering places, for both private and public; colored cooks, chambermaids, waiters, laundresses, seamstresses, children's nurses, men waiters, boys for hotels, &c.

DIORADO OINTMENT.—The inventor and proprietor of this valuable remedy for almost every stubborn disease that the human frame is heir to, feels it his duty to publish throughout the world its qualities, which have been pronounced unequalled by anything that has been before the public, and in Maryland, Detroit and Canada it stands unrivalled. Qualifications—abdominal strengthening. It will cure every scrofulous disease, weak limbs, sore head, internal inflammation, piles, burns, scalds, yaws, diseases, &c. Females afflicted with weakness can have directions sent them by letter for one dollar. Persons sending for this ointment will state for what purpose they wish it, there are different proofs of it.

W. E. D. WILSON, 75 East street, Baltimore, Md.

SONGS FOR THE FIRST OF AUGUST.—Six songs selected for use on Emancipation Day, for sale at this office. Price \$2 per hundred. Tune for the first song, "Hail the blast morn."

Second, "Sound the loud timbrel." Third, "Zion." Fourth, "Scots wha hae." Fifth, "God save the Queen." Sixth, any long metre.

FEMALE AGENTS WANTED. TO \$3 A DAY.—FEMALE AGENTS are wanted, at home or to travel, for the "MAMMOH FAMILY PICTORIAL," an elegant periodical of home literature, pure morality, and practical common sense. The largest, best, and cheapest illustrated family paper in the world. Only 75 cents a year, 49 cents for six months, or 25 cents for three months, and ONLY HALF OF THE MONEY GIVEN TO FEMALE AGENTS. Enclose a three cent stamp for specimen copies, &c., to MARIE LOUISE HANKINS & CO., publishers, 420 Broadway, New York.

WANTED—An apprentice to dress-making Apply to Mr. Leonard, 34 Lispenard st.

CONCENTRATED EXTRACTS OF FLOWERS AND COMPOUND BOUQUETS, the best extracts ever manufactured, and far superior to any ever imported. Warranted to retain their odor on the handschiefs for a considerable time. Price 12 cents per bottle. For sale at this office.

THE NAT TURNER INSURRECTION.—A full and reliable account. Copies will be sent to any address on the receipt of five cents. Address

THOS. HAMILTON, P. O. Box 1212, New York.

HEATH'S EXCELSIOR WASHING BLUE, (the very best article of the kind) for sale at Store 55 WEST BROADWAY. 12 1-2 cents per bottle. 7-1/2

#### MISCELLANEOUS.

THE FIRST VOLUME OF THE ANGLO-AFRICAN MAGAZINE, BOUND. Price:—In half Morocco, \$1 50; half Morocco, gilt edges, \$1 87; Muslin, 1 38.

#### CONTENTS:

EMBELLISHMENT.—Portrait of Alexander Douglas, by A. J. R. Connor. Apology. A Statistical View of the Colored Population of the United States from 1790 to 1850. African American Picture Gallery.—Anonymous. American. Caste and Common Schools, by J. Holland Townsend.

A Review of Slavery and the Slave Trade, by J. W. C. Pennington. A Good Habit Recommended, by Sarah M. Douglas.

A Chapter in the History of the African Slave Trade, by Edward W. Blyden. Anglo-Saxons and Anglo-Africans.—Anonymous. A Word to Our People.

Blake; or, the Huts of America, by Martin R. Delany.

Books, &c. Civilization—Its Dependence on Physical Circumstances. Colored American Patriots, by Wm. C. Nell. Comets, by M. R. Delany.

Citizenship, by James M'Cune Smith. Claude Brindley De Salas.—Selected. Communication from N. Y. Society for the Promotion of Education among Colored Children. Chess. Dumas, Alexander.

Effects of Emancipation in Jamaica, by Robert Campbell. Fragments of Thought, by D. A. Payne. Fancy Sketches.—Anonymous. Gone to God.—Poetry—by Frances Ellen Watkins.

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The Oberlin Wellington Rescue, by J. Mercer Langston. The Shadows of Intemperance, by James Fields.

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The First Colored Convention. The Self-Redeeming Power of the Colored Races of the World, by J. W. C. Pennington. The Policy that we should Pursue, by J. Holland Townsend.

The Education of the Colored People, by Amos Gerry Beman. The Great Conflict Requires Great Faith, by J. W. C. Pennington.

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The Anglo-African Magazine for 1860. The Watring Places.—Anonymous. Orders should be addressed to

THOS. HAMILTON,

48 Beekman street,

[P. O. Box 1212] New York.

39-1/2

MRS. JAS. W. BELL would respectfully inform her friends and the traveling public that she WILL REMOVE on the 1st of May, from 163 Church street, to her

NEW BOARDING HOUSE, 543 Broome street, near Sullivan street, which will be found COMFORTABLE AND CONVENIENT, with

WARM AND COLD BATHS, &c., where all attention will be given, and every effort made to make her house a home to all who may be pleased to patronize her.

ASONIC HEAD QUARTERS. EMPIRE STATE HOTEL. UNION HOUSE, 541 Broome street, between Sullivan and Varick streets, New York.

ON AN IMPROVED PLAN. By WIDOW T. J. JENNINGS. Board by the day, week, or month, on moderate terms. Call and see for yourselves 88-1/2

BOARDING AT SARATOGA SPRINGS.—Dr. Simon Boardley is happy to announce to the pleasure and health seeking public, that she will open on the 1st of June a first class private boarding house at Saratoga Springs, corner of Lake Avenue and Nelson street. The patronage of the above named class is respectfully solicited.

COLORED LADIES TAUGHT TO OPERATE on the sewing machine for \$1 25. Work when taught.

S. B. GIVEN, 713 Russell street, Philadelphia.

#### MISCELLANEOUS.

A NEW SENSATION BOOK! THE GOLD FIELDS OF ST. DOMINGO. A HISTORY OF DOMINICA. Its Climate, Inhabitants, Gold and Silver Mines, &c., &c.

12mo, Cloth, with Map Price 75 cts. Sent free by mail. Published and sold by

ANSON P. NORTON, 114 Nassau street, N. Y. This work will be found to contain much useful and interesting information for the general reader. While there is a view of gold and silver fields in it a key to a mine of wealth unequalled by California, which, although known to exist, has been neglected for ages. The Gold Mines of St. Domingo are attracting considerable attention among all classes of Americans, and some enterprising men are now actively engaged working them.

VEGETABLE EXTRACT FOR THE HAIR. This article is offered as the very BEST PREPARATION in use for REMOVING DANDRUFF, PREVENTING AND CURING BALDNESS, INVIGORATING AND RENDERING THE HAIR BEAUTIFUL AND GLOSSY.

CHANGING IT FROM GRAY TO ITS NATURAL COLOR. As this compound is the result of many years' labor in testing the properties of the vegetable kingdom, with a view of giving to the world an article that will perform all above specified, the purchaser may rest assured of its efficacy. It is put up in bottles, and sold for only 25 cents, at the Drug Store corner Frankfort and Gold streets.

WANTED CONSTANTLY, AT TILTON'S Agency for Employment, No. 70 East Thirteenth street, one door east of 4th avenue, all FIRST CLASS HELP, Cooks, Waiters, Chambermaids, Laundresses

## Poems, Anecdotes and Sketches.

### BURY ME IN A FREE LAND!

BY FRANCES ELLEN WATKINS.

Make me a grave where'er you will,  
On a lowly plain or a lofty hill;  
Make it among earth's humblest graves,  
But not in a land where men are slaves.

I could not rest if I heard my grave  
I heard the steps of a trembling slave.  
His shadow above my silent tomb  
Would make it a place of fearful gloom.

I could not sleep if I heard the tread  
Of a coffin gang to the shambles led;  
And the mother's shriek of wild despair  
Rise, like a curse, on the trembling air.

I could not rest if I saw the lash  
Drinking her blood at each fearful gasp;  
And I saw her babes torn from her breast,  
Like trembling doves from their parent nest.

I'd shudder and start if I heard the bay  
Of bloodhounds pursuing their human prey;  
And I heard the captive plead in vain,  
As they bound afresh his galling chain.

If I saw young girls from their mothers' arms  
Bartered and sold for their youthful charms,  
My eye would flash with a mournful flame,  
My death-pale cheek grow red with shame.

I would sleep, dear friends, where bloated  
might  
Can rob no man of his dearest right.  
My rest shall be calm in any grave  
Where none can call his brother a slave.

I ask no monument, proud and high;  
To arrest the gaze of the passer-by;  
All that my yearning spirit craves  
Is, bury me not in a land of slaves.

### THE MANIC PASSENGER.

"I never looked death in the face but  
once," said Aunt Mary, "and that was  
some years ago, while riding in a stage  
coach in one of the Northern States."

"O, tell us about it," said Ellen, "how  
did it happen?"

"Get your work, dear, and sit down, and  
I'll tell you the story. You may, pur-  
chance, learn a lesson from it, as I did."

"I had been spending some time in a  
Northern State, when I was informed that  
a dear friend lay at a point of death. I  
therefore returned home with all possible  
speed, that I might once more listen to  
that loved voice before it should be forever  
lost in death. It was about two o'clock in  
the afternoon when I arrived at the hotel  
where I was to take the stage for home.

The stage was some hours late. A wheel  
had been broken, and while it was being  
repaired, the driver had spent the time  
with some boon companions at the tavern.  
On his arrival at the hotel, about five  
o'clock in the afternoon, he again drank  
of the 'maddening cup,' and placed a rather  
supper in his pocket. I did not know this  
at the time, or I should never have dared  
to start with him.

"There was but one passenger beside  
himself, a gentleman some thirty-five years  
of age, whose whole demeanor and person-  
al appearance at once gave me the idea  
of great strength of intellect, a well-cul-  
tivated mind, and a heart full of generous  
sentiments and noble impulses. I was at  
first well pleased with my traveling com-  
panion. Never have I met an individual  
who possessed such wonderful conversa-  
tional power as he displayed during the  
first hour of our ride. He not only talked  
himself, but he actually made me talk with  
him. I was charmed with the surpassing  
ability with which he drew forth, one af-  
ter another, the treasures of his richly fur-  
nished mind, and astonished at the consum-  
mate tact with which he contrived to make  
me express my own feelings and thoughts.

Still there was something in the flash of  
his dark eye that made me feel ill at ease.  
I was not afraid, for I saw nothing but  
light. Yet, as his remarks became still more  
brilliant, and in his eye burned a brighter  
light, I involuntarily wished myself at home.

"Glancing out the window, I perceived  
that we were just commencing the descent  
of what was then called the 'dugway.' It  
was upon the side of a steep hill, where  
the road, for some distance, was dug out  
of the hill-side, and rising obliquely upward  
amid a thick forest, where, at that time,  
no human habitation could be found. The  
shadows of evening were falling round it,  
and soon after we entered the wood, it be-  
came so dark that the driver was obliged  
to stop and light his lamps. To my utter  
dismay I saw that his step was unsteady,  
and he more than once caught by the car-  
riage to keep from falling. He managed,  
however, to regain his seat; but, judge of  
my feelings, if you can, when I saw him  
draw from his pocket a pint bottle and  
apply it to his lips.

"Ha, ha, friend!" exclaimed my com-  
panion, "don't be selfish now, pass your  
bottle this way, if you please."

"The driver turned and handed down  
the bottle. Just at that moment the horse  
started, and the gentleman, who had  
risen from his seat, was suddenly pitched  
forward, and the bottle fell to the bottom  
of the coach. In an instant my foot was  
upon it, and with all my strength I strove  
to crush it. Failing in this, I caught it,  
and would have hurled it from the window,  
but a strong hand arrested the movement.

By this time the driver had stopped his  
horses, and looking down, demanded his  
insanity had not occurred to me. But the  
fendish look upon the man's face, as he re-  
fused to give up the bottle, convinced me  
that I had now to deal with a maniac as  
well as a drunkard.

"The driver became angry, and with  
oaths and imprecations, demanded an in-  
stant surrender of his property. With a  
frown, befitting a demon, it was again re-  
fused.

"I'll just see about that, sir," exclaimed  
the driver, now perfectly beside himself  
with passion.

"Shaking his fist in impotent wrath he  
again dismounted, and proceeded with tot-  
tering steps to open the door, to reclaim  
his precious treasure. Meanwhile the  
frenzied man quickly placed it in the breast  
pocket of his coat, and the moment the  
door was opened he sprang upon the driver,  
hurling him to the ground, leaped upon his  
seat, gathered up the reins, and ere I had  
recovered from my surprise we were dash-  
ing down the hill at a fearful rate.

"O, what a ride was that! To add to the  
horror of the scene, the sky, as the sun  
went down, became overcast with huge  
masses of black clouds, bearing heavily to  
some aerial warfare the 'dread artillery of  
the skies.' Deep darkness settled down  
upon the forest, save when, for a moment,  
the vivid flashes of lightning lit up the  
gloom with a brilliancy that seemed al-  
most supernatural. Is it strange that I  
was agitated? that my heart beat wildly  
as I thought of the probable result of this  
strange ride? On we sped. On the  
narrow pathway the carriage bounded from  
side to side, and I every moment expected  
it would be hurled off the bank and dashed  
to pieces on the rocks below. Gradually,  
however, I collected my scattered senses,  
and cried to the Strong One for help. How  
precious, amid the darkness of that fearful  
moment, was the life-giving message that  
came like a ray of light from on high to  
my terror-stricken soul: 'God is our refuge  
and strength, a very present help in  
time of trouble.' Borne upward upon the  
wings of that mighty thought, my faith  
gathered strength to repose in peace and  
confidence upon the solid basis of eternal  
truth.

Still, the danger was every moment in-  
creasing. As we drew near the foot of the hill the  
road suddenly turned to the right over a  
rude log bridge, beneath which rolled a  
deep and rapid stream, now swollen by  
recent rains, and dashing furiously over  
the rocks. This was the place of greatest  
peril. Here the solemn question of life or  
death was to be decided. If we passed  
the bridge in safety I might, perhaps, es-  
cape unhurt. O, then, sweeter than an-  
gel's harp, came to my spirit the blessed  
assurance, 'Whether life or death, all is  
yours.'"

Suddenly, however, directly in the road  
before us, uprose a chorus of voices, ex-  
claiming, 'Whoa, there! whoa! What  
are you driving at this rate for?'

"A strong hand grasped the bridle.  
The horses were stopped and I was saved.  
The impromptu driver sprang to the  
ground, cast one rapid glance around as  
the rapid tread of a horse sounded in his  
ear. Then, as he leaped over rocks and  
logs in his effort to escape, the alarm was  
given, 'Catch him! catch him! he's a man-  
iac from the hospital of —'

"But the lesson, Aunt Mary?"

"Trust in God in the darkest hour."  
This story is no fiction. Aunt Mary is  
yet living to attest its truth.—*Arthur's  
Home Magazine.*

"Tom Marshall's Last."—Tom Marshall's  
"last" generally shows that he used some-  
body up in the most mortifying manner;  
but his last "last" is rather the other way.  
In coming to this city a few weeks since  
from Cincinnati, he stopped over in Dela-  
ware, a flourishing village in the interior,  
for a day or two. Just before leaving  
there he asked the station agent to check  
his valise for Cleveland. The agent, a tall  
and verdant-looking young man, chalked  
"Cleveland" on the valise, and went away.

The brilliant Kentuckian didn't exactly  
understand this way of checking, but a  
sudden thought struck him, and he started  
in pursuit of the agent. After a protracted  
search he found him.

"Look here," said Tom, "I want that  
piece of chalk."

"What for?" asked the astonished agent.

"So I can have something to show for  
my baggage in Cleveland!" said Tom,  
with perfect gravity.

The verdant-looking agent brushed his  
long soap locks from his eyes, closely sur-  
veyed Tom's face for a moment or two,  
and said, solemnly, "We generally give a  
small piece of brass to holders of baggage,  
but I reckon 'tain't necessary in your case."

There was just time to go across the  
street and return before the train started,  
and the form of the tall Kentuckian tower-  
ed at the head of the procession.—*Cle-  
veland Plaindealer.*

TOO GREAT A TEMPTATION.—An Irishman,  
entering the fair at Ballingone, saw the  
well-defined form of a large, round head,  
bulging out of the canvas of a tent. The  
temptation was irresistible; up went his  
shoulder—down went the man. Forth  
rushed from the tent a host of angry fel-  
lows to avenge the onslaught. Judge of  
their astonishment when they found the  
assailant to be one of their own faction.

"Och! Nicholas," said they, "and did  
ye not know it was Brandy O'Brien you  
hit?"

"Troth, did I not," says he, "had luck  
to me for that same; but sure if my own  
father had been there, and his head look-  
ing so nice and convenient, I could not  
have helped myself!"

A COURTEOUS RETORT.—The Hon. Alex-  
ander H. Stephens of Georgia was once  
running for Congress with an opponent of  
unusually large stature, and on the stump  
one day the discussion became exceedingly  
warm, whereupon the large man said to  
Stephens, who was small and delicate:

"Why, I could button your ears back  
and swallow you whole."

"And if you did you would have more  
brains in your stomach than you ever had  
in your head."

The laughter which followed effectually  
dissipated the ill humor which was fast  
gaining ground.

The best and most conclusive  
reason for an affect that we ever remem-  
ber to have heard, writes a Western cor-  
respondent, was one given by a one-eyed  
Dutchman, in reply to a friend, who re-  
marked:

"Why, Hans, you have the most femi-  
nine cast of countenance I have ever  
seen."

"Oh, yaw," was the reply; "I know de  
reason for dat; mine mother was a wo-  
man."

"Sammy, you little whelp, didn't I  
tell you to let that cat's tail alone?" said  
an angry father to his son, who was en-  
deavoring to elongate a cat's narrative.

"Well, old boss, what if you did? It's  
old Brown's cat, and I'll yank thunder out  
of it if I please."

Traveler on the Mississippi.—  
"What makes you have the bar in the  
center—why don't you have it on one  
side, out of the way?"

"Barkeeper—'Well, we would, but you  
see it won't do to have so many passengers  
on one side of the boat.'"

## ADVERTISEMENTS.

### The Anglo-African Magazine, A MONTHLY OCTAVO OF 32 PAGES, DEVOTED TO LITERATURE, SCIENCE, STATISTICS, AND THE ADVANCEMENT OF THE CAUSE OF HUMAN FREEDOM.

Its objects are—  
To present a clear and concise statement of the  
present condition, the past history, and the pros-  
pects of the colored population of the United  
States, free and enslaved.

To afford scope for the rapidly rising talent of  
colored men in their special and general literature.

To examine the population movements of the  
colored people.

To present a reliable statement of their reli-  
gious condition, and of their moral and economic  
statistics.

To present a statement of their educational con-  
dition and movements.

Of their legal condition and status in the sev-  
eral States.

To examine into the basis on which rest their  
claims for citizenship of the several States, and of  
the United States.

To present an elaborate account of the various  
Books, Pamphlets and Newspapers, written or  
edited by colored men.

To present the biographies of noteworthy col-  
ored men throughout the world.

On the condition and prospects of free colored  
men, by common assent, rests, in a great degree,  
the condition and prospects of enslaved colored  
men. Hence, besides the intrinsic interest which  
attaches itself to a magazine with such scope and  
information, the aid of all who wish to advance the  
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## APRÈS.

Down, down, Ellen, my little one,  
Climbing so tenderly up to my knee;  
Why should you add to the thoughts that are  
haunting me,  
Dreams of your mother's arms clinging to me?  
Cease, cease, Ellen, my little one,  
Wailing so faintly close to my ear;  
Why should you choose, of all songs that are  
haunting me,  
This, that I made for your mother to hear?  
Hush, hush, Ellen, my little one,  
Waiting so wearily under the stars;  
Why should I think of her tears, that might light  
to me  
Love that has made life, and sorrow that mars?  
Sleep, sleep, Ellen, my little one—  
Is she not like her whenever she stirs?  
Has she not eyes that will soon be as bright to  
me,  
Like that will some day be honey'd like here?  
Yes, yes, Ellen, my little one,  
Though her white bosom be still'd in the grave,  
Something more white than her bosom is spared  
to me,  
Something to cling to, and something to crave.  
Love, love, Ellen, my little one!  
Love indestructible, love undefiled!  
Love through all depths of her spirit, lies bared to  
me,  
Oft as I look on the face of her child!

## Deferred Correspondence.

### THE AFRICAN CIVILIZATION MOVEMENT.

Mr. Editor:—In my previous letter I stated that (by your permission) my next letter would contain something about African Civilization, a subject that just now seems to be drawing out considerable more bad feeling and ill natured remarks in certain quarters, than a proper regard for truth and sound judgment seems to demand.

Permit me, however, at the very outset of my letter, to say that it is no part of my object in writing to invite discussion on the subject, since I have neither ability, inclination, or time, to plunge into such a sea of controversy as doubtless would overwhelm the poor soul who would be foolishly enough to throw down the gauntlet of defiance to do battle on either side of the question just now being discussed, since (judging by the tone and tenor of recent proceedings at one or two meetings held to consider the subject of African Civilization,) there are doubtless many anxious to ventilate their eloquence, and among whom are some champions whose prowess has been tested on many a battle field.

No sir! such is not my purpose or the light of my ambition. Simply and in good faith I wish to make a few remarks, and suggest for the consideration of the people at large, some ideas that have matured or sprung up in my mind since my attention has been drawn to the subject by reading various articles on African Civilization, put forth by friends and foes of the scheme.

That the future of the descendants of Africa must continue to claim a constantly increasing anxiety in the minds of every true friend of the people, I think there are very few persons inclined to dispute, while all agree that the time is near at hand when a great and decisive battle for the rights and liberties of the people of color in the United States must, and will be, fought against a foe inexorable as death, deceitful as the grave. Under such circumstances it is extremely unfortunate, to use no harder term, that those among the people who have heretofore assumed leadership in the affairs of the masses, should, on the eve of battle, begin to dispute about the locality where the contest shall begin, and abusing each other in no measured terms because one cannot see eye to eye with his neighbor, although, perhaps, both desire the best good of their people.

As a general rule, an oppressed people are a suspicious people, and for the plain reason that their oppressors so often deceive them under one pretext or another, so often misrepresent and abuse the victims of their avarice and meanness, that all faith in man is lost, patience is no longer

er a virtue, nor charity a proper garment to cover the multitude of sins committed against outraged humanity.

The livery of heaven is so often stolen by the white man to do the devil's work in, that our wonder ceases when we perceive the intense hatred entertained by most colored people against the American Colonization Society, when they remember that its founders, aiders and abettors, were in the main no more the friends of the black man at that day than are the Republican party of to-day, and yet both of these specious schemes have drawn into their views and support good men and true, whom we have been proud to hail as friends, while we regret to find them lured into the ranks of our foes.

But leaving the American Colonization Society, and kindred institutions to be defended or abused as may best meet the views of those interested, it strikes me as manifestly unjust for the people of color to hurl anathemas and scorn at those who attempt to point out to the young and enterprising men of color enterprises in which they may embark with profit and honor to themselves, and reflect credit upon each of their race as prefer to battle for the right in the land of their birth and bondage. The West Indies, South America, or even despised Africa, are so many avenues open to our young men that commend themselves to men of color, above any other places, for the reason that the curse of prejudice against color will not pale the soul and defeat the hopes and aspirations of adventurous youth.

The advocates for foreign enterprise to young men of color should be allowed to state to the people their views on all subjects claiming to interest the people as means to attain the end of future elevation to a down-trodden people. It won't do my friends to attempt to gag your fellows or brand them as emissaries of the old Colonization Society, and traitors to their brethren, because from honest motives they dare to present views of foreign enterprise to the consideration of their brethren, adverse to the views of older, and perhaps more influential men, among them.

Colored men, at least, should agree to disagree on all matters in relation to their common interests, and yet keep the bond of peace and kindness between them, since it is evident from the construction and diversity of the human mind, and the different stand-point from which each one regards any given subject, that there will be conflicting views and opinions; but it by no means follows that those who differ from us in their views should be treated unkindly, and efforts made far and wide to destroy their character and influence among their fellow men. Let me say to those interested in our race, Do not let your old hatred to the white man's colonization schemes prove a stumbling block in the way of the seekers after truth, even if her votaries find her in a foreign land!

We hear the white man prate of "our glorious Union," etc. Brethren, it is far more important that the heart of the colored race throughout the world should be knit together, as was said to be the soul of "David and Jonathan," than the perpetuity of a thousand such Unions as that of the United States, founded on oppression, and perpetuated by falsehood. We cannot afford to play into the hands of our foes, by abuse of each others views and plans intended to enlarge the area of the colored man's sphere of action—our enemies know that in unity lies the strength of our race, and it is both their desire and policy to break, if possible, that unity of purpose and will that has heretofore characterized our people under all circumstances; and if we need still another motive to induce us to harmonize with each other, it is found in the fact that "However our enemies may appear to be divided among themselves on questions relating to themselves, they have a noticeable and alarming unanimity on every subject that aims at the degradation of the black race, here and everywhere." Under such circumstances, with constant and increasing difficulties that beset our future movements, the tendency of which depresses the spirit, and enervates the mind, I submit to "Priest and Layman," if the day in which we live, and the work that lies before us in regard to ourselves and children, does not call for all the fraternal unity, calm dignity, and cool judgment we possess, in order to arrive at a clear perception of the course necessary to pursue as a virtuous, but oppressed people seeking to become a free and enlightened nation?

Discuss the merits of civilization, or any other subject deemed of vital interest to the people if you will, but do not brand every man as a traitor to his race, because he cannot honestly see with your eyes, or believe that your views and opinions are infallible.

To my humble thought, it does not call for the gift of a *Seer* to foretell the rapid approach of the day when our rising generation will of, and for, themselves, discuss the question of *Exodus*, or no *Exodus*, from this land of oppression, (not because they cannot maintain their claim to the land of their birth, such as it is,) from a deep conviction that it is the *true* policy to be pursued by themselves in order to unite the strength and concentrate the minds of the colored people of the West Indies, South America and Africa; and to effect this great purpose pioneers from this country combining decision of character with talent and well-trained abilities will be in demand; and it is worth at least a *sober thought*, that if such a contingency occurs, "Shall there be a lack of stout and brave hearts, young and active; to go forth to the work of preparing even a foreign soil to receive and foster an African nationality?"

Old *foggism* may cease to snivel over the old theme, that emigration of the people from this to other lands, will weaken the claims of the children to the land of their birth, since despite of our foes, our title is as valid as the white man's. Besides which, they may take comfort from the fact, that those among us whose age precludes the idea of an *exodus*, at the sundown of life are, and will be, in all conscience, numerous enough to present an unbroken front to the enemy on all questions where our rights are concerned, and encourage, if need be, the four million bondmen of the South with whom we so often hear it asserted, that we are identified. Should there still be a doubt in the minds of the timid, and that still more strength is wanted at home, let them remember the Hebrews who, even in the promised land, and encountering the privations inseparable from their newly acquired *liberty*, wept when they remembered the flesh pots of Egypt! From present appearances many of our people are more shrewd than those descendants of Abraham were, since their *offspring* are too keenly appreciative of the aroma of the flesh pots of this our modern Egypt, even to think of *leaving* them, much less to enter Canaan only to weep over departed leaks and onions, etc. This last and numerous accession of strength to the ranks of *conservatism*, should reconcile their leaders to the idea of letting the young and adventurous who may feel impelled to seek as their country, that where *liberty* and *equality* dwells, depart in peace, while we wait, to see what comes next. But pardon me, Mr. Editor, for I see I have exceeded the usual limit of a letter, and perhaps the limits of even your patience under both *afflictions* and *infections*.

MAINE CITY, O., May 8, 1860.

## ILLUSION CAPES.

Mr. Editor—A word with you. I wish to ask you a question. But first permit me to inquire, are you *au fait* on the subject of female apparel? Have you been initiated into the arena of that potent art which not only makes women what they are, but, alas! too often makes them what they should not be? I allude to the art of dressing. If you, unfortunately, like myself, should not possess the requisite information, perhaps some one of your numerous lady readers will oblige, and explain the meaning of those to me unintelligible words, "Illusion Capes."

Passing up Broadway a few days since, and stopping beneath an awning for shelter from a passing shower, those words, blazoned in the window of a shop devoted to the sale of women's wares, arrested my attention, and have since perplexed my mind. So, in my perplexity, I come to you and ask, what is an "illusion cape?" "This world is all a fleeting show, For man's illusion given." But why is this particular article of woman's gear singled out of the whole of her deceptive paraphernalia and styled an *illusion*? Is it some new and more subtle invention, whose power to mock our senses and deceive our hopes entitles it *par excellence* to the term? Having crushed us with crinoline, do the dear creatures intend to captivate us with capes? Perhaps Venus has improved upon the *cestus*, and invented a cape, which only more fully reveals her charms in pretending to conceal them. Be it what it may, *timeo feminas*, and draw sad auguries as to the future of our sex, and especially since the establishment of a school intended to train our females in *designing* art.

Unless the answer to my question shall disarm my fears, I look with a gloomy anticipation to a time when we shall all be doomed to don impracticable garments, secured by imaginary buttons, and sewed with impalpable thread, leaving our unprotected bodies, though seemingly clothed,

exposed to all "the skyey influences" and an easy prey to death. I pause for a reply.

## WHAT SHALL BE OUR COURSE?

Mr. Editor:—As there is much being said and done both to urge and force us to leave this country, I have thought that I would respectfully ask the use of a small space in your columns to say a word in reference to this disturbing question. Just at this time we are sorely beset by our enemies, both within and without. The old slave States are passing laws that are more cruel and harsh in their tendencies than the edicts which were instigated by Philip II., resulting in the expulsion of the Moors from Spain, three centuries ago. The free colored people are being driven out from their homes and from all that is dear to them, without hope. The recent acts passed in Kentucky and Tennessee compel them to leave those States, or, if they remain, they must positively choose masters and become slaves forever.

But this wicked persecution does not stop here. What do we see in the Territory of Oregon, which has been admitted with a (so-called) Free-State Constitution, which excludes us from that State? If we cross its borders, even as seamen from a disabled vessel, it will be at the risk of our liberties. Kansas is hoping to be admitted this Congress, with a constitution framed almost entirely by New England men; and that too, like Oregon, forbids our going in in common with other men, to pursue our fortunes there.

Thus all the avenues of improvement are constantly being closed against us. The school-house, which is the foundation and motive power of all civilized nations, is shut against us in all the States, with two or three exceptions. The ballot-box, which is the proof of citizenship, is bolted and barred against us. The counting-house and mechanic's shop, which are the proof of genius and capacity, are shut against our children. So, while the race is held in absolute slavery at the South, slavery influences the prejudices of the people of the free States against us. In the new free States, or those that prohibit slavery, we see the colonizationists at their old work, in complicity with the slaveholder, urging on this barbarous legislation by which we are expelled from the slave States, in the hope by so doing to cut off the medium of communication from the slave. The Free-State party, anticipating the legislation of the South, hastens to fortify itself, and stand ready to drive us back. The South forces us upon the bayonets of the Republicans in the Territories, and they turn us over to the tender mercies of the Colonization Society in the old free States, where they find ready money wherewith to ship us to that *unknown island* of which Henry Clay spoke and left on record, that future colonizationists might not mistake the place.

And now, in connection with this unhappy state of things, we have an internal enemy in our midst, calling itself the "African Civilization Society," the mission of whose agents seems to be two things. One is, they are falsely misrepresenting us in the large commercial cities, by causing the merchants and others who are anxious to get us out of the country to believe that there is a spirit of emigration existing among us towards Africa, when it is wholly false; and, secondly, they are doing us great injury by unsettling and dividing the minds of the colored people in the free States upon a subject that is injurious to the anti-slavery cause, by representing that we are making no progress, and that our prospects are no better now than they were twenty years ago—a falsehood that a slaveholder would not admit. But, to give strength to the movement, it has been remarked by some that it was supposed that this society would pay the expenses of those who wished to go to Africa to engage in the cultivation of cotton. Now, this seems to have been raising a question that had no real existence, for we have never seen any call for this question as coming from the colored people; but the contrary is true—we know that they are trying to crush it out. And if its agents cannot raise money to support themselves here, what will be their resources when they arrive in Africa to engage in this enterprise? I have always looked upon this society as an ill omen to the colored people, and as long as the colonizationists can find an element in our midst that they can use as a tool to create and engender discord among us, they will always succeed in finding many who, from discouragement, are ready to go to Africa, while their children, whether here or in Africa, under this state of things, must grope ever in ignorance, without a hope of education.

The time, in my humble opinion, is not far distant when there will be as great a demand for young colored men of business tact in commercial houses in our cities as there is now for colored girls in families. Education to us is the great necessity. History tells us that the arts and sciences first took their rise and flourished in those small countries where the people were free. I must add, in concluding this communication, that no people can ever be free without education. A few of us may succeed in getting a little money, but education will make the race.

JOHN OLIVER.  
MIDDLEBORO, Mass., May 29, 1860.

LETTER FROM AMOS G. BEMAN.  
DANBURY, CONN., May 22, 1860.

Mr. Editor:—In furnishing an item for your popular paper, which contains so much which is interesting to all who have the good sense to take it and peruse its columns, I will say a word of this interesting and thriving village—not so much of historical interest pertaining to the dominant race as of our own people, who are scattered over this town to the number of perhaps not far from one hundred.

Here, as everywhere, there are a noble few who, inspired by the spirit of improvement, industry, and economy, are doing well for themselves and their families, securing for them a spot of earth on which they can, without solemn mockery, sing "Home, sweet home." I do not wish to seem invidious, but I may speak of a Holley and the Pines, one of whom, Mr. Jas. W. Pine, is the poet of the place, and has written and published a volume of poems. He is a young man of most excellent moral and religious character, and one who, when he shall have had more culture and experience, will be a still greater ornament to our race. For much of the pleasure of my visit here, I am indebted to Mr. Lyman H. Peters and his noble lady. Judge Peters is an old resident of Danbury, and familiar with all its interests and conditions. He took me through several of the hat manufacturing establishments, in which so many of the inhabitants are engaged, and from which so much wealth comes pouring into their hands from all parts of the land. Into one of these the "Weekly Anglo" is henceforth to make its visits, as a harbinger of a brighter and better day for our people.

All the schools in the village are open to all on equal terms, and I was glad to see some of the children of our families neatly attired and early on their way to the school house.

I found the friends here candid and substantial, willing to hear and willing to do for the improvement and elevation of our race. I bid them God speed, onward and still onward, in the use of all those means placed in their hands for their highest good.

A. G. B.

## SHOULD THE "ANGLO-AFRICAN" BE SUSTAINED?

Mr. Editor:—I think the "Anglo-African" (both the weekly, and the magazine,) ought to be largely patronized by the community, as a matter of justice, as well as on account of their intrinsic value. To substantiate this proposition, various reasons might be adduced. In the first place, these periodicals are admirably adapted to accomplish the elevation of a much depressed and greatly injured portion of the human family, who have hitherto been obliged to submit in silence to a public sentiment, which has heaped upon them all manner of obloquy, through a *pervent press*. But here they are permitted, like Paul, to "stretch forth the hand, and answer for themselves."

The journalism of the present day is becoming too autocratic; editors seem to consider themselves as guardians, or manufacturers of popular opinion, and are reluctant to admit articles into their columns at variance with their own views. But the "Anglo-African," like a true democrat, has adopted the principle, that "error of opinion may be tolerated where reason is left free to combat it." And, by so doing, its readers are taught to think for themselves, and are stimulated to express their thoughts in appropriate language. By this means they will make rapid advances in literature. Despoils, in all ages, have discovered that the best way to keep a people in slavery is to prevent them from acquiring learning—that "ignorance" is not only "the mother of devotion," or more properly speaking, of superstition, but that it is also the "mother" of slavery. An intelligent people cannot long be deprived of their just rights. Give all the free colored portion of the community an opportunity of cultivating their minds, and they will soon advocate their own cause and confound their adversaries, whether they belong to the religious, secular, or satanic press. J. W.

NEWARK, N. J., May 26, 1860.

## 'TIS WELL TO HAVE A MERRY HEART.

BY CHARLES SWAIN.

'Tis well to have a merry heart,  
However short we stay;  
There's wisdom in a merry heart,  
Whate'er the world may say!  
Philosophy may lift its head,  
And find out many a flaw,  
But give me that philosophy  
That's happy with a straw!

If life but brings us happiness,  
It brings us, we are told,  
What's hard to buy, though rich ones try  
With all their hoards of gold.  
Then laugh away—let others say  
Whate'er they will of mirth;  
Who laughs the most may truly say  
He's got the wealth of earth.

There's beauty in a hearty laugh—  
A moral beauty, too;  
It shows the heart's an honest heart,  
That's paid each man his due,  
And lent a share of what's to spare,  
Despite of wisdom's fears,  
And made the cheek less sorrow speak,  
The eye weep fewer tears.

The sun may shroud itself in cloud,  
The tempest wrath begin;  
It finds a spark to cheer the dark,  
Its sunlight is within!  
Then laugh away, let others say  
Whate'er they will of mirth;  
Who laughs the most may truly boast  
He's got the wealth of earth!

## AFRICAN CHARACTER.

Rev. J. T. Bowen, the well-known Southern Baptist Missionary, for several years, in Yoruba, speaks as follows of the Africans, in a communication to the Christian Index:

Africa is a vast country, larger than all North America, from the frozen ocean to the Isthmus, and her people exhibit a vast diversity of character.

The early stories of African barbarism had three sources: 1. The lying propensities of travelers and slaves; 2. The fact that the coast people everywhere were barbarous; 3. The inference that the people of the remote interior were much worse. But this inference is now known to be incorrect. Clapperton, Livingstone, Barth, and in short all who have penetrated into the interior, have testified that the people of these remote regions are far in advance of the coast people in everything pertaining to civilization. The barbarians of Africa are only about one-sixth part of the population. This, I repeat, is the highest authority of books. The romance of African barbarism, like the story of tailed negroes, must expand its wings and fly away before the light of truth. Even the coast people are not generally savages, for they live in houses, and support themselves by farming, not by the chase. The people of the interior for the most part cultivate the soil with considerable skill; they dwell in walled towns; they carry on many arts, as the smelting and forging of metals, leather-dressing, spinning, weaving, and tailoring, etc.; and finally they are polite, kind and hospitable to strangers, and often anxious for missionaries to live in their country.

How is it that every man from Europe and America, who has once lived in Africa, is never satisfied to live elsewhere again? This fact is notorious. The reason of it is, that the Africans are the most docile, friendly, heart-winning people on the globe. Nowhere else do we see the good traits of human nature so well developed. I quote the sentiment of Col. Hamilton Smith, a British officer, and a very respectable writer on Ethnology, when I say, it is impossible to live among the negroes and not love them. To the missionary they are doubly interesting, because of the intense eagerness with which they often listen to the Gospel. There is not one missionary who has ever been in the interior, who will deny, or even mitigate a word that I have written. It is likely, now, that the barbarism of these people will prevent the success of missions? But I will not rest on inferences; I will state facts which have become a part of history, and ought to be universally known.

In the first place, then, no missionary has ever abode for a few days in any town in the interior without preaching to swarms of deeply interested people of both sexes and all ages. No missionary has ever preached in a town for two or three months without gaining some converts. At least I have heard of none. It fell to my lot, under the providence of God, to be the first who ever preached in Goda, to be the first to consecrate the interior, and the first to consecrate the streams of Soudan by baptism. I had not been in Yoruba four weeks before several professed to believe, and I saw there some of the clearest cases of conviction and conversion. I have known two or three cases of people who believed under the first sermon. I have met with people from the more remote interior, who believed in Christ, and had renounced idolatry from hearing missionaries only a few times, nearer the coast. There are converts in many parts of Yoruba where Christ was first named in 1852.

SLAVEHOLDING PREY.—Not a thousand miles from St. Louis dwells a certain Dr. B., a local preacher in the Church South: this man held three slaves, a brother and two sisters, whose father had purchased his freedom and lived by himself near by. He was much concerned at the prospect of his children being separated from him, but was repeatedly assured by Dr. B.

that no consideration would induce him to part with them. However, suspecting that the eldest, a girl of eighteen, was about to take a northern tour on the U. G. R. R., he (the Dr.) without the knowledge of the father, (who was also a local preacher of the same church,) brought the whole family to St. Louis, and sold them to a southern trader! This girl was of remarkable beauty, and far whiter than the Dr. himself! Imagine this "highest type" of a Christian preacher, (and he is regarded as one of the most amiable men in the community) meeting his "dear brother in the Lord," and together praying, "Thy kingdom come, thy will be done." Away with such delusion. Religion! Rather Hell's madhouses are full of such; too fierce. Too furiously insane and desperate. To rage unbound 'mong evil spirits damned! —Zion's Herald.

## A TOUCHING INCIDENT.

A correspondent of the "Mirror," writing from Liverpool, narrates a touching incident that happened on one of our best packet-ships, so well told and so characteristic of the generosity of the noble-hearted sea-captains, that we copy it entire:

A little girl was returning to England in charge of the captain. She was the only female on board, and by her sweet simplicity had won the love of the noble captain and his passengers. The poor child was very sick nearly all the passage, and became much reduced in strength. One dreary night the fancy struck her that so-dreary night she fancied that her stomach was giving her, perhaps almost immediately ensued, and ere the morning came the little sufferer had passed away to a better world, mourning most of all that no mother's gentle hand would close her eyes in their last sleep, nor a mother's prayer linger last upon her defending ears.

But the great, stalwart captain had almost a mother's heart. He whose voice could be heard high up aloft had tones of gentleness and love for the poor dying child, and though he scarce knew the meaning of the word fear, tears fell like rain from his eyes on the wasted face of the little one. Beautiful, beautiful—most beautiful! though full of gloom, was the scene presented in that cabin on that wild winter's night. With exquisite delicacy and almost most sacred tenderness was the form laid out and preserved. But another trying time for the generous captain was yet to come; he knew that the moment the ship's arrival should be telegraphed. And she did. The captain saw her in an instant, and as soon as the ship got near enough to enable her voice to be heard, she could no longer restrain herself, and cried out in trembling accents, "Is Mary on board?" The poor captain scarce knew what to say, but requested the mother to go to his hotel, and he would soon be with her. I dare not attempt a description of the subsequent scenes of this simple though sad drama. Suffice it to say that, when Mr. Thomas B. Cropper goes to his last account, this touching incident it will be surely said—"Inasmuch as ye did it to the least of these my little ones, ye did it unto Me."

## A HUSBAND AND FATHER.

A young man and his wife were preparing to attend a Christmas party at the house of a friend some miles distant. "Henry, my dear husband, don't drink too much at the party to-day, you will promise me, won't you?" said she, putting her hand upon his brow, and raising her eyes to his face with a pleading glance. "No, Millie, I will not; you may trust me."

And he wrapped his infant boy in a soft blanket, and they proceeded.

The horses were soon prancing over the turf, and pleasant conversation beguiled the way.

"Now don't forget your promise," whispered the young wife, as she passed up the steps.

Poor thing! she was the wife of a man who loved to look upon the wine when it was red. But his love for his wife and babe, whom they both idolized, kept him back, and it was not often that he joined in the bacchanalian revelries. The party passed off pleasantly, the time for departing drew near, and the wife descended from the upper chamber to join her husband. A pang shot through the trusting heart as she met him, for he was intoxicated—he had broken his promise. Silently they rode homeward, save when the drunken man would break into snatches of song, or unmeaning laughter. But the wife rode on, her babe pressed closely on her grieved heart.

"Give me the babe, Millie, I can't trust you with him," said he, as they approached a dark and somewhat swollen stream, which they had to ford.

After some hesitation, she resigned her first-born, her darling babe, closely wrapped in the great blanket, to his arms. Over the dark water the noble steeds safely bore them, and when they reached the bank the mother asked for the child. "Give me the babe, Millie, I can't trust you with him," said he, as they approached a dark and somewhat swollen stream, which they had to ford. After some hesitation, she resigned her first-born, her darling babe, closely wrapped in the great blanket, to his arms. Over the dark water the noble steeds safely bore them, and when they reached the bank the mother asked for the child. "Give me the babe, Millie, I can't trust you with him," said he, as they approached a dark and somewhat swollen stream, which they had to ford. After some hesitation, she resigned her first-born, her darling babe, closely wrapped in the great blanket, to his arms. 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Advertisements for this paper must be accompanied by the cash.  
Copies of this paper can be purchased of the news-dealers everywhere.

## A Request.

Our friends are particularly requested not to trouble Rev. JAMES W. C. PENNINGTON, D. D., with any moneys intended for our special use, as he would not find it convenient to report such to us.

## Our Enterprise.

"The Anglo-African Magazine" for February—an excellent number indeed, but rather late coming—has just reached us. We can't guess how it happens that it came so slowly. Possibly Uncle Sam's mails, like most of his officials, have a horrible negro-phobia, and so speeded out this work of dark-colored hands and heads and hearts, leaving this one copy to a chance escape in some out-of-the-way corner of the mail-pouch, whence it has at last got to hand. Well, however it be, we are always glad to see this little work of the wronged and lowly people. Though few bid God speed, and most affect to despise their effort to rise in the social scale by devotion to literary pursuits and higher moral and intellectual culture, we hope much from the beginnings indicated in this very magazine. There is talent, genius, and fine taste in these pages, we avow, though the despised authors are negroes only. There are sweet and touching verses, too, written by a young colored woman, and we give them place here that those who rudely imitate the slang of slave-drivers and overseers, by speaking of such people contemptuously as 'niggers,' may learn to be ashamed of such cruel coarseness."

The above is from the Pittsburg "Dispatch," a paper distinguished for its plain out-speaking, and sets forth no small degree of truth worth, a few moments' consideration. Whether we regard the paragraph as a whole or taken in the abstract, we can but arrive at the same conclusion—viz: that "they who would be free, themselves must strike the blow." We find ourselves laboring in the cause of the oppressed. We find ourselves the hardest oppressed of the oppressed. We look round and find others who also are laboring in the same cause, recognizing this same palpable fact; but do they make use of the best means for the prosecution of our and their own labors? By no means. Properly sought out and suitably positioned, we are the very best means in this country whereby the work of the common elevation of man can be carried on.

The giant wrong of America is oppression. We are mainly—the oppressed. We, then, if competent to the task, ought to be made as much as possible the instrument for the removal of that oppression. Would anything but a selfish motive overlook this great truth? Are the professed friends of humanity entitled to credit for sincerity if they overlook it? We know that there is such a thing as cutting and carving and trimming and explaining away when the black man is squarely in the foreground as such, as a man, to do the work of a man, or to be recognized as a man; but we know also that there is such a thing as obtaining political and even religious status from off the sympathies of the black man, without contributing one iota to his real elevation, giving the idea at the same time that it is rather an up-hill business.

Institutions containing quite a degree of power have been built up in this way, and while wielding a considerable influence in the land ignore the similar labors of the black man, and even his claims to similar labors. We make every allowance for our white friends in this matter—or rather their leaders. We can take into the account their notions of their own superiority, their Anglo-Saxon largeness, and their truly very many advantages over us; but we fail to recognize the reasons based on any foundation of right or justice, for their unfrequent God-speed and their almost entire attempt to despise our efforts to rise in the social scale by devotion to literary pursuits and a higher moral and intellectual culture.

These men, to be successful in this cause, which they profess to love and labor to advance, should give us every advantage of muscle and brain, and give to the world the result. Were it with them a matter of mere pecuniary gain—were it an attempt on their part to thrive upon the misfortunes of their fellows, but, as it is, what motive could have induced these leaders of the anti-slavery cause to such severe silence, while even pro-slavery men and journals have acknowledged our literary efforts? What could have induced the "Anti-Slavery Standard," the "Liberator," the "Independent," and journals of like stripe, to have never known, and certainly to have never let their readers know to any extent, of the claims of such journals as the "Anglo-African Magazine" and the "Weekly Anglo-African"? Our claims are those of the common cause, and should be spread broadcast over the abolition field, and from thence effectually over the country—in the language of the "Dispatch," "that by such a course it might come about that those who now rudely imitate the slang of the slave-drivers and overseers by speaking of the colored people contemptuously as 'niggers,' may learn to be ashamed of such cruel coarseness."

Seven of the swans recently placed in the Central Park have died of poison.

## Taking the Census.

The work of taking the census has begun, and its completeness will depend much on the correctness of answers furnished by heads of families to marshals; but much, also, will depend on these marshals to whom the work has been committed.

As to the matter of census-taking among the people of color, hitherto, willful carelessness and gross blunders, and utter indifference as to any shadow of correctness on the part of the census-takers, are facts patent. Why such has been the case is not now for us to say. It is enough for us to call attention to the fact, and urge upon our people to see well to it that, so far as in them lies, no such injustice is done them in the census taking of 1860. We need to show a full front at this time, and hence must allow, if possible, no advantage to be taken of us. Questions of our numbers, of our increase—actual and prospective—and our relative progress, are of great importance. The marshals are bound to ask, on visiting, many questions, to which prompt answers should be given. Care should also be exercised in these answers, as the state and general condition, as well as the numbers of our people, will be arrived at through information thus gathered up by these census-takers.

We hope that our pulpits and leading men will call more especially the attention of our people to this matter in their several localities, instructing them as to the nature of the questions incumbent on them to answer, and the value of the information to be imparted. If each does his duty in this matter, he may, in examining the census for 1860, find nothing to regret, or at least be somewhat competent to test its accuracy.

**CAPTURE OF ANOTHER SLAVER.**—The U. S. Steamer Crusader, Lieut. Commandant Jno. N. Maffit, arrived at Havana on the 29th ult. from Key West. The Crusader, on the afternoon of the 23d ult., off Cape Verde, in the mouth of the old Bahama channel, captured a bark, having on board over four hundred negroes from the coast of Africa. The prize was placed in charge of Lieut. J. M. Duncan (first Lieut. of the Crusader), and under convoy of the steamer, proceeded to Key West, where the slaves were landed to join those previously captured by the Wyandot and Mohawk. There are now over seventeen hundred Africans at that place, in charge of the United States Marshal, awaiting the action of our government in the matter.

The captain and crew of the slaver bark were prisoners on board the Crusader. Although the name of the vessel was not ascertained, it was stated in Havana that she was the Bogota, belonging to New York.

The courtesy and commiseration manifested by Captain Maffit and the officers of the Crusader towards the captured Africans were the theme of particular commendation at Key West and Havana.

**FREDERICK DOUGLASS' PAPER TO BE CONTINUED.**—We copy the following announcement from the issue of the 1st inst. of this able cotemporary:

We have decided to continue the publication of our weekly paper. The responses thus far to the bills sent to our delinquent subscribers, though they have not yet been so generous and general as we hoped they would be, and still expect they will be, are yet sufficient to induce us to continue the publication of our weekly paper. The real friends of the slave, both at home and abroad, are strongly in favor of the continuance of the paper. Only let us have what is due us, and we shall still live and speak the words of truth and soberness, to this prosperity-drunk nation. This is not the time for the slave man's voice to be suppressed. The black power is marshaling all its forces to blast and ruin us, and even the Republican party is so far under the prevailing pro-slavery spirit of the land as to be afraid to name us as men having rights. We need this paper, and all other genuine anti-slavery papers, to keep the claims of the negro before the people.

**WHAT IS IT?**—Mr. Horace Greeley, in his first reply to Mr. Raymond's exhorting letter on the Chicago slaughter, exclaims: "No man who is a man could be sacrificed by failing to receive the nomination for a certain office." &c. But it appears that one Horace Greeley not only thought himself sacrificed, but even entitled to make mouths at Senator Seward for preventing the aforesaid Horace Greeley from receiving the nomination for Governor of the State of New York in 1854. Hence, according to his own showing, Mr. Greeley, failing to receive a certain nomination, and thereby sacrificed in 1854, cannot be a man; and if Horace Greeley (who should know best) asserts that he himself is not a man, "What is it?" (Yah! yah!—Printer's devil.)

**FIRST OF AUGUST CELEBRATION.**—Mr. Aaron Burr writes us that our friends in the neighborhood of Westbury, L. I., are now engaged in making arrangements to celebrate in a becoming manner the approaching anniversary of emancipation in the British West Indies. The meeting will be held near the Westbury depot, on the Long Island Railroad, and will be called to order at 2 o'clock P. M. by the President, Mr. Townsend. This, no doubt, will be a large gathering, particularly if well advertised, and our Westbury friends deserve much credit for leading off in this movement.

## The Re-Union of Zion effected—Great Rejoicing!

We are happy to announce that the re-union of the Zion Connection has been consummated. The convention or General Conference, met in this city on Wednesday, the 6th inst., at 4 o'clock, P. M. In the absence of Superintendent Simmons and Assistant Superintendent Scott, Superintendent W. H. Bishop, and Assistant Superintendent J. J. Clinton, were called to the chair. Rev. W. H. Bishop read the 125th and 126th psalms; after which the hymn "Blest be the tie that binds," was read by the Rev. J. J. Clinton, and sung with much spirit by the whole congregation. Mr. Clinton then gave utterance to a most eloquent and fervent prayer, which found a response in every honest heart present. The committee on union then submitted the plan agreed upon at Newburgh and Philadelphia, and it was adopted unanimously. This "plan" ignores all the difficulties of the past eight years, and leaves the Connection as it stood in 1851. When this result was reached the joy of the brethren seemed to know no bounds. Such clapping and shouting and singing has not been witnessed many days at old Zion. That the "Anglo-African" should have been permitted to bear its part in this result, is glory enough.

**OBITUARY.**—Joseph Massey, a colored man, well known to nearly all old residents of Columbus, died on Sunday last, at Oberlin, in the 53d year of his age. Few men of his station of life have succeeded in making as warm friends among our wealthy and influential citizens, indeed among all classes, as Joseph Massey. He resided in Columbus nearly 30 years, and ever maintained the character of an honest, energetic and upright business man. The laws of society which forbade him to mingle with his fellow-men upon terms of equality, weighed heavily upon his too sensitive nature, and in a measure embittered the best days of his existence. His fondest hopes seemed to rest upon his children attaining a high rank in the social scale, and to this end he bent all the energies of his nature to secure them a first-class education. But when his two boys were refused admission to the college; when one of his children was denied a burial place in Green Lawn, on account of the slight admixture of color perceptible in his veins, the iron seemed to enter his soul, and he became gloomy and despondent, life to him lost all its charms, and he cared not how soon the grave brought to a close the harrowing scenes of his inferiority.

For a few years past he resided in Oberlin for the purpose of acquiring an education, and he had made rapid progress in his studies at the time of his death. He left property to the amount of some \$20,000. Thousands of lighter complexion, who have gone before him, would give a world, if they had it to give, to have left behind them a record, pure and unspotted as that of Joseph Massey.—Columbus (O.) Gazette.

The Pittsburg (Pa.) Dispatch says: "Mr. Benj. T. Tanner, a young colored man of this city, of excellent mind and good attainments, having finished a course of study at the Western Theological Seminary in Allegheny city, has been regularly licensed as a minister of the African M. E. Church, and is preparing to fill a station in Sacramento, California. He pursued his profession of a barber to obtain an education for the ministry, but now needs a little aid from benevolent and Christian people, to reach his field of labor. We know him to be a most estimable young man, and he bears, besides, the testimonial of Bishop Payne, those of Professors Elliott, Plummer, Jacobus, Rev. Drs. Swift, Howard, Douglas, Baird, Sawyer, Williams, and others. We hope he will be kindly and liberally aided."

**HON. GERRIT SMITH AS A MAN.**—A gentleman by the name of Bernard McLaughlin, who has been unfortunate and is obliged to hobble about on a cork leg, called at our office yesterday, and desired us to return his thanks to Hon. Gerrit Smith for his kindness to him. Mr. L. was walking from Morrisville to Peterboro, and when within about two miles of the latter place was overtaken by Mr. Smith, who invited him to take a seat in his carriage. Mr. S. carried the unfortunate man to his home, where he provided him with a sumptuous dinner. When Mr. L. departed, Mr. S. gave him a handsome amount of money to bear his expenses on his journey. Would to God there were more Gerrit Smiths in the world. He, verily, is a man, in the highest acceptance of that term.—Canastota Eagle.

**ORDINATION.**—On Sunday afternoon, June 3d, a large and overflowing audience of interested spectators assembled in Zion Church, New Haven, Conn., to witness the ordination of Rev. Jas. Samuel Wilson, of the New York Connection. The sermon was preached by Rev. Solomon T. Scott, and the consecration services were read by Rev. James Simmons, superintendent of the Connection. The whole scene was solemn and interesting, the noble choir adding much to the pleasure and profit of the occasion.

**CONNECTICUT STATE NORMAL SCHOOL.**—The tenth anniversary of this institution will be held on the 18th of July, at which time exercises of an unusually interesting character may be expected. The address before the literary societies will be given by the Hon. John D. Philbrick, of Boston, and the poem by F. S. Jewett, Esq., of Hartford. E. D. Bassett, Esq., a graduate of the school and the efficient principal of the high school for colored youth in Philadelphia, will give the Alumni address.

## The Conferences.

GENERAL CONFERENCE OF THE A. M. E. ZION CONNECTION.

**FIRST DAY.**—The General Conference of the A. M. E. Zion Connection met, pursuant to announcement, on Wednesday, May 30th, 1860, at Wesley Church, Lombard-street, Philadelphia, with forty ministers present. The Conference was organized by the Right Rev. William H. Bishop, General Superintendent, assisted by the Right Rev. Joseph J. Clinton, Assistant Superintendent. The religious exercises were conducted by the General Superintendent, who read the 65th psalm, and made a few appropriate remarks. Prayer by Superintendent Clinton. Rev. Sampson Talbot introduced to the Conference the re-union delegates. Rev. Wm. F. Butler was elected Secretary of the Conference, and Rev. Wm. Sandford Assistant Secretary.

Rev. Sampson Talbot read the report of the doings of the Newburgh Convention, and gave notice that he should present it to the Conference for consideration, as the first business in the morning. The Conference then adjourned to meet on Thursday at 9 o'clock, A. M.

Benediction by Rev. Joseph P. Thompson.

**SECOND DAY—MORNING SESSION.**—The Conference met, pursuant to adjournment. The devotional exercises were conducted by the Rev. John P. Thompson. Wilbur G. Strong, lay delegate from Newark, N. J., was elected Reporter. The following Committees were announced:

On Public Worship—S. T. Jones, John Wells.

Credentials of Lay Delegates—Jacob B. Trusty, J. D. Brooks, Nelson Williams.

Standing Committee—John D. Brooks, Isaac Coleman, Sampson Talbot, Prince G. Laws, John P. Thompson.

On Education—S. T. Jones, T. A. Davis, Wm. Johnson.

Temperance—B. Mackoll, J. J. Long, W. G. Strong.

Missions—J. B. Trusty, John Thomas James Howell.

Slavery—John A. Williams, W. C. Marshall, D. Johnson.

Sabbath Schools—H. H. Blackson, J. Thomas, Isaac Whiting.

Finance—S. T. Jones, B. Mackoll, W. F. Butler.

The rules of the Philadelphia Annual Conference were read. On motion the 7th rule was stricken out, and the above rules, as amended, were adopted for the government of the General Conference. Some explanations were exchanged between S. T. Jones and J. B. Trusty. Bishops Payne and Quinn were introduced to the Conference, and invited to seats on the platform. Bishop Payne briefly addressed the Conference upon the prospect of the re-union of the Connection, and invoked the blessing of God upon the deliberations of the Conference.

John P. Thompson introduced the subject of the Re-union of Zion by reading the resolutions passed at the Newburgh Convention, which were accepted. S. T. Jones asked for the action of the N. Y. Annual Conference upon the subject—not produced. A motion was made that the Newburgh delegates have a right to speak and not to vote, which was ruled out by the chairman. The mover appealed from the decision of the chair, which, however, was sustained. A motion to the effect that the report be adopted by section was lost. A motion was then made that the report be adopted. S. T. Jones objected with a speech, charging the friends of the re-union with the intention of depriving the lay delegation of their rights, in their hot haste to effect the union.

John Williams replied to him against his unfeeling remarks. The debate was continued by others until half-past 12 o'clock. Adjourned.

Benediction by Superintendent Bishop.

**AFTERNOON SESSION.**—The Conference assembled at 3 o'clock to listen to the quadrennial addresses of the Superintendents. Superintendent Bishop preached an interesting discourse from Acts 20th chap., 28th verse. Superintendent Clinton followed by saying that the grand fiat of the Gospel was in the word "Go." Christ said, "Go ye unto all the world and preach my gospel to every creature." He blessed God that there was a living ministry. They have proclaimed salvation upon the hill-top—among the living host, who are thus employed. Here is an itinerant band whose hearts are warm in the cause. He exhorted the young men to stand erect, acquire information; "knowledge is power," fit yourself for the age—become intelligent. Zion's Connection needs intelligent men, and she's bound to have them. She intends to take ignorance by the throat and choke it to death.

Benediction by Superintendent Clinton.

**THIRD DAY—MORNING SESSION.**—Conference assembled at the usual hour, Superintendent Bishop in the chair, assisted by Superintendent Clinton.

Devotional exercises conducted by Superintendent Bishop, assisted by Henry Johnson.

Rev. Samuel T. Gray was introduced to the Conference as a delegate from Zion Church, New York city. He was received. A letter from the Trustees of said Church was read by the Secretary, stating that they would receive the adjourned General Conference, and that they were in favor of the re-union of the Connection. S. T. Gray stated that the documents read

by the secretary were put into his hands to let the Conference know that Zion's Church would open her doors for the reception of the adjourned General Conference. The reason assigned was that she was tired of foolishness—that she was bound for union—and would put nothing into the way to prevent it, provided the Conference did not interfere with the local matters. He believed God was in the work, and the man that tried to put a stop to the union God would move him. The resolution on the adoption of the report was again taken up. An animated discussion took place in reference to the deprivation of the rights of lay delegates in case the Conference should adjourn to reassemble at New York. It was decided that the 6th resolution in the report explained the matter.

S. T. Jones having been convinced that the rights of the lay delegates would not be taken away, said that the report had gone out, and erroneously too, that he was opposed to the union; he had always affirmed that when an honorable union could be effected he would go as far as the next one; his course had not been to retard the union, but his object was to stay hasty proceedings in the matter—that when it was effected, it might be lasting. He was not opposed to the union, but wished all matters made clear to him in reference to the lay delegation. A vote was taken on the adoption of the report, and it was adopted unanimously.

Wm. H. Decker returned thanks to the superintendents for the suffrage he had received as chairman of the committee. Many feeling remarks were made on both sides on the union thus consummated. Adjourned.

Benediction by Superintendent Clinton.

**THIRD DAY—AFTERNOON SESSION.**—The Conference convened according to rule, Superintendents Bishop and Clinton presiding.

Several articles emanating from the Philadelphia Annual Conference, and referred to the General Conference, were called up for consideration. First article—asking the general Conference to take into consideration the propriety and impropriety of allowing females to preach the Gospel. Second article—praying the Conference to legislate against the pernicious practice of ministers organizing societies outside their respective charges, thereby exerting such a controlling influence over the charges of others as to paralyze the efforts of the ministers in charge and distract the church. Third article—setting forth the propriety of granting deacons equal privileges in the legislative department with the lay delegation. A long and animated discussion ensued on the First article, and was continued up to the time of adjournment.

Benediction by the Rev. P. Gardner of the Bethel church.

**SATURDAY, A. M., June 2.**—Conference assembled agreeable to rule. Superintendents Bishop and Clinton presiding, alternately.

Religious exercises conducted by J. A. Smith.

The Philadelphia resolution, No. 1, resumed. An animated discussion ensued, and it was referred to the adjourned General Conference. Resolution No. 2 was taken up, and an animated discussion took place and continued until near the time of adjournment, when it was referred to adjourned Conference.

Benediction by Superintendent Bishop.

**MONDAY MORNING, June 4.**—Conference assembled according to rule, Superintendent Bishop presiding.

Religious exercises conducted by Superintendent Bishop, assisted by John Thomas.

A friend of humanity, by the name of S. Calhoun, was introduced to the house. It seems from his own statement that in trying to help a few men to gain their liberty, he was betrayed and lost all his property. A purse of \$6 was made up for him by the Conference. Third Philadelphia resolution taken up. A motion to indefinitely postpone, lost. A motion to lay on the table to be called up in New York, carried. Adjourned.

Benediction by A. Cole.

**AFTERNOON SESSION.**—Conference assembled according to rule, Superintendents Bishop and Clinton presiding, alternately.

Moved by J. P. Thompson that the Conference discuss the subject of divorce—carried. The following was moved by Mr. W. Sandford, and seconded by Mr. D. Stevens:

Resolved, That the continuance of the Marriage Contract is conditional.

The discussion continued up to the hour of adjournment.

Benediction by W. C. Marshall.

**THE NEW ENGLAND CONFERENCE OF THE A. M. E. ZION CONNECTION.**

Commenced its annual session in New Haven on Saturday, June 3d, at 4 o'clock, P. M. Superintendents, Rev. Messrs James Simmons and Solomon Till Scott, presiding. Rev. Mr. Scott read the 4th chapter of Paul's 1st Epistle to the Corinthians, and addressed the Throne of Grace. Rev. Mr. Simmons addressed the members of the Conference in a sensible and feeling manner, starting up many thoughts, and awakening many emotions in every one when he alluded to the venerable, and for many years the able Superintendent of the Connection, Rev. Christopher Rush, who, although in his eighty-third year, was present, and responded in a solemn and affectionate manner to the greeting of the

brethren. Rev. Clinton Leonard was appointed secretary, and after the appointment of the several committees, and the announcement of preachers for the Sabbath, the Conference adjourned until Monday morning.

Father Rush, as all call him, is a remarkable man—born a slave in North Carolina amid all the crushing influence of that system which is "the sum of all villainies," he felt, at an early age, the iron entering his soul. From him, in an hour's pleasant conversation, we learned much of his early trials and struggles to gain a knowledge of letters;—in this he was aided by his kind mistress; but when he attempted to learn the art of writing, even her soul flashed with wrath and burned with indignation. In reading he pursued the "even tenor of his way" for some time. Providence at last brought him to New York, and in a few years he found himself on one New Year's morning a free man—free indeed, for he had been made free in the blood of Christ before this, and had given himself to the service of his Divine Master. He is blind and has been for several years, and when it was announced that he would preach on Sabbath morning, the 3d inst., we resolved to be there at an early hour. Tender and solemn was the sight when, at the hour appointed, we beheld this venerable man leaning on the arm of Superintendent Simmons, enter the house of prayer and ascend the sacred desk. From memory he gave out the hymns for the choir to sing, and after a prayer so full of allusions to the past, that it suffused many an eye with tears, he arose and preached a true gospel sermon, strong in argument, rich and apt in Biblical allusions, solemn in its appeals and warnings, earnest and glowing in spirit.

He declared that, although "weak and infirm in body, his soul was still as strong and willing to work in his Master's vineyard, as it was twenty years ago." How faithful and laborious for the elevation of the colored people! his life been! What changes he has seen! what trials! what conflicts. It will rejoice the friends of truth and righteousness everywhere to know that "Zion's Connection" is once more united—onward, onward, a mighty host in harmony, may it ever move. We cannot give all the names of the ministers present in this Conference. We noticed besides those named, Rev. S. M. Giles, Jos. Hicks, J. P. Thompson, G. A. Spivey, G. H. Washington, pastor in charge of Zion's Church in New Haven, and under whose influence it has been much improved within a few weeks. Other items of interest will be sent when collected, of the doings of the Conference. We noticed there on Saturday the eloquent and honored pastor of St. Luke's Church, New Haven, studying the venerable men present with the keen eye of a Christian patriot and philosopher. We were also glad to see Rev. Amos G. Beman, agent of the American Missionary Association. "Behold how good and pleasant it is for brethren to dwell together in unity."

ADELPHOS.

## Our Newark Letter.

NEWARK, N. J., June 5, 1860.

MR. EDITOR:—A distinguished British philanthropist, in answering some questions regarding the physical condition of the British West India slaves, is reported to have said, among many other things, that "their hands and feet, legs and arms, are similar to the English, color excepted, and they have brains, too." This last was a stunner to the ignorant questioner, who, like many now-a-days, believe the black man needs no brains.

In looking through the advertising columns of our "dear Anglo," one cannot fail to notice (a very humiliating fact to every intelligent, sensitive colored person) how unfrequent business or commercial and mechanical advertisements occur, implying that the mass of our urban population are spending a great deal of time and means in evening entertainments of all kinds and for all purposes, and seemingly ignoring the vitally important question, how shall we manage so as to constantly enlarge the now crushing limited facilities for getting our children into all the various industrial occupations enjoyed by the ascendant race? There is one ruinously prevailing idea that on account of the numberless political and social disabilities which we stagger under, we are driven to indemnify ourselves therefor by extravagantly and ostentatiously expending our small earnings in amusements, &c., (gotten up by and among ourselves though.) Another equally pernicious idea is prevalent, that, ever painfully feeling the non-enjoyment of equal advantages with the dominant class in profitably investing our accumulations, and also in philosophically concluding that our miserable boardings will only help to swell the plethora of pockets of our dollar-worshipping pale-face brethren, through the spendthrift habits of our children, we are wiser in spending as we go, and will fill up the advertising columns of the "Anglo."

All the people blessing, or cursing, this world now, we seem to have had, and still have, generally speaking, some of the most despicable and inefficient leaders possible, for, aside from a meagre improvement in educational and traveling privileges, what noticeable great good have they done for us after two decades of public leadership? And how mortifying it is now to see many of our most brilliant luminaries squandering time and ability in firing mush-and-milk squibs at one another from the batteries of the Civilization Society and the Anti-Civilization revolutionists, while the great suffering, hungry masses are patiently but anxiously waiting to see a plan or plans presented by which we can buy admission for our youth into the white man's factories, shops, offices, and warehouses. Such a plan is feasible, says SKINNER.

## Home Correspondence.

## Our Philadelphia Letter.

PHILADELPHIA, June 4, 1860.

MR. EDITOR:—At the opening of the United States District Court on Monday morning last, Jeremiah Buck was placed on trial, charged with attempting to rescue Moses Horner from the custody of those unto whom authority had been delegated by the United States Commissioner to restrain him of his liberty, on the 28th day of March, A. D. 1860. The indictment contains two counts, one charging that Moses Horner was in the custody of the Marshal, and the other claiming that he was in the custody of his claimant, Chas. T. Butler, of the State of Virginia, unto whom it was alleged said Moses owed service or labor, according to republican justice. Mr. Buck's trial lasted from Monday morning until Friday afternoon, at which time the jury rendered a verdict of guilty as to the first count, but not guilty as to the second. George M. Warton, Esq., U. S. District Attorney, acted for the prosecution, and Wm. S. Peirce and David Paul Brown, Esqs., for the defence. Evidence was heard on both sides of the case. That for the prosecution went to establish the fact that a rescue was attempted, and to show Mr. Buck's complicity in the matter. The line of defence set up by the counsel may be stated thus: As the colored people were excluded from the court, they were not cognizant of the facts in the case, for Mr. Robert Purvis, among others, testified that colored people were excluded from the courtroom during the trial of Moses Horner. It was also stated, I believe by the Deputy Marshal who guarded the door, that there was no use for them (the colored people) to go in, because the Judge was about to release the prisoner, as he had refused to hear a point raised by Mr. Brewster, the claimant's counsel. This, I believe, was about the best defence that could be adopted under the circumstances. Upon a rendition of the verdict a motion was made in arrest of judgment, and Mr. Buck was held in \$1060 bail.

On Saturday morning Mr. Alfred M. Green was placed on trial under the same charge, and the same evening a verdict of guilty was rendered in his case also. His bail was also fixed at \$1,000, and his own recognizances taken until to-day, when his

trial was continued until to-day, when his

furnished satisfactory bail. This morning Mr. Henry Knocks was placed on trial, which continued till evening, when the jury rendered a verdict not guilty, as I have been informed; and from the appearance of things this afternoon I expected such a verdict. There is a much better feeling manifested towards the accused than I had expected to see, in view of all the circumstances. Since my last there have been several meetings of sympathy, where small sums were collected, and a large collection was taken in Bethel Church for the heroes of the 28th of March.

The Annual Conference of the A. M. E. Church is now in session, having commenced on Friday last, in Bethel Church, South 6th street, above Lombard. I hope to be able to furnish some facts in my next relative thereto, or make arrangements to do so in a subsequent letter.

The Rev. Augustus R. Green is in this city at present, and has been here for more than a week. He was present at one of the sympathy meetings held at the hall in Brown street, above Fourth, (formerly Northern Liberties), and spoke at some length in favor of the course which his son (A. M. Green) had adopted in his attempt to rescue a fellow being from the grasp of tyranny.

The Rev. Wm. T. Catto is also in the city, and officiated at the communion service of the First Presbyterian Church, Seventh street, below Shippen, yesterday afternoon. Mr. C. looks remarkably well, and seems in good spirits.

The number of deaths reported to the Board of Health last week was 192, of which were colored.

## Our Newark Letter.

NEWARK, N. J., June 5, 1860.

MR. EDITOR:—A distinguished British philanthropist, in answering some questions regarding the physical condition of the British West India slaves, is reported to have said, among many other things, that "their hands and feet, legs and arms, are similar to the English, color excepted, and they have brains, too." This last was a stunner to the ignorant questioner, who, like many now-a-days, believe the black man needs no brains.

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## Our Albany Letter.

ALBANY, June 4, 1860.

DEAR ANGLO:—I am happy to be able to announce this week that a change has been, or is about to be, made in our school arrangements, so that the visit of the committee, though self-appointed, was not without effect, though silent. It appears that it was supposed by Mr. Phelps, the late teacher, that this committee, composed of such as it was, did not visit the school for nothing, and would make a public thing of it; and he has, in his shame at the state of things, made this visit known to the commissioners, and stated his fears, which were indeed true, for the committee intended to publish the facts in the public papers. The commissioners, fearing the descent of public condemnation from the burdened tax-payers of the city, have therefore made haste to gratify the often-expressed desire of the colored people, and have appointed—though unknown to but few at the time—Mr. Paul, who previously taught school here, to the present charge of the

school here, to the present charge of the

school, and dismissing Mr. Phelps. This school, however, was not accomplished without vigorous opposition in the Board on the minority, who did not approve of the haste of this somersault. It is well, indeed, that they have acted thus early, and saved the committee the necessity of further action. I hope soon to be able to chronicle the school as in the full tide of success, Mr. Phelps being an excellent teacher, and well known here. It only remains now for the parents to do their part—cease supporting private schools, and send their children to that provided for the public; and not only to send them, but see that they do not go, and that while at home they do not spend all their time in play, but devote part to learning the lessons for the following day, that the teacher may not have, as he so often has, both his own and the parents' work to do.

It is much to be regretted that the Rev. Mr. Miller, to whom the people here are indebted for the introduction and weekly distribution of the "Anglo-African," and who, as its agent, has continued to labor in its behalf to his own pecuniary loss, has been obliged to give up the agency, and this from the fact of the backwardness of the subscribers in paying only five cents a week, while twice and three times this amount is spent semi-weekly in unnecessary luxuries, while the "Anglo," which is destined to make, and in fact is daily making, the colored man's mark in the world as a man from every point of view, must be made to suffer. Yet, as "all they that are of Israel are not Israel," neither are all they that suffer in the name of Albany like unto them, for there are those here of whom honorable mention could be made, who always have been and are ever ready to stand up for the "Anglo," and who manifest their faith and interest in it by their works, and not faith alone, without which, we are told, "faith is dead, being alone." It would be well if some of those who are in arrears to Mr. Miller and have left the city would think of this, and act the part of men to those who have confided in them as such. It is to be hoped, for the sake of those who are interested and always meet their obligations, that their desire may be fulfilled and Mr. M. enabled to resume his agency and act in that capacity for them, as no one else seems to manifest such an interest in it, and the loss of the "Anglo" would be to them severely felt.

Rev. Mr. Gloucester and Wm. Rich, Esq., of Troy, with another guest whose name I have forgotten, and Rev. Mr. Prime, of Brooklyn, agent for the African Civilization Society, have visited our city the past week.

Two deaths have occurred since my last—Mrs. Cromwell and Mr. Ten Eyck, a blind man for whom a benefit was given not long since.

Rev. Mr. Crippen, of Bethel, has returned to spend a month or so before taking his final departure.

**Letter from Pittsfield.**  
PITTSFIELD, Mass., June 4, 1860.

MR. EDITOR:—I have been thinking it would be no more than proper to drop you a few lines from Western Massachusetts. This is one of the loveliest spots in the State. The scenery is grand, the place being surrounded by mountains, and located in the midst of hills and vales. The climate is healthy, and the longevity of the people is, I think, remarkable. We have hale and hearty men and women far advanced in years. I attended the funeral, a few years since, of an old colored lady, whose reputed age was one hundred and twenty-five. Her daughter, who is now living, is upwards of ninety years old. Some time later, I attended the funeral of an old man who was one hundred years of age. He belonged to the old Livingston family, and had run away and come to this place when it was but very sparsely settled. Here he lived in the family of the first minister who settled here.

It is only some one hundred and twelve years since the first white man entered this place; he came from Connecticut. Then it was an unbroken forest, which was the home of the red man, but from which he was driven by the cruelty of the whites, who know full well how to practice the same towards the colored man. But I think it may be said, and that truly, that we are invincible: The white man's process of destroying us does not work as successfully as it did in the case of the red man. We live under oppression, and are increasing, because God is on our side.

But, Mr. Editor, we have here some noble anti-slavery men; they are few, but they are true to the cause of human freedom in this land. They have borne the burden and heat of the day, and have bravely breasted the storm. These men have been harnessed to the anti-slavery car, and they will pull until victory shall crown their efforts.

**Letter from Addison.**  
ADDISON, N. Y., June 1, 1860.

MR. EDITOR:—I take this first opportunity to fulfill my promise of penning a few random thoughts for your readers.

Laughing May has just taken her flight, laden with a burden of general assemblies, general conferences and conventions, and with her many a wail of agony from the crushed and broken hearts tolling on the sunny plantations of the South. May has also witnessed the departure of a great and good man to the spirit-world. Theodore Parker is dead! and many hearts on

this of the Atlantic will shed tears as they read the sad news, although long anticipated. "When a great man falls, the nation mourns," said one, and truly when a philanthropist falls the poor mourn, and the poorest of all poor, the manacled millions, have lost a true friend in the death of Theodore Parker. But we are consoled with the thought that our loss is his eternal gain. The Chicago Convention also was one of May's gatherings, and right gladly did the queen of spring welcome the nomination of Lincoln and Hamlin. Although many in this region confidently expected Seward as the nominee, yet all rejoice that two such noble names are the chosen standard bearers for this campaign. May truth and justice triumph in the coming contest.

For the last two weeks I have been itinerating among the green hills of Stenben county, and although the people are willing to hear the truth, yet they are not willing to take anti-slavery papers and read them. Addison is a pleasant village situated on the banks of the Canisteo river, eleven miles from its junction with the Conchocton, to form the Chemung. The inhabitants are mostly engaged in agricultural pursuits and lumbering, and in their anxiety for wealth they have not much time to think of the poor slave whose cry for help is wafted to us over every southern breeze. But even here there are some noble hearts whose ears and purses are ever open to the cause of freedom, and to them I am indebted for a very pleasant sojourn here. One gentleman has promised to send for the "Anglo-African" magazine, and I think there are others who will subscribe. At present the people in this region are looking anxiously to the result of the discussion of the slavery question in the General Conference at Buffalo, and truly there seems to be an "irrepressible conflict" in that body. May God speed the right! Hoping to be able to obtain a goodly number of subscriptions in my tour, I remain yours for the abolition of slavery,

from the Boston Atlas.  
**The Colored Population in Boston—Its Churches, &c.**

The colored population in Boston is greater at the present time than at any former period. Its character, we may truthfully assert, is also higher in point of respectability, love of order, industry, and especially in respect to morality and religion. These are progressive steps, which we record with pleasure. It indicates that the people referred to have a desire, and possess a determination to occupy as high a social position as possible. We need hardly more than make a passing allusion to the great improvement of the colored population at the west end, within a period, for instance, of ten years. Formerly as a class, and particularly in this locality, they were noted for little but that was painful to contemplate; but of late they take rank with good citizens, and as a whole, most worthy and creditable members of society. We could name scores of colored men who would grace almost any community; men who are daily fulfilling the duties of life in a manner that is commendable in the highest degree, and who are entitled to, and receive, among men of discrimination and candor, corresponding respect and esteem. It is only by thus elevating this population that it can be made a useful and efficient portion of the community.

Our purpose in the present brief article is more particularly to draw attention to the religious phase of the colored population of our city. There are, as is probably familiar to most of our citizens, a number of colored churches in the city. Some are in a vigorous, and others in a feeble condition. We believe there are something like a dozen places where services are held regularly on Sundays. Of these few are generally known to the public. But two or three clergymen are known at large even by name. The religious wants of this class are not anything like adequately met. This fact we state with regret. The chief reason is a lack of means. As a class, as may naturally be supposed, the colored people are poor. The necessities of life require nearly, in many cases quite, all their means. They are a hard working people, and earn comparatively little. All this is understood. Color is a disadvantage, and stands in the way of a thousand privileges and positions which those of a whiter skin never encounter. In short they are in many cases too poor to provide the religious teachings and privileges they would like, and which they so much need, as before intimated. Doubtless many of our readers will express regret at this, and ask why they are not aided. This is a most natural interrogation, and which should be answered in the only effective way it can be done, viz., by affording the aid required. Our churches are called upon almost weekly to contribute aid to one object and another at a distance, and very often in some foreign land. We are repeatedly dunned in behalf of the heathen in India, Africa and elsewhere, and our hearts are pained at the recital of the religious poverty which surrounds those who live, perhaps, at the antipodes. All this while we have in our very midst objects and institutions, men and women far more worthy of succor, and the aiding of which would be followed by positive and immediate good. This is not only wrong, but we think, quite unjust, and altogether inconsistent. It should not be. It is in fact a shame and disgrace. The Christian sentiment of the community really suffers by it. So it should. Why, when we have heathen about us as should we send missionaries at exorbitant expense to Timbuctoo, the poles, and we know not where else? Duty, like charity, no less than common sense, should begin at home.

We have alluded to the fact that but one or two colored preachers or churches are known to the public at large. Among these are Rev. J. Sella Martin, of the Baptist Church, Joy-street. He is a rising man. He is a man of decided talent, an excellent speaker, a zealous laborer, and a person of more than ordinary address. We regard him as no inconsiderable orator. As some of our readers at least are aware, he filled Tremont Temple for a period of six months previous to his being called to the pastorate above named. His church edifice is quite inadequate to accommodate the number who resort there regularly, and many are turned away who would gladly hear him. His society by great effort has fairly got clear of debt, but are unable to effect an enlargement of the building, which is very much desired. Mr. Martin himself is opposed to the ordinary method by begging, and therefore the improvements have not been made. But a portion who go to the services are enabled to get inside the church. Here is an opportunity for the liberal, Christian people of Boston to do a good and necessary work, and right in their very midst—at their very doors. The sum required is but small. It is desired to make accommodations for about eight hundred, which can be effected, as before stated, at a comparatively small outlay. That it should be done is not a matter of doubt; any more than what is the duty of our citizens in the premises. We believe the subject has but to be known to our citizens to have the aid cheerfully forthcoming; and it is for this reason that we have deemed it proper and fit to introduce the matter to our readers. Mr. Martin is a valuable member of our community, and he has it in his power to accomplish great good. Only give him the means, and he will do the work.

#### First of August.

MR. EDITOR:—Why should not the friends of truth, freedom, and progress make this day a day of thrilling interest this year? I write this humble paragraph at this time in the hope that it may, thro' the columns of the "Anglo," meet the eyes of many in all parts of the land, and "stir up their pure minds" to commence now, and make all necessary arrangements for the celebration of the day in such a manner as shall promote most effectually the colored man's advancement and elevation. Come, friends, up and be doing. Let the champions of equal suffrage in the Empire State do much on that day. Let New Jersey speak. Let Connecticut be heard. Let little Rhode Island meet and advance her school interests. Prepare for this, friends; secure your speakers, and look after your publications to distribute on that day among the gathered thousands. Let our poets, fresh from the heights of Parnassus and exhilarated by the waters of Castalia, flash their inspirations upon the hearts of the people. Let the sons of freedom and the daughters of virtue gather fresh strength and courage as the historical scenes of that day shall blaze up around them beneath the magic touch of the orator's voice. Let the tongue of eloquence and the song of freedom inspire and energize all the friends of humanity on that glorious day.

#### A Correction.

MR. EDITOR:—In my letter which appeared in your last issue, there is a statement made which you will please correct. The sum paid for Chas. Nalle was \$650, and not \$1500, as was stated.

YOUNG PHYSIC.  
Troy, June 5, 1860.

"DISCONTINUED."—The packages of our paper for Albany, N. Y., Pittsburg, Pa., and Bridgeport, Ct., because we cannot get the pay for them.

We clip the above from a well-conducted paper edited by colored men, published in New York, and devoted to the interest of the colored race. It is very creditable to those who have taken the paper thus to neglect payment, but the publishers of the "Anglo-African" and all other journalists should adopt the cash system at once. It is the only safe and fair one for all parties. It never pays to collect small sums of subscription scattered over a wide extent of country. The heavy percentage of loss renders it necessary to charge a high price to those who honestly pay, and thus the fair-dealing reader pays for the loss by delinquents. Make the terms as low as will afford a living profit, and require payment invariably in advance.—Pittsburg (Pa.) Dispatch.

#### Musements.

THE YOUNG MEN'S LITERARY ASSOCIATION gave an exhibition at the Bethesda Church, Sullivan street, on Tuesday evening the 29th ult. A variety of exercises, literary and musical, were creditably performed by Messrs. Gambier, (the President), I. Lawrence, E. Lawrence, Coggar, Powers, Piner, Bradshaw, Myers, Spellman, Amblerman, and Jacobs. The occasion was crowned with the assistance of Miss Ophelia Powers, (her first appearance), Misses Blake, Martin, and Ramsay. The debut of Miss Powers was as satisfactory to the audience as it must have been flattering to herself. We hope she will not grow vain of her success, and become unmindful of the cultivation of her voice, in which the most obtuse observer cannot fail to discover an unusual degree of excellency. Misses Blake, Martin, and Ramsay sustained their parts with honor to themselves and credit to the association.

We have no word but of commendation except in one instance: that was the recitation of a dialogue which had not been committed to memory. We are informed that the intended performers in this piece were absent. If this was the case the performance should have been set aside, for to read a dialogue through at sight to the acceptance of an audience is impossible. Master Powers was again the lion of the evening. In his second declamation, although late in the evening, the audience lost sight entirely of the hour, and called loudly for its repetition. Master Powers came forward and humbly acknowledged

the compliment, declaring that whilst he felt flattered by the unmistakable evidence of his ability to please, the lateness of the hour admonished him of his obligations to others as well as himself; he therefore begged to be excused. This announcement was but the signal for another outburst. Were it not for a remarkable degree of judgment generally evinced by this young man, we should verily fear that he will be spoiled by the extravagant manifestations of favor with which he is received. We will say to him that, to retain his laurels, he must improve, in order that he may present new and original features to keep pace with a progressive age; otherwise his brilliancy must sooner or later be buried in oblivion.

Mr. Amblerman, who was to have addressed the audience, came forward, and in a voice remarkable for its silvery tone informed them that hoarseness, the result of a severe cold, prevented his compliance with the programme.

Mr. Lawrence wound up with a masterly address, replete with beauty and substance.

The "May Queen Association," of Williamsburg, was present, and created quite a sensation. The President, Mr. George Matthews, addressed the audience, and challenged a discussion of the African Civilization question, to which movement he is opposed. There was no acceptance.

TYPES.

NOT OUR LEWIS CLARK.—The Lewis Clark recently arrested at Windsor, C. W., for robbing the mails, is not our friend Clark, the well-known underground railroad operator. Neither is it true that he was ever similarly employed.

ON THEIR WAY HOME.—Recent advices from London state that Dr. M. R. Delany and Prof. Robert Campbell arrived in that city on the 19th inst. As they would probably stay there only a few days, their arrival may be hourly looked for.

The election in Shiloh Church for three trustees resulted in the choice of Theodore S. W. Titus, (instead of John L. Hudson), Christopher Clough, and Samuel Demarest, present incumbents.

#### MARRIED.

SAUNDERS—McDONALD.—On Wednesday evening, May 30, by Rev. Henry Highland Garnet, Mr. Charles B. Saunders and Miss Alice Ann McDonald, all of New York.

#### Special Notices.

Friendship, Love, and Truth.—Unity Lodge, No. 711, G. U. O. of O. F., will celebrate their 16th anniversary by a Pic-Nic, on Wednesday, June 13th, at 11 o'clock, at Diamond Cottage, Camden, N. J. The Order in general are particularly invited. Ladies are invited. Tickets for gentlemen, 50 cents, to be had of the following committee:

John D. Moore, Robert Allen, George Woolford, John C. Bowers, John T. Bayard, Charles Jones, Joseph H. Carter, John T. Bayard, Charles Jones, Henry Williams, James W. Brown, Hamilton A. Moore, Cyrus B. Miller, James S. Douglass, Henry Allen.

Lecture at Seventh-avenue Presbyterian Church, between Eleventh and Twelfth streets, N. Y.—Rev. Henry M. Wilson will deliver a lecture for the benefit of the Sabbath School connected with the above church, on Monday evening, June 11, 1860, at 8 o'clock. Admittance 10 cents. Subject—"Leaders of the People."

G. E. P. C., at Minton's, 909 South street, Philadelphia.

To All Whom It May Concern.—The eighth annual meeting of the Grand Tabernacle, G. U. O. B. and S. L. C., will assemble at the Philadelphia Institute, Lombard street, above Seventh, in the city of Philadelphia, on Friday, June 16th, 1860, at nine o'clock, A. M. Punctual attendance is requested, as business of great importance, relative to the interests and future prosperity of the Order, will be laid before them. By order of G. W. S., DANIEL COLLY.

Attest, S. W. HARMAN, G. W., Sec.

Union, Health and Happiness. Masonic Notice. To all whom it may concern.

GREETING.—The officers and members of the Most Worshipful National Grand Lodge of A. Y. Masons of the United States of North America, together with the Representatives and all others having business, are hereby notified that an adjourned meeting of said M. W. N. Grand Lodge will be held in the City of Pittsburgh, State of Pennsylvania, on Monday, July 2, A. D. 1860, A. L. 5860, to transact the unfinished business of the last Triennial Session, and at which meeting it is confidently expected the Committee on Constitution will make report.

A full attendance of officers and representatives properly accredited, and bearing the seal of the respective bodies sending said representatives, is particularly requested. Also, a full report from all the State Grand Lodges, under the jurisdiction of the said M. W. N. Grand Lodge, is most earnestly solicited, together with their dues for the same.

By order of the M. W. N. Grand Lodge. Attest: JONATHAN DAVIS, M. D., M. W. N. Grand Secretary, No. 738 South 11th street, Phila., Pa. May 7th, A. L. 5860.

#### ADVERTISEMENTS.

TO THE PUBLIC. The undersigned have opened an ICE CREAM SALOON, at No. 70 Bleeker street, between Broadway and Crosby street, N. Y., where they will furnish Cream and the choicest fruits of the season. They hope to be able to please all who favor them with their patronage. W. F. BROWN & W. I. SCOTT. 47-48

#### MISCELLANEOUS.

##### ATLANTIC AVENUE PROPERTY FOR SALE.

Four lots each 25x100 feet, and backed by four of the same size on Douglass-street, with a cottage recently improved and painted, containing two parlors, two bed-rooms and a basement; can now be purchased at a very reasonable price and on easy terms of payment. This property is situated on the part of ATLANTIC AVENUE

running through the beautiful village of Jamaica. This Avenue, when the contemplated improvements are made, will be

##### THE FINEST IN THE WORLD.

as the improvements consist in giving it a width of one hundred and sixty feet, with a double railroad track in the center, with a drive of thirty feet on each side, and side walks of fifteen feet each; to be beautifully shaded from Brooklyn to its eastern terminus, and every arrangement made to make it a popular and agreeable thoroughfare.

##### THE VILLAGE OF JAMAICA

in which the property is finely located, is destined to be the prettiest on the Island, and

##### A GREAT RAILROAD CENTER,

as not less than five different roads will run into it. The facilities for reaching New York are now ample, and will be increased.

The church and school privileges are very good, and are being rapidly improved.

The property is in an elevated position, and commands a fine view of the entire village and the surrounding country; is not far from the RESIDENCE OF EX-GOVERNOR JOHN A. KING,

and in the immediate neighborhood of the fine mansions of many of our leading men.

This desirable property can be purchased (if applied for at an early day) for only

##### ELEVEN HUNDRED DOLLARS!

\$800 cash, and the balance can remain on bond and mortgage for a term of years.

N. B.—No proposal to hire or lease will be entertained.

Apply to THOS. HAMILTON,

48 Beekman-street, New York.

WANTED.—An intelligent boy about 15 or 17 years of age, to learn the drug business. Apply at the drug store corner of South 2d and 11th streets, Williamsburg.

NOTICE.—All help going out of town to watering places, will please call at Mr. Titus' office, 193 Mercer street. Mr. Titus will be in his office from 7 in the morning until 9 in the evening.

WILLIAM H. MINTON'S. Gentlemen's New Furnishing Store, No. 909 South street, above Ninth, north side, Philadelphia. Constantly on hand, a general assortment of Gentlemen's Furnishing goods and varieties, at the lowest cash prices. The patronage of the public is respectfully solicited. 46-47

WANTED.—At Newport, a colored woman to teach during the present session. Terms very favorable. Address, GEO. T. DOWNING, Box 849, Newport, R. I. 46-38

WANTED.—A number of girls to learn vest making. Girls taken to learn to operate on Singer's machine. Terms moderate and instructive. Apply at No. 8 Morton street, New York. 46-21

BOARDING HOUSE.—The Subscriber still continues his Boarding House at No. 832 SOUTH STREET, on his usual accommodating and moderate terms. WM. STILL, No. 832 South street, Philadelphia. 44-134

FOR SALE.—A well finished three-story and basement house, in Seventh, near North 2d st., Williamsburg. Price \$1,800. Can remain a term of years. Enquire of L. H. NELSON, South 7th, two doors above Third st. 42-21

TO LET.—The Masonic Hall, No. 149 West 14th street, on Mondays, Thursdays, Fridays and Saturdays for the use of societies, &c. Apply to Paul Drayton, 66 Houston street, or J. L. Hudson, 4 (late 667) Houston street, near Broadway. 43-17

NOTICE.—Now is the time at Tilton's Agency for Employment, No. 70 East 13th street, one door east of the Fourth avenue, where colored servants for traveling situations, for Europe, country and watering places, for both private and public; colored Cooks, Chambermaids, Waiters, Landresses, Seamstresses, Children's Nurses, Men Waiters, Boys for Hotels, &c. 44-11

LEDORADO OINTMENT.—The inventor and proprietor of this valuable remedial for almost every stubborn disease that the human frame is heir to, feels it his duty to publish throughout the world its qualities, which have been proven and as unequalled by anything that has been before the public, and in Maryland, Detroit and Canada it stands unrivalled. Qualifications—abdominal strengthening. It will cure sore eyes, scrofulous diseases, weak limbs, sore head, internal inflammation, piles, burns, scalds, place, womb diseases, &c. Persons afflicted with weakness can have directions sent them by letter for one dollar. Persons sending for this ointment will state for what purpose they wish it, there are different profits of it. FRÉD. WILSON, 75 East street, Baltimore, Md. 46-14

SONGS FOR THE FIRST OF AUGUST.—Six songs selected for use on Emancipation Day, for sale at this office. Price \$2 per hundred. Tune for the first song, "Hail the blest morn." Second, "Sound the loud Tumbrel." Third, "Zion." Fourth, "Scotts wha hae." Fifth, "God Save the Queen." Sixth, any long metre. 41-17

FEMALE AGENTS WANTED. TO \$3 A DAY.—FEMALE AGENTS are wanted, at home or to travel, for the sale of MAMMOTH "FAMILY PICTORIAL," an elegant periodical of home literature, pure morality, and practical common sense. The largest, best, and cheapest illustrated family paper in the world, at only 75 cents a year, 40 cents for six months, or 25 cents for three months, and ONE HALF OF THE MONEY GIVEN TO FEMALE AGENTS. Enclose three cent stamp for specimen copies, &c., to MARIE LOUISE HANKINS & CO., publishers, 420 Broadway, New York.

WANTED.—An apprentice to dress-making. Apply to Mrs. Leonard, 34 Lispenard st. 37-17

CONCENTRATED EXTRACTS OF FLOWERS AND COMPOUND BOUQUETS, the best extracts ever manufactured, and far superior to any ever imported. Warranted to retain their odor on the handskerchief for a considerable time. Price 12 cents per bottle. For sale at this office.

THE NAT TURNER INSURRECTION.—Full and reliable account. Copies will be sent to any address on the receipt of five cents. Address THOS. HAMILTON, P. O. Box 1212, New York.

HEATH'S EXCELSIOR WASHING BLUE, (the very best article of the kind) for sale at the Drug Store 65 WEST BROADWAY. Price 12 cents per bottle. 7-17

FOR SALE.—THE STOCK AND FIXTURES of a well established Grocery Store in Brooklyn. Terms very reasonable. Apply to SAML. J. HOWARD, 97 High st., Brooklyn. 22-17

#### MISCELLANEOUS.

##### THE FIRST VOLUME OF THE

ANGLO-AFRICAN MAGAZINE, BOUND.

Price.—In half Morocco, \$1 62; half Morocco, gilt edges, \$1 87; Muslin, 1 38.

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THOS. HAMILTON,

48 Beekman street,

[P. O. Box



# The Weekly Anglo-African

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From the Anglo-African Magazine.  
LINES  
INSPIRED BY A COLD INTERVIEW WITH AN  
ABOLITIONIST.

BY MISS A. R. CHANCELLOR.

O! dreadful, crushing thought, that grinds it  
self

Into the soul of him who knows and feels  
He hears a name whose mention will debar  
him from all right. It indicates no crime—  
Fixes upon the soul no stain of sin—  
From the exalted character of man  
Takes not an attribute. Yet he who wears  
This name upon his forehead is despised,  
And is cast out, and scorned, and trampled on,  
As though he were a reptile in the dust.

What though a heart as generous and as warm  
As fills an angel's bosom, may he be?—  
What though Apollo's faultless, God-like form  
Enseme a soul as perfect as its mould?—  
What though his mind be limitless, and stored  
With all the wealth of science and of lore?—  
Burning upon his soul are found the words,  
I am a negro! and his heart wells up  
In deep emotions, till its fertile fields  
Are deluged with the gall of bitterness,  
That overfloweth from his channels deep.

O! who can paint the anguish that must dwell  
In a proud soul, divine in its creation,  
In its broad comprehension and aspirations,  
Chained down unto a note?  
How it must writhe  
With agony, so far exceeding death's  
That 'tis beyond compare!  
Its groans, unutterably deep, and full  
Of intense misery, would rend a rock,  
Had it but ears to hear.

If aught could wring  
Tears from the happy eyes of angels kind,  
Methinks this sight would.  
How my heart has thrilled  
To think that God is just!—that He who bade  
Man "love thy brother as thou dost thyself,"  
Will judge with impartiality all kind,  
And unto merit give its own reward,  
Without regard to whether its possessor  
Be black or white—a negro or Caucasian!

He gave predominance to none, but said,  
Who was himself predominant o'er all,  
According to your works shall ye be judged.  
Now look unto your works, ye arbiters—  
Tearpayers of God-given sacred rights!  
Who in the name of honesty have robbed,  
And in the name of freedom have enslaved—  
In God's name have wrought your iniquity,  
And slough'd the soul ye feign'd to be uprais-  
ing—  
Look to your works! a day of reckoning comes,  
When mysteries and wrongs shall be unveiled!

Aye, look, and quick repair thy breaches—quick  
Repair what then thou wouldst not have undone.  
A dark array will else confront you there  
Of not brow only; there will be accounts  
Of outrages upon God's image done—  
Of wrongs upon his Son's beloved brother.  
Presumptuous creature, that doth rest thyself  
"Bene thy Creator!—that doth lift thyself  
Above thy fellow—that hath dared to bind  
In dust thy brother, nor stopped even there,  
But placed thy right foot upon his neck,  
Crushed out his inner life, obscured the light  
Of intellect that burned within his brain!

Look to thy works—search well their records,  
And by amendment blot out past misdeeds.  
That else will glare terrific and distinct,  
To fright thy guilty soul to its deserts!  
Look to thy works, while yet it is to-day!  
There comes a night when darkness will forbid  
What thou wouldst fain do when 'tis all too  
late—  
Night to the evil, day unto the good,  
The time of retribution and reward!

## Deferred Correspondence.

### LETTER FROM LOUISVILLE.

LOUISVILLE, Ky., May 21, 1860.

MR. EDITOR:—The day after last writing  
to you, I went to the "Wigwam" at Chica-  
go, and stood a long time in a dense crowd,  
but got pretty well paid for it in seeing the  
nomination made, though at the time my  
amiability was somewhat disturbed by var-  
ious causes, mainly, however, by the fact  
that Mr. Lincoln was manifestly destined  
to outrun Mr. Seward. This was wrong  
of me, for before we had travelled fifty  
miles from St. Joseph I was persuaded this  
would be the result. When Mr. Ev-  
arts measured, and just a little pompous-  
ly, announced, "New York gives seventy  
votes for Wm. H. Seward" there was enor-  
mous cheering. Then, when Illinois  
announced "Twenty-two for Lincoln," the  
jubilation was even more noisy. When the  
old Bay State announced four for  
Bates (I think) and twenty-one for Sew-  
ard, it was evident that the friends of the  
latter were determined to equal the de-

monstration for Lincoln. And they did,  
but their purpose was so evident that when  
Indiana went solid for Lincoln, his friends  
entirely eclipsed in height and in length  
all previous demonstrations, and there was  
no room for doubt that "Old Abe" would  
run much better, because a bigger hurrah  
and more enthusiasm could be got up for  
him than for anybody else. In spite of  
this conviction, I could not give up the  
author of the "Higher Law" and "Irrepre-  
sible Conflict," and in consequence counted  
the excitement around me as proof that  
"Republicans as well as Republics are un-  
grateful." As State after State changed its  
vote from others to Lincoln, many persons  
began to murmur that New York did not  
come out and propose to make his nomina-  
tion unanimous; but Evans was wiser  
than they, and when the enthusiasm had  
duly ventilated itself, he made a beautiful  
but brief address, as you have doubtless  
read, and was followed by Massachusetts  
and Michigan in as good a style as his  
own. The "Wolverines" were dreadfully  
disappointed—more so, I think, than even  
the New Yorkers. Our enemies being the  
judges, the wisest possible nomination has  
been made, and I reckon one that can  
hardly fail to win. Of course the whole  
country is all agog on the question, and all  
Housierdom is pleased with the result ex-  
cept the Democracy, who think Mr. Sew-  
ard has been badly treated. It hardly  
seems consistent with their theory of non-  
intervention that they should thus defend  
the "arch agitator" against his own friends  
and party but in this case as in many others,  
men's practice is one thing and their  
theory another. How utterly heartless  
and soulless, and conscienceless now seems  
the counsel that Greeley, in 1844, urged  
upon the Abolitionists, that they should  
deny their master, principle, and go for  
Clay instead of Birney, because the latter  
was sure to be beaten, and the worse of the  
other two would be successful. To say  
that our country is to be permanently injured  
by the four-years' rule of this, that, or the  
other party, seems to me like nonsense,  
for I believe the doings of the last two ad-  
ministrations have been productive of more  
good than would have been those of much  
better men, for they have encouraged slave-  
ry to show itself as it is, and forced from  
its apologists an acknowledgment of its in-  
herent wickedness and weakness. I feel  
very confident that the free States have  
been so thoroughly chastised and chastened  
that they will treat with due contempt  
the appeals of the New York "Herald" and  
other kindred prints and souls, to the pocket,  
and the not less despicable appeals of  
Everett and his kind to our fears; but if  
we are not yet sufficiently educated, then  
I shall rather rejoice than grieve that  
Douglass, or some other slave-driven or  
slave-driving candidate, is chosen to finish  
the task so rapidly carried on by Pierce  
and Buchanan. If it takes a well educated  
boy four years to go through college, we  
ought hardly to expect a nation to com-  
plete its education in twice that length of  
time.

### LETTER FROM PITTSBURG.

PITTSBURG, June 4, 1860.

MR. EDITOR:—The monotonous affairs  
of this city afford but little interest to you,  
or your readers. Perhaps there is no city  
in the Union having as large a population  
of Anglo-Africans where they indulge  
so little in excitement, or care less for  
amusements. I don't know one young  
lady belonging to this city who can either  
waltz or dance. When I consider that the  
people of this city are a kind of floating  
population, visiting many of the southern  
cities in their capacities, and doubtless par-  
ticipating in the enjoyments of southern  
life, it is surprising that no innovations  
have been introduced to change the staid  
habits of the young folks. As for intel-  
lectual stamina and moral worth, no city  
in proportion to its population can take a  
higher rank.

Since the adjournment of the General,  
or Quadrennial Conference of the A. M. E.  
Church, the people seem to have re-  
lapsed into their sober practice of quietude  
—occasionally enlivening the domestic  
circle with scenes and incidents of that  
body of "reverend," if not "grave, seignior-  
ous." In that assembly there were talent,  
sagacity and even genius; there were also  
ignorance, presumption and imbecility.  
The proceedings were mostly conducted  
with candor and ability, but now and then  
the piety of the minister was lost in strat-  
agem of the man. Everything, however,  
seemed to be adjusted to the satisfaction  
of the members; and the Conference ad-  
journing in a most solemn and impressive  
manner, to meet in Philadelphia in 1864.  
Although the colored churches of this  
city and Allegheny are sufficient for the  
demand, and the intelligence of the min-  
isters equal to the emergency, compared

with the advancement of the people, yet one  
of our most intelligent and influential An-  
glo-Africans connected himself with a white  
church under circumstances which drew  
largely on our pity. Mr. N., a school-  
teacher in Allegheny, joined a white Bapt-  
ist church. So far, so good. In fact I  
see no reason why a colored man should  
not attach himself to a white church  
where he will be received as a man and as  
a Christian. But when he is patted on the  
head with a familiar condescension, and in  
his vanity mistakes that for equality, he is  
deserving of our deepest, if it is the most  
painful, pity.

Now, how was Mr. N. treated. On the  
occasion of his immersion, six others were  
candidates for the water. They were bap-  
tized in the following order: Two white fe-  
males, two white men, two white boys, and  
then came brother N. It would have  
been enough to have waited until the  
women and men were put under, but when  
the boys were led into the water before  
him, it was his duty to himself and to his  
Maker to repudiate the church which cater  
to prejudice, and refuses to acknowl-  
edge the brotherhood of man. Mr. N.  
would not have submitted to such an indig-  
nity from a colored church, and it is to be  
hoped that colored men are few who will  
tamely succumb to it in white ones. As a  
private man he would be severely censur-  
able for such a burning reflection of sub-  
mission to injustice and prejudice, but as  
instructor of the youth from whom they  
are to catch their inspiration, he has no  
right to compromise his manhood to the  
detriment of people, if he does receive in  
consideration a Christian (?) fellowship that  
is "good enough for a nigger."

Mr. J. J. Myers, the gentleman who has  
just returned from southern Africa, passed  
through this city a few days ago for his  
home in the West. During his stay here  
he was called upon by several gentlemen  
who were interested with his accounts and  
adventures in fatherland. Africa receives  
a very favorable consideration from the in-  
telligent persons of this city and vicinity.  
Mr. Garnet would meet with a favorable  
reception in this portion of the West for  
his efforts to introduce civilization and  
Christianity into that benighted land.

### NEVER WASTE BREAD.

The following little story is related in  
the early history of Scotland, and is copied  
for the benefit of the young:

My father was a tenant of the good but  
unfortunate Lord Pittislo. It was in the  
spring of the year '45, immediately after  
the defeat of the Prince's army at Culloden,  
and when the gentlemen upon that unfor-  
tunate occasion, and many of the com-  
mons, too, were hiding for their lives;  
and I, then a very young woman, was left  
in charge of the house, my father and all  
the servants being engaged at the seat-  
time, and my mother, who was delicate,  
being not yet out of bed.

I was busy preparing breakfast, when a  
very old, infirm man came to the door, and  
in a humble manner requested to be al-  
lowed to warm himself by the fire. He  
was trembling from the cold, and I not only  
requested him to enter, but hastened to  
place a chair for him and make the fire  
warmer for his use. After sitting some  
time he asked if I could give him a little  
bread and milk, and I immediately brought  
some, and placed the milk on the fire to  
take the chill off it.

As I gave him the bread, a small morsel  
fell on the floor, and I reached with my  
foot to put it out of the way among the  
ashes, when the old man immediately  
stopped me. "Do not that," said he, trem-  
bling with cold and emotion; "never waste  
bread!" The time has been that I have  
given gold for a handful of drammock  
knocked in a soldier's bonnet. They that  
waste bread may fear that they shall one  
day come to want it; and as he said this  
he stooped down and picked up the crumb  
I had dropped, and cleaning it on his  
bosom and looking upward, put it rever-  
ently into his mouth. I saw as he stretch-  
ed forth his hand that it was fair as a  
lad's, and that his linen, though coarse,  
was clean; and as soon as I could without  
alarming him, I asked him if I could serve  
him in anything further, as I thought I  
heard my mother call.

I went to her, securing the outer door  
passing—for I feared he might be some  
person in trouble—and told her what I had  
seen. She immediately sprang up to dress  
herself, requesting me to stay where I was,  
and in a few minutes she was in the kitchen,  
and closing the door after her. As I im-  
mediately heard her sobbing, I ventured to  
peep through the key-hole, when I saw my  
mother on her knees at the old man's feet,  
and bathing his hands in her tears. It  
was Lord Pittislo.

After many sufferings from age and ill-  
ness, and hairbreadth escapes in many dis-  
guises, and from living often in holes where  
scarcely a wild creature could have lived,  
he had drawn towards his own estate to  
live the short period he might be allowed  
to live, and die among his own people,  
knowing that if they could not save him  
he at least might have their sympathy.  
He had been driven from a cave in the  
neighborhood where he had taken shelter.  
He was soon after conveyed to Auchincros,

where he lived long, and after many es-  
capes at last died in peace. Everybody  
in this neighborhood knew of his residence.  
The very children would go and peep  
through the chinks of the garden door as  
he sat reading; but they never breathed  
his name.

The farm on which was one of his places  
of refuge is called "The Farm of the Lord's  
Cairn" to this day, and will never be  
named without reminding us of the cause;  
nor shall I ever forget the lesson he taught  
me, "never to waste bread."

### UP, UP, AND BE STIRRING.

Up, up, and be stirring! there's much to be  
done;  
There's a fight to be fought, there's a field to be  
won;

'Tis a field that is guileless of tears or of blood,  
'Tis a field of blessings, and potent for good.  
So, up, and be stirring!  
Up, up, and be stirring!

The field it lies fallow; come put in the seeds,  
And watch them, and tend them, and pluck up  
the weeds;  
Then, trusting to Heaven for the sunshine and  
rain,

Your love and your labor shall not be in vain.  
So, up, and be stirring!  
Up, up, and be stirring!

The mind is a fallow for good or for ill,  
And may turn to a desert or garden at will;  
It is choked with the tares and the weeds that it  
grows,  
Or it brightens with verdure, and blooms like the  
rose.

Yes, up, and be stirring!  
Up, up, and be stirring!

Then educate! educate! now is the hour;  
Just now is the seed-time of glory and power.  
Oh! stay not—delay not—spread knowledge and  
light,  
And with these teach the wisdom to use them  
aright.

Yes, up, and be stirring!  
Up, up, and be stirring!

Away with divisions! like brothers combine.  
In a labor so noble, a work so divine;  
Give new life to the heart, with new light to the  
mind,  
Of the morally dead and the mentally blind.

Yes, up, and be stirring!  
Up, up, and be stirring!

Reclaiming, reforming, and all very well;  
But the least they are needed the better 't will  
be.

Tis right we should medicine the ills we endure,  
But prevention, prevention, is better than cure!  
So, up, and be stirring!  
Up, up, and be stirring!

### ANNIVERSARY OF THE COLORED HOME.

The anniversary of this well-known  
charity took place on Thursday, May 24th,  
at the "Home" in Sixty-fifth street. As  
this is an institution little known beyond  
the limits of this city, and is a work of  
true benevolence, we thought an epitome  
of its history would be acceptable to our  
readers.

From time immemorial there have been  
a large number of colored persons in the  
city, who from age and sickness, were un-  
able to take care of themselves. Some of  
these were persons of the highest respecta-  
bility, who had served with faithfulness  
for many years the aristocracy of the city,  
but who had been left by them destitute  
in their declining years. These were the  
persons originally selected for inmates of  
the asylum.

In the autumn of 1839 the following  
ladies met at the house of Mrs. Maria  
Banyer, No. 20 Bond-street: Mrs. Maria  
Banyer, Miss Jay, Mrs. Wm. W. Chester,  
Miss Few, Mrs. Mott, Miss Miller, Mrs.  
Christie, Mrs. Goddard, Mrs. Innis and  
Miss Shotwell. The latter lady is the  
originator of the "Home." Miss Jay con-  
tributed \$1,000 toward the enterprise. A  
society was there formed, called the "So-  
ciety for the relief of worthy aged col-  
ored persons." The first board of man-  
agers consisted of the following persons:  
Mrs. Anne Mott, 1st directress; Miss Mary  
Shotwell, 2nd do.; Miss Few, treasurer;  
Mrs. A. H. Livingston, secretary; Mr.  
Parsons, adviser. Twelve persons were  
provided for by the society the first year.

Among these was Mr. Hercules Schur-  
man, who remained an inmate of the  
Home until 1845, when he expired, aged  
113 years. The donations and expendi-  
tures for the year 1841 were \$306 25. In  
1842 Mr. Horsbrough gave \$2,000 to the  
society. This sum was laid aside as the  
commencement of a fund for purchasing  
a site for the Home. In the mean time  
a house on the North River, called the  
"Woodside" was hired for the beneficiaries,  
who numbered this year (1842) ten. In  
1843 the society purchased lots on Fortieth  
street and Fourth Avenue. In 1844 the  
receipts were double the amount of the  
preceding year. Not having the reports  
at hand, we cannot give the number of in-  
mates for the year. During the year  
1845 Mr. Horsbrough paid \$1,000 to  
liquidate a debt which was due on the  
Fortieth street property. This year the  
society was incorporated under the title of

"The Society for the support of the Col-  
ored Home." Certain acts passed by the  
Legislature in 1839 and 1841 appropriat-  
ing \$10,000 for a State Hospital in the  
city of New York were repealed this year,  
and a new act framed giving the money  
aforesaid to the managers of the Colored  
Home, "to be applied to the erection of a  
permanent building on the real estate be-  
longing to said Colored Home, in the city  
of New York, for the support and relief of  
disabled colored sailors, and other infirm  
and destitute colored people." There was  
an agreement made also, to receive into  
the institution all the colored paupers from  
the almshouse. By this arrangement one  
hundred persons were added to the inmates  
of the Home.

This has been of infinite advantage to  
these poor people, for they are now brought  
in contact with a very different class of  
persons from those that they formerly met  
at the almshouse. In 1846 a new board  
was chosen, consisting of the following  
persons: First directress, M. A. Wells;  
2d do., Mrs. L. Beebe; secretary, Mrs.  
Wm. W. Chester; treasurer, Mrs. Wm.  
Birdsell; resident physician, J. D. Fitch,  
M. D.; Chaplain, Rev. Charles C. Dar-  
ling; Consulting Physicians—J. W. Fran-  
cis, T. Henry, Geo. Walker, J. C.  
Cheeseman, W. Parker, G. A. Sabine;  
Advisers—John Jay, Esq., Wm. M. Shotwell,  
Esq., Jas. Harper, Esq., Wm. Shotwell,  
Esq., W. W. Chester, Esq., J. D. Fitch,  
M. D. During this year, 1847, some prop-  
erty valued from \$8,000 to \$10,000, was  
bequeathed to the institution by Mrs.  
Maria Shatzell, for a particular class of  
persons. In 1848 forty-four lots of ground  
were purchased on the First Avenue and  
Sixty-fourth and Sixty-fifth streets, and a  
new building planned. A legacy of \$200  
was left this year to the institution by the  
late James Fletcher, Esq. In March,  
1849, the buildings were commenced; they  
are now finished. They form a hollow  
square, the interior of the square being  
tastily laid off into flower beds.

The chapel, which is a very beautiful  
building, and will seat about 800, fronts  
on Sixty-fifth street. This building, on  
the day of the anniversary, was filled to  
its utmost capacity, a great many being  
obliged to occupy "standees" in the lob-  
bies. In addition to these, a vast number  
were strolling about the grounds and  
through the wards of the institution, while  
others, even mindful of the main chance,  
were driving a brisk trade on the street  
in such delicacies as the season affords.

As this is becoming more of a gala-day  
each year among the colored people of the  
city and country, of course there were  
many happy greetings among the visitors.  
There were other meetings which took  
place there far different from the greetings  
of mere friends. They were those of  
fathers and sons, mothers and daughters,  
children who had struggled hard with the  
vicissitudes of life to keep their dear rela-  
tives from being thrown on the charities of  
the world, but whose labors had been in  
vain. Who can portray the feelings of those  
parents when contemplating upon the  
struggles of those dutiful children to keep  
them out of that place; or what pen shall  
describe the feelings of those children,  
while wending their way with their love  
offerings to the temporary home of those  
dear parents? In view of the infernal  
prejudice of this community, depriving us  
of many honorable occupations on account  
of our complexion, we can but say to these,  
our brothers and sisters, you are not to  
blame because of the condition of your  
parents, but see to it that your children  
shall not be obliged to send you there.

But to the  
ANNIVERSARY.

The exercises were commenced by sing-  
ing the hymn "From all that dwells below  
the skies" read by the Rev. R. C. Henderson.  
Rev. J. R. Wells read the annual report of  
which the following is an abstract:

The state of the colored population of this  
country, and the wisest methods of ameliorat-  
ing their condition, are problems which are moving  
the consideration of the profoundest minds among  
us; but whatever may be the conclusions of  
statesmen or political economists, we are sure  
of this: that there is work at hand to be done; work,  
that the colored Home is, and ever has  
been, striving to accomplish. The opening of  
our new chapel at the close of our last year, was  
followed, as we anticipated, by an increased at-  
tendance upon the means of grace and consequent  
general improvement in the deportment of the in-  
mates; and we may say in this place that the ad-  
dition made to our buildings by the erection of  
the central portion of them last year, has render-  
ed the inmates much more comfortable than for-  
merly, and also that in regard to order and neat-  
ness the Home will bear comparison with any in-  
stitution of like character among us. Our little  
school, always fluctuating in numbers, under the  
care of Mrs. Lovett, seems to be making progress  
in the right direction, and we hope may be of  
great advantage to the children who share its  
privileges. Chaplain's report, Nov. 1859—With-  
in the six months there have been twenty-six Sab-

baths; and we have had three services in the  
chapel on each Sabbath, making in all seventy-  
eight discourses; twenty-five of which by myself,  
and the remainder by a number of zealous breth-  
ren. We invite any who feel an interest in the  
Home or in the colored people, to visit and see  
for themselves the state of the institution.

The whole number of persons under charge in  
the various departments of the institution, from  
January 1, 1859, to January 1, 1860, was 906;  
of these remain at present in the Home, 323.  
The number of deaths during the year has been  
ninety-seven; fifty-one males and forty-three fe-  
males.

The treasurer's report showed the re-  
ceipt of \$15,482 71. The expenditures  
amounted to \$14,252 55. The debt re-  
maining on the institution amounts to  
\$6,000. Addresses were delivered by  
Rev. H. H. Garnet, Rev. Mr. Thompson,  
Rev. James Fenner, of Williamsburgh,  
Rev. Mr. Wells, Rev. C. B. Ray, Rev. J.  
B. Wakely and Rev. R. C. Henderson of  
Demarara, British Guiana. These addresses  
were eminently practical, while some of  
them were exceedingly beautiful, but there  
were some statements put forth by Rev.  
Mr. Ray which we believe to be inaccurate.

The Rev. gentleman stated, on the  
strength of a general estimate made by  
Dr. Fitch, that about 18,000 persons had  
found a home in the institution during its  
existence. Now, as this statement is cal-  
culated to do us serious injury, we have  
been put to some pains to find out the ex-  
act number admitted. We find in looking  
over the reports, that in three or four cases  
the number is not given, but as we have  
made a very liberal estimate for those  
years, we believe that our figures will be  
found to be not much out of the way:

During the year	1839-40.	No. admitted	was
"	" 1840-41,"	" estimated "	" 13
"	" 1841-42,"	" " "	" 18
"	" 1842-43,"	" " "	" 20
"	" 1843-44,"	" admitted "	" 26
"	" 1844-45,"	" " "	" 126
"	" 1845-46,"	" " "	" 894
"	" 1846-47,"	" " "	" 1114
"	" 1847-48,"	" " "	" 777
"	" 1848-49,"	" " "	" 719
"	" 1849-50,"	" " "	" 800
"	" 1850-51,"	" estimated "	" 830
"	" 1851-52,"	" admitted "	" 640
"	" 1852-53,"	" " "	" 876
"	" 1853-54,"	" " "	" 893
"	" 1854-55,"	" " "	" 690
"	" 1855-56,"	" " "	" 672
"	" 1856-57,"	" " "	" 812
"	" 1857-58,"	" " "	" 868
"	" 1858-59,"	" " "	" 906
"	" 1859-60,"	" " "	" 11,025

Now, if we include the boarders, who  
are not included in any report, as Dr.  
Fitch informs us, and put them at 2,000  
for the whole time of the existence of the  
institution, we will find Mr. Ray's figures  
to be 5,000 beyond the actual number.  
As this is a very important matter, and as  
we desire to call attention to other features  
of this affair, we shall recur to the subject  
in our next.

### TAKING CARE OF A BABY; OR, THE TRIALS OF A BACHELOR.

There was no one at home except baby's  
mother, baby and I. Baby had just gone  
to sleep, when baby's mother remembered  
a trifling commission which she had pro-  
mised to execute for me in the village.  
With an injunction to touch the cradle if  
baby awoke, she departed, leaving me  
proud of my new employment, and lulled  
by past immunity into a state of fatal se-  
curity. History is full of similar ex-  
amples.

With one eye on my book, and the  
other on the cradle, like a faithful watch-  
dog, I listened to the retreating footfall  
that should have warned me, but did not  
"to look out for responsibility which I had  
taken upon myself, or I should have  
shrunken from it as a cat does from water,  
trunk from it as a churning machine. In  
fact, I rather suspect that I felt, in a trifling  
degree, ambitious that baby should open  
his eyes—only one—that I might have the  
pleasure of shutting it again. Unwary  
pleasure! How little do we know when we  
are well off! My ambition was but too  
soon to be gratified; I had yet to learn by  
bitter experience how weary is the lot of  
those who—tend on babies.

I wonder whether infants are conscious  
in their sleep of their mother's absence,  
and know that an opportunity has arrived  
for exerting their lungs.

The baby, over whose slumbers I had  
become the guardian genius—how the flies  
pitched into its nose!—as we sound a  
sleep as any baby could be when its mo-  
ther departed; but no sooner had her sha-  
dow faded from the room than symptoms  
of wakefulness began to appear. First  
came a sigh; then a chuckle, that said as  
plain as a chuckle could say, "now for  
some fun," then one eye opened and shut,  
and then both began peeping about, till  
the head seemed inclined to bob off the  
pillow.

I felt a little nervous at these symptoms  
—only a little. "Poh!" said I to myself,  
"a roll or two of the cradle will soon set-  
tle the youngster." But it did not. Baby  
was bound to have a spree. It knew that  
"its mother was out." That big, bot-  
some blue bottle fly, too, tired of watching  
for the ship over the clock face, started on  
a voyage of discovery on its own account,  
and the first promontory which it reached

was the nose of the baby, a tempting spot,  
upon which it landed for refreshment, buzz-  
ing most villainously as it did so. It  
was a ticklish landing, however, and baby  
soon drove it off with a sneeze that aston-  
ished its nerves, and mine, too, more than  
the fly's, for the fly was accustomed to  
ticklish situations, which I was not. Baby  
was thoroughly roused. Up went its  
cradle, cluby arm; but a rock of the  
round sun sent that back to its place. I  
did rock that cradle beautifully. The lit-  
tle head rolled to and fro as easily as if it  
had been fastened on by a toy mandarin's  
neck. I could not help admiring myself  
for the way in which I did it, and I am  
sure that any reasonable baby would have  
gone to sleep again, if only for compli-  
ment's sake; but the baby in the cradle  
didn't. The moment the rocking ceased,  
up popped the little head, like Judy's in  
the show, with a small peevish cap. "That  
cry!" it was like the "fizzing of the fuse"  
of a powder magazine, sure to end in an  
explosion.

Were you ever roused in the middle of  
the night by the maid-of-all-work com-  
ing in her slippers and night-cap to inform  
you that the house was on fire? Did you  
ever stand, near a Dutchman who was  
weighing gunpowder with a lighted segoir  
in his mouth? If not, you cannot conceive  
my horror when I heard that cry. I was  
in a cold perspiration from head to foot. I  
have no doubt that hail stones as big as  
peas might have been picked off my fore-  
head. I rocked for dear life, and baby  
bounced about like a ball of india-rubber.  
But it was all uselessness. I sang all the  
songs that I could think of, from the cabi-  
stic "Hushaby" to "Cease, rude Bo-  
reas!" I tried tenor, and I tried bass;  
but the baby did not know the difference.  
It seemed to think it all base. The loud-  
er I sang, the louder it cried. It was  
bawl and squall; and squall boat. The  
cry peevish became the cry indignant, and  
the cry indignant became the cry impera-  
tive. Blue-bottle buzzed with delight, and  
danced a horn-pipe on the window, while  
the clock kept up a tantalizing "Go it! go  
it!"

In an unlucky moment I lifted the little  
tempest out of the cradle. Never, never,  
never will I commit such an act of  
thoughtless imprudence again! Before I  
did so, I could have truly sung with the  
poet, "The white squall raves;" but after-  
wards the fiercest blasts of Boreas seemed  
to come from that little throat.

In the hope of quieting the tornado, I  
took the baby in my arms, waddled it  
about the room; tossed it up and down  
till my shoulders ached; dandled it on  
my knees, now the right one, now the  
left; but nothing would do. Like an east-  
erly gale, that multiplied squall seemed to  
be endless. I felt really alarmed. I was  
completely terrified. I saw visions of con-  
vulsions, and such like ills that infant  
"flesh is heir

meg grater proved no attraction, and I broke a brace-button in hopping about like a frog on all fours. If I had stood on my head, and shook the pennies out of my pockets, it would have had no effect. Even a lump of sugar would not bribe it to be quiet. I made wry faces at the mirror, and pitched savagely into the pillow, turned indignantly from the tea-kettle, and squared off at the rolling-pin.

For nearly a mortal hour—an age—was I thus kept in a state of frenzy. My hairs stood up like quills upon the fretful porcupine. They have always stubbornly refused to lie down smoothly since. If my trials had lasted much longer, I should certainly have had a "gray head upon young shoulders." Perhaps have sunk into the grave with a nervous fever, and had "Died of baby nursings" for an epitaph upon my tombstone. Fortunately for the public in general, and me in particular, I was spared such a catastrophe, by the return of the mother, who burst panting into the room at the critical moment when my Job-like patience had miserably perished—by degrees, as the water leaks from a broken-hooped bucket. With what a feeling of relief did I look up at the old clock as it announced, in its most cheerful tones, "She's come! she's come!"

Would you believe it?—But I am sure you can't, the fact seems too great an enormity—that little piece of perversity was as quiet as a lamb in a minute? Why, the mother was so deceived that she actually called it her "precious lamb!" I heard her, and was astounded. I wonder she didn't feel sheepish; I know I did. Lamb, indeed! If that was a lamb, what would it be when it became muton? Why, it was fast asleep again in no time, and laughing in its dreams over the fun it had enjoyed. Didn't I vow, never to be caught alone with a baby again?

## The Weekly Anglo-African.

NEW YORK, JUNE 16, 1860.

Advertisements for this paper must be accompanied by the cash.  
Copies of this paper can be purchased of the news-vendors everywhere.

### Pecuniary Assistance.

The correspondent who writes us in regard to our pecuniary affairs is informed that the only contributions we have received in aid of our paper are those made by our sincere friends, Dr. Wm. Van Loon, of Troy, and Junius C. Morel, of Brooklyn, each of whom gave us two dollars. It is true that we have received many great promises, which would foot up largely if realized, and fine compliments also; but they go about as far in paying our paper-maker and printer as does a dim ray of artificial moonlight. Our supply of such "tokens of a deep interest" is sufficient "for all time," and we would ask our friends as a special favor to refrain from sending us any more. If they are in earnest in regard to the welfare of the enterprise, let them give such evidence as will satisfy us that they are in earnest. Let them subscribe and pay promptly for the paper, and ask their neighbors to do likewise; and if they feel that they can do more than that, let them do it without waiting for a special appeal to appear in our columns. We have endeavored to deserve all the assistance that our friends can render us, but if they see fit to withhold it we will not complain, and will only ask that their worthless promises be withheld also.

### Frederick Douglass at Home.

It did not require the informal announcement in the columns of "Frederick Douglass' Paper" to assure its readers that the strong hand of its editor was again at the helm. During his absence Abram Pryne won golden opinions by the terse, strong, and manly style of his editorials—did as well as anybody else could under the circumstances; but no fact in the anti-slavery history of the time has so abundantly proven the truth of the fervent words of Byron—

Hereditary bondmen! know ye not,  
Who would be free themselves must strike the blow?

as the history of this paper during the last year. In this slave question, as there can be no vicarious suffering, so there can be no vicarious resistance to slavery. Abram Pryne's strong, rugged essays seize hold of and convince the intellect; the very dashes of Frederick Douglass' pen rain heart's blood, and reach down and stir up every fibre of our being, melt our sympathies, and concentrate again and again our full-souled indignation against the sum of all villainies.

Wendell Phillips—who seems to grow in mental stature as he grows in years—spoke the other day of "twenty years of bootless anti-slavery effort." Why bootless? Because it has not come from the right source—the bondmen themselves. In this view, "Frederick Douglass' Paper" grows into its proper importance. It is a voice right out of the depths, an appeal from the very heart of slavery. It is the sufferer uttering his own appeal—the bondman partially delivered, the dumb crowned with the power of utterance, the slave once in fact now in deathless sympathy.

Still peeling on unwilling ear  
The tale oppression hates to hear.

Men may tire of the repetition of the intellectual horrors of slavery; but the heart-gushings of the slave himself, in bonds or freed, will smite the attention and enlist the heart.

In this view, and not this alone, we bid our brother an affectionate welcome home. We feel a stern joy in finding him once more among us—such joy as warriors feel when, in the midst of battle, they recognize the scarred and grimy face of an accustomed and reliable leader; for we are at this moment in the very hottest of the fight in the country at large, and in our own State more especially.

In the country at large, there are no doubtful indications that the Republican party—the remnant of our nursing mother, the old Whig party—intends to wean us, and has not spared the bitter aloes from the hands of Bates, Lincoln, Seward, and Greeley. In our own State, promptly before us is the franchise battle, for which we are bound to make a gallant struggle. Hence the arrival among us of Frederick Douglass is most opportune. We look for his stalwart form and lofty plume, and we find them where they should be—in the fore-front of the battle.

But the fight requires men and means as well as leaders. We bespeak for "Frederick Douglass' Paper" the most cordial and earnest support. Let the old subscribers pay up, and let new ones send forward their names and monies with open heart and open hand. His paper is an institution with a glorious past, and we trust, a more glorious future. We have not striven to vie with it in its special mission, because the effort would be hopeless on our part; nor would we if we could. To stir up and keep alive an undying war against slavery and slave-holding; to keep alive in the breasts of black men their special relations and duties to the bleeding and down-trodden slave; to rebuke the pro-slavery sentiment and conduct of the relatively free North—these are walks which Frederick Douglass, of all our men, especially treads alone—a Macgregor on his native heath! And we hold up both hands, and call upon our brethren to hold up both hands, to support him.

Many years ago, while yet in the ranks of the old organization, Mr. Douglass had the sagacity to see, and the daring to act out to the letter, the fact that the fight against American slavery is the black man's fight. No sooner convinced was he of this cardinal principle than he acted upon it, although it cost him the sympathy of his hitherto anti-slavery coadjutors, and threw him upon the support of those—the free colored people—who had not then, and have hardly yet, come up to the right conception or cordial support of his platform. In all the intervening years, the coldness and, sad to say, not seldom embittered opposition of his anti-slavery friends on the one hand, and the lukewarm appreciation of his colored brethren on the other—all these intervening years Frederick Douglass has maintained a straightforward, manly, self-relying struggle, with a zeal, earnestness, and unflinching fortitude worthy of the man and the cause.

It has been not seldom hinted, rather than alleged, that Frederick Douglass had received large pecuniary aid from the Hon. Gerrit Smith. The facts in the case are that some years ago Mr. Smith presented to Frederick Douglass for his paper twelve hundred dollars, but required as an offset an alteration in the size and paid editorial assistance, such as made the gift the opposite of a pecuniary help. There have been other small donations from the same gentleman, amounting to less than two hundred dollars in the aggregate. Indeed, our noble-hearted friend would seem to think—the gifts of this kind which he has made being evidence—that the black man's labor at the press should be on his own hook and self-supporting. We cannot suppress our mortification to see him send fifty dollars to the "Anti-Slavery Standard," which mocked and jeered at him while recently a candidate for Governor, while he sends only twenty dollars to "Frederick Douglass' Paper," which largely lost subscribers by supporting Gerrit Smith for Governor in 1858.

Of the circumstances connected with Mr. Douglass' departure for Europe and return home, we say nothing at present. At the time of his departure he asked a suspension of opinion for reasons which he could not then and might never divulge. We have such thorough reliance in his truthfulness, his fidelity to the great cause, his unflinching courage, and undying zeal, that we are assured that he not only did what was best, but also what was wisest and bravest on that occasion. And we gladly record the fact that the trials through which he then passed won for him the sympathy, respect, and admiration of such true-hearted men as Wendell Phillips and Edmund Quincy—nay, more, disarmed the hitherto bitter opposition and excited the warm sympathy of Messrs. Garrison and Oliver Johnson themselves.

REV. AMOS G. BEMAN IN NEW BEDFORD.—Our friends in New Bedford will be pleased to learn that the faithful and eloquent Beman will be with and address them on the coming Sabbath, (17th), and will spend a day or two in seeing them at their homes. As they, of all others, can appreciate a visit of this kind, it is unnecessary to bespeak for Amos G. Beman a warm welcome.

### Chas. Sumner's Speech.

When Cassius M. Clay remarked, in his speech in New York, that the Republican party had odium enough attached to it without favoring the extension of equality to negroes, and made some other expressions equally bitter against humanity and common justice, he manifested, as we then thought and told our readers, a disposition to trim the Republican sails to win, without any regard to right, justice, or common respect for principles—even the mild and not over-bold principles hitherto set forth by the party. We saw and exposed the same disposition in some others of the exponents of the party; and the subsequent nomination of its great standard-bearer goes to prove, it would seem, the same fact—that to win is with the party far more important than to be right; to obtain office is of more value than the maintenance of sound principles; to share the loaves and fishes is before the national welfare.

We hope we are wrong in these views. We hope we have overstated this defection of the party; and if our statements of it be even true, it has this to hold upon—that it is not, in these respects, behind its great opponent, the Democratic party.

But, if anything in addition was needed to verify the truthfulness of our statement of the gnawing desire of the Republican party to win despite of everything else, the ominous silence or indirect and cold approval with which many of their leading journals received Mr. Sumner's great speech—one of the greatest, perhaps, ever delivered in the United States Senate or elsewhere in the Republic—is sufficient. That speech contained truths too many and too weighty for any mere political party—and hence for the Republican party, in its present attitude—to carry with it on the road that leads to the goal of dishonorable success. Such truths become odiums too burdensome for mere party machinery, and the man who dares to utter them stands in the way. Mr. Sumner's speech, however, was not for the Republicans merely; it was not for power, not for buncombe. Nor was it for the passing hour. It was for the ends of justice—for the best well-being of the country for all time to come, and was carefully listened to by all parties, many of whom, we trust, will ultimately be benefited by it. The smoke of the battle, it may be, will have to be blown away first, and men's calm judgment called in; but, notwithstanding, the country will be benefited.

### Our Churches Last Sabbath.

"The sepher shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come: and unto him shall the gathering of the people be."

Never has there been witnessed such a "gathering of the people" as was seen at the several places of worship in this city and Brooklyn last Sunday. Wherever our inquiries have extended, the same answer has invariably been received, "Our church was very full indeed." This was especially true, as regards the Seventh Avenue Church (Rev. H. M. Wilson's), St. Philip's Church, Shiloh Church, the Abyssinian Baptist Church (where there has been an extensive revival going on for some time), and at the Bridge-street Church, Brooklyn. The General Conference of the United Zion Connection being now in Session, and a great number of visitors in attendance, of course many of them could be spared from the old hive to fill the pulpits elsewhere. This, we are happy to announce, they did very acceptably. Of course Zion Church was the center of attraction. The people of New York and vicinity, both saints and sinners, had long been praying the prosperity of Zion, that her jarring might cease; and when the "Anglo" bore to them the glad tidings that Zion is united, their rapture knew no bounds. "Is what you tell me true? Has Zion united?" "Then thank God! thank God! I shall be there to-morrow." This was the language held to us while delivering our humble sheet. It is needless to say that Zion Church was full. The morning services were led by the Rev. David Stevens, of Boston, Mass., assisted by the Rev. Mr. Jones, of Philadelphia. The words found at the head of this article, and which may be found in Genesis, 49th chapter, 10th verse, was the text used by the first named reverend gentleman on the occasion, and we will venture to assert that never did speaker command and receive closer attention.

It will be seen that the text was preeminently proper. The Just Jehovah had molded the mind of the speaker for the task, while the people, by a willingness of mind, were thoroughly prepared to receive the great truths that fell from his lips. But what shall we say of the sermon? How can we portray the marshalling of those mighty sentences? "What shall we call them? piles of crystal light? great boulders of Almighty truth? glowing coals from off the altar of the living God? Well might the speaker exclaim, "Brethren, I have no time to use my notes." The great telegraph of the skies was bearing dispatches, hence his notes were useless. The morning exercises were closed by the administration of the Holy Communion.

In the afternoon the Right Rev. Wm. H. Bishop led the exercises. His text may be found in the 149th psalm, the 2d and 3d verses. "Let Israel rejoice in him that made him; let the children of Zion be joyful in their king. Let them praise

his name in the dance; let them sing praises unto him with the timbrel and harp." He commenced by a brief reference to his uniting with the church 35 years ago—of those who first filled its offices; and after reminding the church, in a very feeling manner, of the fact that there is but three of these men left—one of these is the Right Rev. ex-Superintendent Christopher Rush—he passed to a consideration of the text, and as he opened up the fulness of its invocation to the children of Zion to rejoice, in view of His mercy, power and goodness shown among them; in the past, and raising his hands, beseeched Him to continue His manifestations, it seemed as if the whole audience caught the spirit as it descended from on high. "How beautiful upon the mountains are the feet of him who bringeth glad tidings."

At evening hundreds on hundreds were seen wending their way to the church from all points, and by 8 o'clock the church and basement were packed to repletion. The Right Rev. Jos. J. Clinton, Assistant Superintendent, led the exercises in the main part of the church, while the Rev. Chas. Wright, of Baltimore, led those in the basement. As the fame of the Assistant Superintendent as a speaker is well known, of course there was great anxiety to hear him. He took for his text the first clause of the 14th verse of the 5th chapter of Paul's 2nd epistle to the Corinthians. "For the love of Christ constraineth us." Now, when the condition of the Church for the last eight years is taken into consideration, and what had taken place within the last eight days, it will be seen that the text was very appropriate. As we have neither room in this paper, nor the ability to report this sermon, suffice it to say that it was entirely unlike either that of the morning or afternoon, for while the one could be applied compared to great cliffs of truth standing ready to receive the fiercest raging of the storms of error, and the other to the flowing of the river of life, on the banks of which are found flowers that shall bloom through endless days, this could only be compared to the hills in glory, whereon the saints are to be permitted to wander to gaze upon new beauties at each succeeding mount. It was a sermon of climaxes. When he had skillfully led you to the top, and the utterance of joy had just reached the lips, they were compressed by the silvery finger of eloquence, that you might behold new beauties in the climax beyond. As we could not be in two places at once, we can give no account of the sermon of the Rev. Mr. Wright, but we hear it spoken of in high terms.

BON'N AROUND.

### Colored Soldiers in Halifax.

There are at present several companies of volunteer riflemen in Halifax, Nova Scotia, organized last autumn, and have ever since been under drill two and three times a week, the whole of which numbers some 860 men. Among them there is one company of colored men known by the name of the "Victoria Rifles," all of whom are Nova Scotians, and are drilled by sergeant Johnston and Lieut. Reid, of Her Majesty's 62d regiment, who, in my belief as an eye witness, takes great pains to instruct, and feels a deep interest in their advancement in military discipline, so much so that Lord Mulgrave, the Governor of the province, at his request, inspected them on Friday afternoon, April 13, and evinced great satisfaction at the proficiency made by them in drill since their enrollment. This tells plainly that the black man is a man amongst the noble sons of Great Britain.

Their regimentals are of dark grey, with blue facings, blue stripes on the pants with "Napoleon" caps. As Friday, the 8th of June, is the day on which the celebration of the city's first settlement takes place, there will be a general review of all the military by General Trollope, and this volunteer movement will serve to raise the colored people still higher in society in the provinces.

J. G. SMITH.

FIRST OF AUGUST CELEBRATIONS.—As unusual preparations are being made in various parts of the country to celebrate on an extensive scale the approaching anniversary of West India emancipation, speakers for the occasion will be in great demand. Now, as we are in communication with all the talent of the country, we would suggest that committees could save themselves much time and expense by authorizing us to select speakers for them. Information in regard to the terms on which they can be employed shall be promptly furnished on application to us. No time should be lost in attending to this feature of the arrangements, for our best speakers are likely to make early engagements.

HONORABLY DISCHARGED.—Henry Sayres, the colored man who was arrested some time ago charged with stealing a fifty-dollar bill which had been entrusted to him by his employer, Mr. John H. Fraser, was discharged on Monday last. It appears that he had placed the bill for safe-keeping in his tobacco-box, and by some means had lost both together. He reported the fact to his employer, but was not believed, and was arrested. In the meantime the bill and box were advertised, and on Monday the person who had found them called upon Mr. Fraser and returned them. The facts were made known to Justice Kelley, and Sayres was promptly set at liberty.

### The Conferences.

GENERAL CONFERENCE OF THE A. M. E. ZION CONNECTION.

TUESDAY, A. M., June 5, 1860.—Conference assembled according to rule, Superintendent Bishop presiding, assisted by ex-Superintendent Clinton, presiding, alternately. Devotional exercises conducted by John D. Brooks. W. G. Strong offered the following preamble and resolution:

Whereas, a paper has been started in New York, entitled "The Weekly Anglo-African," said paper being devoted to the welfare and general good of our people, therefore

Resolved, that we, as a body, in General Conference assembled, give it our hearty co-operation and support, recommending it to our respective charges as the proper organ of our people.

It was seconded by J. B. Trusty.

A warm discussion ensued pro and con, when it was finally unanimously adopted.

The United Sons and Daughters of J. B. Trusty were introduced, and presented to the Conference the sum of \$50. They also made a donation of \$8 to the Superintendents. The United Daughters of Clinton were next introduced, and presented \$20 to the Conference, with a donation of \$5 to be divided between the Superintendents. The United Daughters of Miller were next introduced to the Conference, and presented \$12, desiring that \$4 be divided between the Superintendents. The Daughters of Conference were also introduced, and presented the sum of \$18 38. A vote of thanks was tendered to each of the above societies.

Feeling remarks were made by the Superintendents, after which the Conference tendered them the right hand of fellowship. W. F. Butler offered the following preamble and resolution:

Whereas, it has been asserted by our worthy Superintendent Clinton that Zion Connection intends to take ignorance by the throat and choke it to death, therefore

Resolved, that this body organize a Literary Society, the object of which shall be to promote intelligence in the Connection, the members of said society to write essays upon different subjects, and be it further resolved that our ministers organize similar ones in their respective charges, and that the Annual Conferences award prizes for the best essays.

Seconded by W. G. Strong. Carried. David Stevens made some feeling remarks in reference to the changes that had taken place since this Connection was organized, asserting that when we first commenced there were only six men in the body, and that there was only three now present who witnessed the organization, and he was one of the number. A great change had been effected—God was on the side of truth—he exhorted the ministers to study—we are in the age of improvement, we should keep up with the times—the time had come when the people demanded an intelligent ministry. A vote of thanks was tendered to the Trustees of Wesley Church for the use of the church; also a vote of thanks was tendered to the Superintendents for the able manner in which they had conducted the deliberations of this body.

Adjourned to re-assemble in New York at Zion Church, on Wednesday at 4 o'clock, P. M.

WEDNESDAY.—The Conference assembled, pursuant to adjournment, at Zion Church, corner of Church and Leonard-streets, New York, on Wednesday, June 6, 1860, at 4 o'clock, P. M. Right Rev. Wm. H. Bishop, General Superintendent, presiding, assisted by Right Rev. Joseph J. Clinton, Assistant Superintendent. The religious exercises were conducted by the Superintendents. The Committee on Union then submitted the plan agreed upon at Newburg and at Philadelphia, and it was adopted unanimously, upon which an exceedingly interesting time ensued among the ministers, many shouting and praising God. Wm. F. Butler was elected Secretary, and Samuel M. Giles, R. R. Morris and Wm. Sanford assistant Secretaries. W. G. Strong was elected Reporter.

Adjourned to meet at 9 o'clock, A. M. Thursday.

THURSDAY, June 7, Morning Session.—Conference assembled according to rule, Superintendent Bishop presiding, assisted by Superintendents Scott and Clinton, alternately. Opening exercises conducted by Superintendent Scott. Ex-Superintendent Rush addressed the Conference relative to the re-union. A motion that a committee be appointed from each Annual Conference to ascertain who are members of this Conference was carried. The Superintendents were empowered to appoint said committee. The following committee was appointed: New York Conference, W. H. Decker—New England, Geo. H. Washington—Philadelphia, John D. Brooks—Southern, J. P. Harnar, Al-legheny, Chas. Wright—Genesee, John Thomas. Wm. McFarland was appointed timeist and E. Matthews marshal. Ex-Superintendent Rush was invited to a seat in the altar. J. Loguen, J. A. Smith and J. A. Jones were appointed a committee on rules for the government of the Conference. Adjourned to 2 o'clock, P. M.

Benediction by Superintendent Clinton. AFTERNOON SESSION.—Conference met pursuant to adjournment, Superintendent Bishop presiding, assisted by Superintendents Scott and Clinton, alternately. The committee's report on rules for the government of the Conference was received and adopted. The committee on membership reported 102 names, including the lay delegation as members of the General Conference. The following committees were appointed:

On Devotional Exercises—Samuel T.

Gray, Edward Matthews, Robert Squirrel.

Credentials of Lay Delegates—John P. Thompson, J. Hicks, Geo. Bowser.

It was resolved, that this General Conference adopt the book of discipline of 1858 for the government of the Connection, and be it further resolved that it be revised by this General Conference.

Carried. Adjourned. Benediction by Ex-Superintendent Rush.

FRIDAY—MORNING SESSION.—Conference met according to rule, Superintendent Bishop presiding. Opening exercises conducted by Superintendent Scott, assisted by ex-Superintendent Rush. Rev. Henry H. Garnet, pastor of Shiloh Church, was elected honorary member of the Conference. It was resolved that this Conference enter into a revision of that part of the discipline relating to the Superintendency. Carried. Adjourned to 2 o'clock, P. M.

Benediction by Superintendent Clinton. AFTERNOON SESSION.—Conference assembled at the usual hour, Superintendent Scott presiding, assisted by Superintendent Clinton. It was resolved that wherever the words General and Assistant Superintendent is found in the Book of Discipline, that it be stricken out, and the word Superintendents inserted. Carried. It was resolved that a committee of two elders from each Annual Conference, and three lay delegates be appointed to nominate candidates for the superintendency. Carried. Adjourned.

Benediction by Rev. Amos G. Beman. SATURDAY—MORNING SESSION.—Conference met according to adjournment. Superintendents Simmons and Bishop presiding alternately. A committee consisting of Joseph P. Thompson, J. P. Harner, J. D. Brooks, Geo. A. Spywood and David Stevens, was appointed to lay off the Connection into two districts. A Mr. S. Calhoun who stated that he had become impoverished through his efforts to effect the escape of fugitive slaves, was introduced, and a collection of \$6 45 made for him.

Mr. Jno. E. Price was admitted as a lay delegate. Resolutions asking legislation against the formation of societies by clergymen outside their respective charges; in relation to the establishment of a General Conference Fund; and recommending the admission of deacons as members of the General Conference, were laid on the table. The appointments were made for the Sabbath, and the Conference adjourned.

No afternoon session.

MONDAY—MORNING SESSION.—The Conference met, pursuant to adjournment. The Superintendents presiding, alternately. Robert C. Henderson and Jno. A. Williams were added to the committee on districting the Connection. Rev. George Whipple, of the American Missionary Association, made an exposition of the plans and principles of said society, at the conclusion of which a vote of thanks was passed.

AFTERNOON SESSION.—After the usual exercises, Mr. John H. Butler, of Baltimore, was admitted as lay delegate. The Nominating Committee submitted the names of Peter Ross, Wm. H. Bishop, Samuel M. Giles and J. J. Clinton, as candidates for Superintendents. The Conference proceeded to ballot. The whole number of votes cast, 77; necessary for a choice, 39. Result of first ballot:

W. H. Bishop	32
Peter Ross	16
J. J. Clinton	10
S. M. Giles	7

No choice. Further balloting was postponed until Tuesday. Adjourned.

TUESDAY—MORNING SESSION.—Conference met according to adjournment. Superintendents presiding. Josiah Biddle, Peter Hawkins and Isaac Deyo were admitted as delegates. The Conference proceeded to ballot for Superintendents.

Second ballot:

Wm. H. Bishop	35
Peter Ross	38
J. J. Clinton	8
S. M. Giles	1

No choice. Third ballot:

Wm. H. Bishop	35
Peter Ross	40
J. J. Clinton	40
S. M. Giles	1

Peter Ross was declared elected. The Conference then balloted for another Superintendent with the following result:

J. J. Clinton	71
S. M. Giles	6
W. H. Bishop	3
J. W. Loguen	1

J. J. Clinton was elected. Conference adjourned.

TUESDAY AFTERNOON SESSION. After the usual exercises the Conference was addressed by Rev. H. H. Garnet, on the re-union. Father Smith, one of the oldest ministers in the Connection, was introduced, and a collection of \$10 was made for him. The Committee on districting the Connection, reported in favor of making three districts. Their report was adopted, and the Conference proceeded to ballot for a third Superintendent, with the following result:

Wm. H. Bishop	45
J. D. Brooks	27
Henry Johnson	1
J. W. Loguen	1

W. H. Bishop was declared elected. Adjourned to Wednesday.

NOT CAUGHT WITH CHAFF.—A correspondent sends us a long communication on an unimportant subject, unaccompanied by a remittance to secure attention to it, and promises that its publication shall result in a very large accession to our subscription list. Now, unfortunately for the writer, we have already a surfeit of promises, particularly large ones, and need no more at present; but as soon as we discover a way to make them available we will publish his communication, and allow him to redeem his promise at his leisure.

### Home Correspondence.

#### Our Philadelphia Letter.

PHILADELPHIA, June 11, 1860.

MR. EDITOR:—After the decision in the case of Mr. Henry Knockson, who was tried on Monday last before the U. S. District Court, and acquitted of the charge of attempting to rescue Moses Horner, the court adjourned until Wednesday morning, when the trials were continued. Messrs. David and Basil Hall, and St. Clair Burley were each tried, which resulted in the acquittal of David Hall, and the conviction of Basil Hall and St. Clair Burley. Mr. Richard Williams was tried and convicted on Thursday on the first count of the indictment. Thus ends the trials of the Philadelphia rescue cases, so far as the first trials are concerned.

At 12 o'clock to-day the motion in arrest of judgment was heard, and at the adjournment of the court, it had not been decided; but will be taken up again to-morrow, when it will doubtless reach a finality. Two meetings of sympathy are to be held this week for the rescuers, one this evening and one on Wednesday evening.

Last Saturday was a gala-day in the city of Philadelphia, on account of the Japanese Embassy. They arrived in the city late in the afternoon, and proceeded over a short route so as to afford the curious an opportunity of seeing them. A tremendous crowd assembled all along the route composed, as a matter of course, of all sorts of people, with a large number of roughs, pickpockets and gentleman loafers, and much fun was carried on during the procession. The newspapers report some very hard sayings as having escaped the mouths of some of our civilized big game hunters, and I can well afford to believe them, for I heard some very unchaste remarks myself along the line. I heard one man addressing a crowd, and as I passed he said, "Why, we have a plenty of darkies among us whiter and better looking than these fellows; and I don't see why they need be hauled about the streets at the public's expense."

These remarks were mild compared with some that were uttered according to report. It is said that some called them "niggers" and other degrading epithets; and if these distinguished Orientals could have heard and understood all that was going on, I have no doubt but that they would have been disgusted long since with American manners.

Mayor Henry received the Embassy at the depot, Broad and Prime-streets, who, accompanied by the select and common councils, rode in carriages over the entire route. The military also turned out strong, and passed in review before the Embassy when they had arrived at the Continental Hotel, corner of Ninth and Chestnut-sts.

There were fewer accidents than was expected from the mixed multitude, and the reckless manner in which some acted during the passing of the gay cortege. The tops of coal-sheds, awning-posts, the tops of carriages and cars, were literally lined with anxious spectators viewing the scene in a spirit of recklessness, and in many instances masculine juveniles competed for the tops of awning-posts. Ladies waved embroidered handkerchiefs from open windows, front piazzas and balconies of houses, and an amusing incident is related of a young lady who was desirous of making the Japanese Prince a present of a bouquet, but unfortunately gave it to the wrong person. The individual who received it, says the North American, was less in importance "than the darkey who washes the pavement in front of her father's mansion."

There is very little difference in the complexion of the individuals comprising the Embassy; they are all copper colored, and that is sufficiently dark to excite American prejudice; and were it not for the novelty of having strangers from a country so far away, there is no knowing what indignity they might have received from some of our white-faced civilized (?) men. In a few days they will visit your city, and perhaps parade your streets, giving you an opportunity of seeing them as they are.

The number of deaths reported to the board of health last week was 76, 15 of which were colored.

#### Our Washington Letter.

WASHINGTON, June 10, 1860.

MR. EDITOR:—The non-appearance of a Washington letter in the "Anglo-African" of last week may be accounted for by the extreme dull times in our town and the general scarcity of city news. The only thing of an exciting nature was the municipal election, which came off last Monday. A Mayor, Council, and Board of Elders were chosen. The day passed off quietly, but in the evening several fights took place in different wards, but none of a serious nature. The candidates for the mayoralty were Jas. G. Berret, the present incumbent, Democrat; Richard Wallack, Independent; and Dr. Magrider, Democrat. It appears to have resulted in Mayor Berret's re-election by four majority, but Mr. Wallack, it is reported, will contest the election. The result is a matter of no moment to the colored inhabitants of this city.

Congress will adjourn in a few days, and most of our young men will start for the yattering places.

The "Anglo-African Magazine" made its

appearance here again, and was hailed with great joy, and its contents eagerly devoured. The first thing I perused was No. 4 of Jane Rustie's "Fancy Sketches," and agree with her when she says, in conclusion: "Mr. Toombs, or some one else, has said that if we were struck out of existence the next twenty years would show no monument of our existence. I want the 'Anglo-African' to live at least as one of our monuments." I next found "Myself at the Breakfast-Table," and was highly entertained with Maude's choice lines on the "Anglo-African Magazine." I also noticed some "Fragments of Thought," by the talented Bishop Payne. Also contributions from Rev. Mr. Holly, Miss Chancellor, James Fields, and, last but not least, Miss Frances Ellen Watkins, whose reputation is well established as a poetess. In conclusion, permit me to congratulate you on the beautiful appearance of the February number. It is late, but welcome, coming as it does laden with choice original matter. Long may it live, and be found, as "Jane Rustie" wishes, on the shelf of every reading man, woman, and child throughout the United States. We do not like to hurry you, but the March number will be looked for with a great deal of interest. The weekly of last week was particularly interesting to many here, on account of the proceedings of the General Conference of the A. M. E. Zion Church.

#### Our Paterson Letter.

PATERSON, N. J., June 10, 1860.

MR. EDITOR:—Your readers are of course aware of the fact that at Paterson may be found that celebrated cataract, the Passaic Falls. Here the river, winding through the mountains, rushes downward over the rocks, making a leap of about eighty feet at a single dash. Surrounding the place, the scenery is the most sublime and romantic imaginable.

"The cascade's fall, the river's flow,  
The woody valleys, warm and low;  
The windy summit, wild and high,  
Roughly rushing on the sky."

The naked rocks, the shady bower,  
The town and village, dome and farm,  
All are here; and

"Each gives to each a double charm,  
As pearls upon an Ethiop's arm."

It was here that Sam Patch, who afterwards distinguished himself by jumping from Genesee Falls into eternity, began his crazy career. Here, also, Mons. De Lave, the rope-walker, is continuing his, tugs of thousands of spectators witnessing his performances. At his exhibition last week, the rope, which passed high over the tall trees in the "Valley of the Rocks," was stretched across the river from the "Cottage on the Cliff" on one side, to the summit of Morris Mountain on the other. The distance across is about one thousand feet, the rope being about two hundred feet above the rocky river and valley. The time occupied by the performer in crossing, which he does with the help of a balancing pole, is four minutes. Frenchy's exhibitions, of course, were duly improved by the New York *chevaliers d'industrie*, and a number of portmonnaes disappeared rather mysteriously from their owners' pockets.

But a word about our own affairs. The colored Sabbath School, I am sorry to say, has gone down, and now the children, instead of being gathered together for exercises in reading, singing, &c., on Sundays, are permitted to run the streets. Especially does the course of those parents who will not let their children attend a colored school deserve the most severe condemnation. One would say that people with as much real self-respect as a house, would not be guilty of any such toothy conduct. The church is large enough to hold all that can come, and I know that a few, at least, of the teachers were qualified, and discharged their duties in a conscientious manner.

#### Letter from Reading.

READING, PA., June 11, 1860.

DEAR ANGELO:—I have long since despaired of ever increasing the number of "magazines" in Reading, as I think every effort has been made without success, but can only hope for the better.

Mr. and Mrs. Day, of New York, paid our city a visit during their bridal tour through Pennsylvania, and were the guests of Mr. and Mrs. C. W. Reed. During their stay several parties were given them, at which time sentimental and poetical congratulations were lavished to considerable extent. Supplementary to these joyous festivities, was one some eight or ten miles in the country at a Dutch tavern, where the inn-keeper tried his best to please his guests, by spreading his table before them filled with the best of everything which could, I've no doubt, pleased the most indifferent epicure.

A very affecting scene was witnessed on the 3d inst., namely, the funeral of two little boys from one house that died within a day of each other, with that great juvenile destroyer, the "putrid sore throat." The mother of the deceased children was not able to attend the funeral in consequence of an attack similar to that her children died with. You may imagine the feelings of that mother in these cases. Two promising boys, aged seven and twelve years respectively, from a correct training had bid fair to become useful in the Sabbath-school, and bright scholars in the day-school, one of which I can speak more particularly of. His name was Amos

Oline, the older of the two. When I look over my list of scholars I can scarcely realize the fact of the departure of this lad, one whose regular attendance and whose diligence to study was exceeded by none of his class. It seems hard that the like youths should be cut down; but we have no right to complain, as the Father giveth and taketh away as he sees fit. In his languishing moments he expressed a willingness to depart to embrace the Saviour. The funeral was very largely attended by both white and colored persons; the long and solemn show gave evidence of the general esteem in which the parents and children are held. I am happy to learn since that the mother is fast improving, and in all probability will entirely recover.

The uppermost topics of the day in this region is the weather, the Japanese Embassy, and probable Baltimore nominees for President of the United States. Senator Sumner's speech created no little stir in this community on account of the radical abolition sentiments, contained in it, and the old saying that "the abolitioners have done all the harm," is again renewed and meets us at every corner.

I have nothing to say in commendation of the prosperity of the colored societies of Reading; for in my humble opinion they range at a very low ebb, and unity—that brilliant attribute of prosperity—stands discovered. This state of things is truly deplorable when we remember the object for which societies are formed. But instead of keeping in view that philanthropic spirit through which the highest state of prosperity is attained, they have polluted the mandates and made its attributes instruments of war.

I cannot close without a word of rebuke to the members of the Young Men's Literary Association. They formed themselves into a society under the most difficult circumstances, and built a foundation which was eulogized in the most flattering terms by all good thinkers, and received contributions of books which now form a beautiful library, and the noble expectation of raising the standard of society was ardently looked for; but, alas! those radiant hopes are hastily growing benighted in consequence of the non attendance of its members. But there is still a hope, and renewed energy will be put forth which, if rightly concentrated, I think will redound to its progress.

#### Acknowledgements.

MR. EDITOR:—I take pleasure in reporting through your columns the following sums which I have received in the past four weeks, in aid of the attempted rescuers of Moses Horner. I will report the whole amount collected by myself in this affair, and of course this does not refer to what was received by the committee, though I have a pretty correct knowledge of their receipts and expenditures. I will not encroach upon them by attempting to report for them. Suffice it to say that they have labored ardently for us, and have faithfully applied all that they have received for us. My own report of money received runs as follows:

Bethel Church, New York	\$18 00
Shiloh Church, New York	18 00
Union Church, New York	7 00
Zion Mission Church, New York	8 00
Received by a friend from Allegheny city on behalf of Brown's Chapel	18 00
From several friends	7 00
Bridge Street Church, Brooklyn	20 00
Siloam Presbyterian Church, Brooklyn	7 00
Collection at Sanson Street Hall, Philadelphia	10 81
Bethel Church, Philadelphia	69 63

This, sir, is about the amount I have received up to this time, and for which my numerous friends who have so kindly responded have my sincere thanks. I am now writing as I run, not from, but to, prison.

THE LOITERER'S NOOK.—While gathering news we chanced to hear of the opening of a place of business at No. 70 Bleeker-st., by Messrs Brown and Scott, whose advertisement will be found in our columns. Taking our friend T. P. Reed by the arm, we wended our way thither, and after mounting an easy flight of stairs, we found ourselves in a large and airy room, 50 feet square, with a ceiling of 11 feet. At one end of the room the counters and all the necessary apparatus for the business were placed, while at proper distances, tables, chairs and sofas were arranged for the convenience of the guests. Not seeing a bar, we asked the gentlemanly proprietors if they did not intend to keep liquors. "No, nothing that will intoxicate, sir!" "No smoking allowed, sir!" Then you intend to keep a place where gentlemen and ladies may come to while away a moment over a delicious glass of cream, or get a cold snack and a nice cup of tea? "We do, sir." "Then, gentlemen, your success is certain." Now, citizens, if you are on your way to an evening meeting at St. Philip's, which is but one block off, to hear our eloquent young friend, Alston, (who, report says, is soon to be married—mean, or to Shiloh to hear that "son of thunder," H. H. Garnet, or across to Bethel, (the Annual Conference meets there on the 15th), or down to Old Zion, (the mother of all our churches), or over to Bethesda, or up to Abyssinia, where Rev. Mr. Spelman has been so successful in his ministrations, or up to the Union, which we remember had bid fair to become useful in the Sabbath-school, and bright scholars in the day-school, one of which I can speak more particularly of. His name was Amos

have selected a better spot for your accommodation. So, gentlemen, we take our glass of pure Croton water in hand (not a bit of ice in it, for the "Anglo" can't afford us ice yet), and drink to the success of your house, which we give the name of (without charging you for it) "The Loiterer's Nook."

#### What Did John E. Price do at the General Conference?

MR. EDITOR:—It is known that Wesleyan Union Church of Harrisburg furnished Mr. Price with credentials and money to attend the General Conference that sat in Philadelphia, and subsequently adjourned to Zion Church, New York City. Mr. Price went to New York on Saturday morning, the 9th inst., presented his credentials, was received as a delegate—spent about one hour in the Conference, previous to the hour of adjournment, and left the city as early as 6 o'clock on Monday morning. Now, if there were any engagements of Mr. P. which prevented him from doing the business of his Church, as a lay delegate, or any good reasons which required him to leave New York so precipitantly, which he knew previous to going there, (and I believe he did), he deserves the severest censure for spending the people's money without attending to their business. The Trustees of Wesley Church should investigate this matter.

PHOTOGRAPHS.—By reference to our advertising columns it will be seen that T. S. Boston, the enterprising and finished artist, may be found at James Cady's Photographic Gallery, 343 Canal street, where he will be pleased to attend to the orders of his friends.

#### MARRIED.

PLATO—GIPPER.—At Albany, N. Y., on Thursday, 7th inst., at the residence of Capt. John Johnson, the bride's uncle, by the Rev. Theodore Doughty Miller, Mr. Charles Henry Plato, of Sag Harbor, L. I., to Miss Elizabeth Johnson Gipper, of the former city.

May they glide smoothly down the stream of life, without an unhappy incident to ruffle its surface or to interrupt their joys; and when day closes may they find themselves safely anchored in the ocean of eternal life.

#### DIED.

JEFFERSON.—In Providence, R. I., on the 9th inst., Wm. H. Jefferson, aged 44 years, 11 months, and 5 days.

HOLMES.—On the 5th inst., fell asleep in Jesus, Cecilia, daughter of Philip and Cecilia Holmes, of Philadelphia, aged 9 years, 10 months, and 21 days.

"She is not dead, the child of our affection,  
But gone into that school  
Where she no longer needs our poor protection,  
And Christ himself doth rule."

"In that great cloister's stillness and seclusion,  
By guardian angels led,  
Safe from temptation, safe from sin's pollution,  
She lives whom we call dead."

"Day after day we think what she is doing  
In those bright realms of air;  
Year after year her tender steps pursuing,  
Behold her grown more fair."

"Thus do we walk with her, and keep unbroken  
The bond which Nature gives,  
Thinking that our remembrance, though unspoken,  
May reach her where she lives."

"Not as a child shall we again behold her,  
For when, with rapture wild,  
In our embrace we shall again enfold her,  
She will not be a child."

"But a fair maiden in her Father's mansion,  
Clothed with celestial grace;  
And beautiful with all the soul's expansion,  
Shall we behold her face." J. C. G.

#### Special Notices.

##### Lectures, ADDRESSES, AND SERMONS.

By Rev. AMOS G. BEMAN, New Haven, Conn.

The American Missionary Association having appointed the undersigned an agent to visit the colored people in New England and the adjoining States, he is prepared to receive applications for his services to lecture and speak upon the following among other interesting subjects, for the moral, religious, intellectual, and political elevation of the colored people:

Addresses to the colored people on the means of their elevation; Slavery; Temperance; Domestic Economy; The Political Rights and Duties of Colored Men; The Origin and History of the African Race; The claims of the colored people upon Christians for the means of their moral and religious improvement; The elevation of the colored people under the moral government of God; The Median Mission in Africa; Positive elements of weakness and strength of the colored people; Africa in the light of Christian Philosophy.

Post-office address, REV. AMOS G. BEMAN, New Haven, Conn.

The following is from the "Independent" of Dec. 1, 1859:

AGENCY FOR THE COLORED PEOPLE.—The American Missionary Association have taken a very important and beneficent step in the appointment of Rev. Amos G. Beman to an agency among the people of color in the North. He is to labor in various ways, for the educational and religious advancement of these people, a work greatly needed and full of hope. We hope he will receive general encouragement.

From the Syracuse (N. Y.) Journal.

TO THE FRIENDS OF THE FUGITIVES FROM SLAVERY.—It is well known that Syracuse has long been one of the "principal depots on the Underground Railroad." For many years past, fugitives from slavery, varying in numbers from thirty to nearly two hundred annually, have been sheltered here and aided hence to Canada or to places of safety on this side of the S. Lawrence.

Since the Fall of 1857, the management of this business has devolved almost wholly upon the Rev. J. W. Loguen and his family, who have fulfilled the duties committed to them very acceptably. They are willing still to keep their house open as an asylum for the oppressed, and to help them on their way to free homes. In order to do

this, he must depend upon the contributions of the benevolent in this city and elsewhere for the support of his family and of aid of those who come to him in distress. All fugitives coming to this house should be directed to the care of Rev. J. W. Loguen, and contributions or subscriptions of money, clothing, or provisions may be sent directly to him, or to such persons as he may designate.

Mr. Loguen agrees to keep exact accounts of all that he receives and of those whom he shelters and assists, and holds accounts in readiness for the inspection of any friends who will take the trouble to come and examine them. He will also make semi-annual reports, and present his accounts to gentlemen who have been appointed to audit them.

We, the undersigned, citizens of Syracuse, have long known Mr. Loguen. We believe him to be a very upright as well as enterprising man, every way qualified to fill the important station which he occupies, and we cordially commend him to the confidence of the benevolent everywhere.

We take this occasion to caution the benevolent everywhere against one Wm. Brown, sometimes called the Rev. Mr. Brown, sometimes Professor, and at other times Dr. Brown, who has been extensively about the country claiming to be a friend of the fugitives. We advise all those who wish to make donations for the promotion of this philanthropic enterprise to make them to Mr. Loguen, and to refrain altogether from making them to Mr. Brown.

SAMUEL J. MAY, WILLIAM E. ABBOTT, ADNER BATES, CYRUS PRINDLE, JAMES FULLER, H. PUTNAM, LUCIUS J. ORMSBEE

SYRACUSE, June 5, 1860.

Mrs. Wilfred Tisdale or Mr. A. W. Chandler will do well to answer the letters addressed to them January 31st, March 17th, and April 21st. Requested an answer addressed to the care of the Rev. J. P. Campbell, box 490; but no answers have ever come, while several others have received letters on the same subject to which I called your attention. I hold the post-office receipts for those letters, and am at a loss to know why they should not have been answered long ago. An answer through this paper, or as above, would be a great satisfaction to me as also to many others.

Respectfully yours, ALFRED M. GREEN.

PHILADELPHIA, June 9, 1860.

A Card.—The Trustees of the A. M. E. Zion Church, corner Church and Leonard streets, do hereby return their thanks to the President, Mrs. Ellen Stevens, and to the committee of the sinking fund, through whose energy and enterprising feeling for the welfare of our church we did receive the sum of \$379 as net profits from the proceeds of the fair, and which was very thankfully received; and it is our prayer that God will ever keep them as the apple of his eye, giving them four-fold in this world, and in the world to come eternal life.

Signed, in behalf of the Trustees Board, S. J. HOWARD, Chairman.

T. M. EARL, Secretary.

A Card.—The Rev. Mr. Manning, pastor of the colored church in this city, desires us to express his gratitude to the Revs. Messrs. Felix, Hornbrow, Bulkeley, Cheever, and others, and to the temperance people of Paterson, for kindness during the past year to the colored church, and to its pastor and his family.—Paterson (N. J.) Guardian.

A Card.—The undersigned, Treasurer of the Orphan Asylum Fair lately held in Brooklyn, would take this opportunity of stating that she has paid over the balance of the money on hand (\$11 60) to that institution, making the whole amount paid \$1,112.

MRS. C. FREEMAN.

Rev. A. N. Freeman, having removed from Brooklyn to Hartford, Conn., requests that all papers or letters intended for him be directed to that place.

Union, Health and Happiness. MASONIC NOTICE.

At all whom it may concern.

GREETING.—The officers and members of the Most Worshipful National Grand Lodge of A. Y. Masons of the United States of North America, together with the Representatives and all others having business, are hereby notified that an adjourned meeting of said M. W. N. Grand Lodge will be held in the City of Pittsburgh, State of Pennsylvania, on Monday, July 2, A. D. 1860, A. L. E. 5860, to transact the unfinished business of the last Triennial Session, and at which meeting it is confidently expected the Committee on Constitution will make report.

A full attendance of officers and representatives properly accredited, and bearing the seal of the respective bodies sending said representatives, is particularly requested. Also, a full report from all the State Grand Lodges, under the jurisdiction of the said M. W. N. Grand Lodge, is most earnestly solicited, together with their dues for the same.

By order of the M. W. N. Grand Lodge. Attest: JONATHAN DAVIS, M. D.

M. W. N. Grand Secretary, No. 733 South 11th street, Phila., Pa. May, 7th, A. L. E. 5860.

Advertisements.

HERE'S HEALTH FOR THE MILLION! ONLY 25 CENTS FOR A PINT BOTTLE!

DR. CLARKE'S VEGETABLE SHERRY-WINE BITTERS.

Warranted palatable and healthy.

Composed of Dock-root, Sarsaparilla, Thoroughwort, Wild Cherry, Rheubarb, Mandrake, &c. For general weakness, loss of appetite, and an unhealthy state of the system. Man cannot feel too thankful that our all-wise Creator has so amply supplied us with the effectual means of preserving and regaining our health. This compound is a mild, effectual and regular tonic, very pleasant to the palate, and exceedingly healthy for the system.

For weakness, nervousness, and broken-down constitutions, Dr. Clarke's Sherry Wine Bitters are the very thing, as they give new life to the shattered frame, and energy to the enfeebled mind. For mechanics, farmers, clergymen, and public men in general, no medicine can be better adapted for their purpose.

TRY THEM, all ye lovers of good bottles and good health, and you will find them a cheap, effectual, and pleasant remedy.

Price—pints, 25 cents only; 874 cents one quart; 76 cents two quarts; \$1 25 four quarts.

Prepared by Dr. E. R. Clarke, Sharon, Mass.

Solely for sale at this office.

THOMAS F. REED, Clothes-cleaner and Repairer, 122 Broadway, New York.

48-13.

#### MISCELLANEOUS.

PHOTOGRAPHS! PHOTOGRAPHS! PHOTOGRAPHS! T. S. BOSTON may be found at Cady's, 343 Canal street, where he takes pleasure in announcing to his friends and the public that he is prepared to make photographs, ambrotypes, and daguerotypes, and also to copy and clean old pictures, at the shortest notice. Persons wishing to have pictures made are invited to call and examine specimens.

N. B.—Persons who are indisposed and cannot call at the gallery, can have their pictures made at their homes. All such orders will meet with prompt attention.

MRS. MICHAEL JOHNSON'S VARIETY AND PERIODICAL STORE, Atlantic avenue, opposite Hampden st., Brooklyn.

Orders received for the "Anglo-African" paper and magazine.

TO THE PUBLIC.

The undersigned have opened an ICE CREAM SALOON, at No. 70 Bleeker street, between Broadway and Crosby street, N. Y., where they will furnish Cream and the choicest fruits of the season.

They hope to be able to please all who may favor them with their patronage.

W. F. BROWN & W. I. SCOTT.

ATLANTIC AVENUE PROPERTY FOR SALE.

Four lots each 25x100 feet, and backed by four of the same size on Douglass-street, with a cottage recently improved and painted, containing two parlors, two bed-rooms and a basement; can now be purchased at a very reasonable price and on easy terms of payment. This property is situated on the part of

ATLANTIC AVENUE running through the beautiful village of Jamaica.

This Avenue, when the contemplated improvements are made, will be

THE FINEST IN THE WORLD.

as the improvements consist in giving it a width of one hundred and sixty feet, with a double railroad track in the center, with a drive of thirty feet on each side, and side walks of fifteen feet each; to be beautifully shaded from Brooklyn to its eastern terminus, and every arrangement made to make it a popular and agreeable thoroughfare.

THE VILLAGE OF JAMAICA in which the property is finely located, is destined to be the prettiest on the Island, and

A GREAT RAILROAD CENTER, as not less than five different roads will run into it. The facilities for reaching New York are now ample, and will be increased.

The church and school privileges are very good, and are being rapidly improved.

The property is in an elevated position, and commands a fine view of the entire village and the surrounding country; is not far from the RESIDENCE OF EX-GOVERNOR JOHN A. KING,

and in the immediate neighborhood of the fine mansions of many of our leading men.

This desirable property can be purchased (if applied for at an early day) for only

ELEVEN HUNDRED DOLLARS!

\$800 cash, and the balance can remain on bond and mortgage for a term of years.

N. B.—No proposal to hire or lease will be entertained.

Apply to THOS. HAMILTON, 48 Beekman-street, New York.

NOTICE.—All help going out of town to wintering places, will please call at Mr. Titus's office, 128 Mercer street, N. Y., where Mr. Titus will be in his office from 7 in the morning until 9 in the evening.

WILLIAM H. MINTON'S Gentlemen's New Furnishing Store, No. 909 South street, above Ninth, north side, Philadelphia. Constantly on hand, a general assortment of Gentlemen's Furnishings, goods and varieties, at the lowest cash prices. The patronage of the public is respectfully solicited.

WANTED.—At Newport, a colored woman to teach during the present season. Terms very favorable.

Address: GEO. T. DOWNING, Box 849, Newport, R. I.

WANTED.—A number of girls to learn vent making. Girls taken to learn to operate on Singer's Machine. Terms moderate and instruction thorough. Apply at No. 82 Morton street, New York.

BOARDING HOUSE.—The Subscriber still continues his Boarding House at No. 822 SOUTH STREET, on his usual accommodating and moderate terms.

WM. STILL, No. 822 South street, Philadelphia.

FOR SALE.—A well finished three-story and basement house, in Seventh, near North 2d st., Williamsburg. Price \$1,600; \$800 can remain for a term of years. Enquire of L. H. NELSON, South 7th, two doors above Third st.

TO LET.—The Masonic Hall, No. 149 West 16th street, on Mondays, Thursdays, Fridays and Saturdays, for the use of societies, &c. Apply to Paul Drayton, 66 Houston street, or J. L. Hudson, 4 (late 867) Houston street, near Broadway.

NOTICE.—Now is the time at Tilmont's Agency for Employment, No. 70 East 13th street, one door east of the Fourth avenue, where colored servants for traveling situations for Europe, the country, and waiting places, for both private and public; colored Cooks, Chambermaids, Waiters, Landresses, Seamstresses, Children's Nurses, Men Waiters, Boys for Hotels, &c.

WILDERADO OINTMENT.—The inventor and proprietor of this valuable remedial for every skin disease that the human frame is heir to, feels it his duty to publish throughout the world its qualities, which have been pronounced unequalled by anything that has been before it, and is unqualifiedly recommended by the highest authorities. It will cure scabs, scrofulous diseases, weak limbs, sore head, internal inflammation, piles, burns, scalds, warts, diseases, &c. Females afflicted with weakness can have directions sent them by letter for one dollar. Persons suffering from this ointment will state for what purpose they wish it, there are different proofs of it.

FRED. WILSON, 75 East street, Baltimore, Md.

SONGS FOR THE FIRST OF AUGUST.—Six songs selected for use on Emancipation Day, for sale at this office. Price 3¢ per hundred.

Tune for the first song, "Hail the blest morn'g." Second, "Sound the loud timbrel." Third, "Zion."

Fourth, "Scott's who has." Fifth, "God Save the Queen." Sixth, any long metre.

FEMALE AGENTS WANTED. \$2 TO \$3 A DAY.—FEMALE AGENTS are wanted, at home or to travel, for the "HAMMOND FAMILY PICTORIAL," an elegant periodical of home literature, pure morality, and practical common sense. The largest, best, and cheapest illustrated family paper in the world, at only 75 cents a year, 40¢ cents for six months, or 25¢ cents for three months, and ONE HALL OF THE MONEY GIVEN TO FEMALE AGENTS. Enclose a three cent stamp for specimen copies, &c. to MARIE LOUISE HANKINS & CO., publishers, 420 Broadway, New York.

#### MISCELLANEOUS.

THE FIRST VOLUME OF THE ANGLO-AFRICAN MAGAZINE, BOUND. Price—In half Morocco, \$1 62; half Morocco, gilt edges, \$1 87; Muslin, 1 38.

CONTENTS: ENDEAVOUR.—Portrait of Alexander Dumas. Music, by A. J. R. Connor.

Apology. A Statistical View of the Colored Population of the United States from 1790 to 1850.

American Cast and Common Schools, by J. Holland Townsend.

A Review of Slavery and the Slave Trade, by J. W. C. Pennington.

A Good Habit Recommended, by Sarah M. Douglass.

A Chapter in the History of the African Slave Trade, by Edward W. Blyden.

Anglo-Saxons and Anglo-Africans.—Anonymous. A Word to Our People.

Blake; or, the Huts of America, by Martin R. Delany.

Books, &c. Civilization—Its Dependence on Physical Circumstances.

Colored American Patriots, by Wm. C. Nell. Comets, by M. R. Delany.

Citizenship, by James McCune Smith. Claude Brindis De Salas.—Selected.

Communication from N. Y. Society for the Promotion of Education among Colored Children.

Chess. Dumas, Alexander.

Effects of Emancipation in Jamaica, by Robert Campbell.

Fragments of Thought, by D. A. Payne.

Fancy Sketches.—Anonymous. Gone to God.—Poetry—by Frances Ellen Watkins.

Intellectual Culture, by Robert Gordon. In the Constitution of Man there exists a Religious Element, by Robt. Gordon.

Lines.—Poetry—by Grace A. Mapps. Mrs. Partington and Mrs. Freshington.—Anonymous.

Our Greatest Want, by Frances Ellen Watkins. Our Duty in the Conflict, by J. Holland Townsend.

On the Fourteenth Query of Thos. Jefferson's Notes on Virginia.

On the Personality of the First Cause, by Robt. Gordon.

Patrick Brown's First Love. Poetry.—Anonymous.

Selected Items. Struggles for Freedom in Jamaica, by Robert Campbell.

The Attraction of Planets, by M. R. Delany. The German Invasion, by James McCune Smith.

Trifles, by Mary A. S. Cary. The Coming Man.—Poetry—by Wm. J. Wilson. The Educational Wants of the Free Colored People, by Martin H. Freeman.

Thomas L. Jennings. The Teacher and His Pupil.—Poetry—by Wm. J. Wilson.

Thoughts on Hayti, by James Theo. Holly. The Successive Advances of Astronomy, by Geo. B. Vashon.

The Oberlin Wellington Rescue, by J. Mercer Langston.

The Shadows of Intemperance, by James Fields.

The Dying Fugitive.—Poetry—by Frances Ellen Watkins.

The



# The Weekly Anglo-African

VOL. I—NO. 49.

NEW YORK, JUNE 23, 1860.

PRICE FOUR CENTS

## The Weekly Anglo-African

EVERY SATURDAY.  
BY THOS. HAMILTON,  
No. 48 BECKMAN STREET, NEW YORK.

TERMS OF SUBSCRIPTION.  
Two Dollars per year, or Four Cents per copy, payable on delivery.  
RATES OF ADVERTISING.  
Six Cents a line for the first insertion, and Three Cents for each subsequent insertion.  
Notices of Births, Marriages, Deaths, Public Meetings, &c., inserted for Twenty-five Cents, provided they do not exceed five lines; if more than that, Five Cents for each additional line.  
All communications for the paper must be addressed to THOS. HAMILTON,  
48 Beckman st., New York, [P. O. Box 1212.]

## BE UP AND DOING

BY A. P. SMITH.

"Whatever thy hands find to do, do with thy might, for there is no work nor device in the grave whither thou goest."

Exceeding far the swiftest steed,  
Unseen and silent, with them speed,  
And fast as stars fleet through the sky,  
The wings of time are passing by.

So onward rushes life along,  
As brief as e'en a trifle's song,  
Which, while 'tis heard, died on the air,  
Which goes, but who can tell us where?

How swift the moments fly!  
The years how few, before we die—  
Before we merge into the gloom,  
The darkness surging round the tomb!

Then, oh! be strong to serve the right,  
And ever nerved high with holy might;  
And ever hence, while yet you may,  
Stern duty's clarion voice obey.

Aye, do! for know there's no return  
To what triflers now may spurn,  
Although, perchance, with anguish deep,  
Neglected works the spirit weep.

## Deferred Correspondence.

### LETTER FROM BALTIMORE.

BALTIMORE, June 7, 1860.

MR. EDITOR:—Mrs. Mary J. Hackett, one of the most esteemed colored ladies of our city, died April 20, aged 51 years, with a full assurance of a blissful immortality. She was the wife of Mr. George A. Hackett, who is well known everywhere.

Mr. Silas Dickenson left our city a few weeks ago for the purpose of being united in the bonds of matrimony to a lady in Newport, R. I. We were very sorry to part with him, but as he would go, he carried with him the best wishes of all his friends and acquaintances for his future prosperity.

Our people are stirred up very much in consequence of our city council passing an ordinance prohibiting our people from assembling for any purpose whatever, except religious services, without a permit from the Mayor, and at least one white person present. But we are satisfied that it passed before they had a thorough knowledge of our intentions, which we intend to make known, and then are sure they will repeal the objectionable ordinance.

Others may say and do as they will, or may, but we know that there is so much sympathy between the white and colored citizens of Baltimore, that whenever the laws come too hard on the latter, all they have to do is to ask for their repeal, and the request is complied with. Last Thursday morning Mr. Wm. Winsey was married at St. Thomas Church to Miss Coburn, by the Rev. John Jordan, all of Baltimore, and left immediately for Philadelphia. They were accompanied by Mrs. Tennant, the bridesmaid, and widower Landy, the groomsmen; also by Miss Victoria A. Moore, of the Quaker City, and other ladies and gentlemen.

### AN APPEAL FOR THE PHILADELPHIA RESCUERS.

MR. EDITOR:—I saw in a late number of your paper an appeal from one of the Philadelphia rescuers, and I would ask through the columns of your paper if this appeal does not find a ready and hearty response in the bosom of every hater of American despotism? Shall these men throw themselves across the track of the general government and be crushed by that monstrous juggernaut of organized villainy, the Fugitive Slave Law, and we sit silent, with our hands folded, in selfish inactivity? It is not enough to express our sympathy by words; we should be ready to crystallize it into actions. I am not content with simply offering them pecuniary assistance from my limited resources; I would call on others to aid these men in their hour of trial. Let the day-laborer bring his offering, and our men of wealth be ready with their contributions. Let the hands of toil release their hold upon their hard-won earnings, feeling that there is no poverty like the poverty

of meanness, no bankruptcy like that of a heart bankrupt in just, kind, and generous feelings.

Brethren and sisters of the East and West, will you not rally around these men? Theirs is a common cause; they bear a common standard. Do not stop to cavil and find fault by saying they were rash and imprudent, and engaged in a hopeless contest. Their ears were quicker than ours; they heard the death-knell of freedom sound in the ears of a doomed and fated brother, and to them they were clarion sounds, rousing their souls to deeds of noble daring—trumpet tones, inciting them to brave and lofty actions.

And now shall these men stand alone? Are we not all ready to contribute means and money to defray the expenses of their trial—not as a matter of charity, but as a memorial of their services and a token of our gratitude? And let me, in conclusion, ask our young men and maidens, our pastors and people, to unite in giving a tangible expression to their sympathy by sustaining these men, with the consciousness that it is a privilege to do the humblest deed for freedom.

FRANCES ELLEN WATKINS.

### HARLEM SCHOOL.

MR. ANGLO:—Having occasion to go to Harlem yesterday, I managed to find time to search out and visit Ward School No. 4, taught by Madam Groves.

Having been directed to the place by an old resident, I went in front of the house, but could not see the school. The reason was, that it is a neat private dwelling, fitted up inside with all the appliances of a good school, including the best approved style of seats, desks, etc., without any appearance on the outside of its being a school.

It happened to be intermission time, but the kind and lady-like welcome of the Madam induced me to remain until the afternoon session commenced, and I staid until it ended.

The first four children that made their appearance inside the gate were two colored girls and two white girls. I remarked to the teacher (looking through the window) that two of the girls were bringing visitors with them. "Oh! no," she answered, "they are all my scholars." Sure enough, when the school opened, about twenty colored children were in their seats, and about forty white.

After some excellent singing by the junior children, the visitor was invited to engage the children in some exercise, so the slate and pencil was chosen, and we found some of them, especially the larger girls, as sharp as a Japanese sword. We all became interested, and the exercise was kept up with unabated zeal until the end of the afternoon session.

You will please remember, Mr. Anglo, that Ward School No. 4, Harlem, is the school for the colored children of that place, and was formerly held in the Zion M. Church basement, with everything else but accommodations for the education and health of children; but by the persevering energy of the trustees, a good house has been obtained, well furnished.

As there are not colored children enough in Harlem to warrant the trustees in making the necessary outlay for school purposes, permission was given the teacher to receive white children as well as colored, if parents would send them; the result is, that the Madam has been obliged to refuse admission to more than twenty, for want of room.

You will remember, Mr. Anglo, that Madam Groves is one of our best colored teachers.

Your reporter is invited to call, Mr. Anglo, and see for himself. The school is situated on 120th-street, between 3d and 4th-avenues.

NEW YORK, June 13, 1860.

### AN INQUIRY.

MR. EDITOR:—Permit me to solicit some information in regard to the A. M. E. Church. I always supposed it the duty of the elder to preach at least one time per week for his congregation. If conference appoints a minister over a church, is it optional with him when to preach? Can the elder, presiding, stick anybody he sees fit in the pulpit, so that he is not compelled to preach? It appears obligatory on elders of other denominations to preach for their own church once per day on the Sabbath; why not so in the Methodist Church? We have an elder in our city who has only preached "twenty-six times in two years;" at other times the pulpit is filled with anybody that may be at hand. If there are any traveling ministers who think they can preach, they can have a chance at — Church; but let Elder — go anywhere to preach and his

congregation will go and crowd the members out, because they cannot hear him at their own church, so that when he does preach they will not let anybody else hear him.

PHILADELPHIA, June 5, 1860.

### LETTER FROM DOWN SOUTH.

ALA., June 6, 1860.

DEAR ANGLO:—You will confer an act of kindness upon several of your friends, and your humble correspondent in particular, by informing us what has become of the "Anglo," that we are cheered no more by its ever welcome coming. We know that you are worried because of many things, and that we should exercise a little self-denial, and be content to know that although we have not received a single copy for the last six weeks, thousands of others have, through its wide-spread influence, been made to feel the thrill of pride in their race—proud to know that they are identified with a people who have for years struggled in their upward, onward march against every obstacle that squint-eyed prejudice could bring to bear against them to obstruct the path to their advancement. Such considerations as these have stretched our very limited ration of patience to an indefinite length.

But why talk of patience, with the mercury at 98° in the shade? Dear "Anglo," allow me to observe, in the classic language of the times, that patience, with your humble servant, is "played out." Self-denial, indeed!—self-de-fiddlesticks! Oh, yes, nice thing, that, isn't it? We have tried it not a little ourselves, and plead guilty to the charge of admiring it in others; but why have it rubbed in with a brick-bat? Suppose, now, that we have "a spell," as our nautical friends have it, and you practice a little self-denial for a time in reference to any one of the many cases that so loudly represent their respective claims to the indulgence of that most Christian virtue. Say, for instance, that you confine yourself to four cups of Oolong instead of the usual fourteen, and allow us an opportunity of recruiting our exhausted patience over the interesting columns of the "Anglo." I know that the Madam Grundy will exclaim "This may be all very true; but why should Belisare make his private disappointments and afflictions a public matter?" I answer, simply because they are my own property, and I reserve to myself the right of making them as public as the noonday sun, if I am so inclined—even as they do everything they know, and a very great many things that they don't. And, my dear Miss McFlimsey, I thought that it might possibly annoy you, which, I am happy to think, it has.

[Belisare is informed that his paper has been regularly mailed, with the postage prepaid, but has probably been stolen by Southern officials, who will steal newspapers as well as men.—Ep.]

### LETTER FROM NIAGARA.

MR. EDITOR:—After a ride of three days from Central Pennsylvania, by railroad, I have arrived at Niagara Falls, the great place and power; but in rare instances there was no more mention of, or attempt, to do away with the wrongs which had furnished them with such plausible pretexts. To Him alone "with whom there is neither variableness nor shadow of turning," must we lift up our cry, and in Him now is all our trust.

A few of us whose hearts have been of late moved, "as the head of one man," to feel for our beloved brethren and sisters at the South, many of whom, by laws, falsely so denominated, are now daily being sent out from the homes they had gathered round them, or being sold into bondage, ten thousand times more galling to them, and guilty in their oppressors, than the bondage in which God's ancient people were held by heathen kings, have covenanted to meet each Sabbath morning at Shiloh Church, in Prince-street, at 5 o'clock, and together offer up our united prayer for these, our suffering brethren and sisters.

"Is any afflicted, let him pray," is the divine command by the mouth of the Apostle James. Oh! brethren and sisters, who amongst us is not afflicted as we touch on these things? which of us with hearts to love our own flesh shall not be afflicted as we remember these, bound and bleeding ones? which of us not altogether sunk in self, and self-indulgence, shall refuse to rise, and in the morning let our God hear "our voice in supplication high," "our voice in earnest prayer."

It is hoped, therefore, that all the churches will appoint a meeting for prayer at the hour above named; and that henceforth, on each morning of the Sabbath, one cloud of prayer and supplication from loving and importuning hearts, may ascend before the "mercy seat."

A. M. G.

at Lundy's Lane, on the celebrated battle-ground half a century or more ago. The view from the observatory of the surrounding country is really grand. The accommodations for Anglo-African visitors are very good upon the American side of the Falls. The ladies of the village are making arrangements to hold a strawberry festival next week, for the purpose of assisting to defray the expenses of the coming anniversary of the British West Indies. A large celebration is expected upon that occasion here.

CATARACT.

### THE SUMMER SHOWER.

BY ZELOTES R. BENNETT.

Sit I at the open window,  
On this drowsy Summer morn,  
Where the honey-suckle blossoms  
Mid a wealth of green are born:  
Sit I, gazing outward, outward  
Through the lazy, hazy air,  
Breathing in the fragrant incense  
To my senses wafted there.

There is dew upon the meadows,  
Which the sunlight softly sips,  
Kissing off the teeming nectar  
From the daisy's pouting lips;  
And resplendent jewels dangle  
From the trees that skirt the way,  
Like the eyes of angels glistening  
In the coming light of day.

There are carols gaily floating  
On the breeze that rustles by,  
And the world's awaking murmurs  
Through the latticed window sigh:  
And I hear the quiet ripple  
Of a stream that winds along,  
O'er the yellow sand and pebbles,  
With a never-ceasing song.

But the sun that opes the blossoms  
Scarcely has touched the grassy lawn,  
And that darkest dark hour vanished  
Which precedes the coming dawn,  
Ere the drift-clouds gather slowly  
In the azure realm of light,  
And with and and tender whispers  
Throw aside their robes of white!

Then I hear the rain-drops patter,  
As the cloudy pinions part,  
As of spirit fingers tapping  
At the window of one's heart!  
And the birds upon the branches  
Hide beneath the sheltering leaves,  
Putting on the only garment  
Which a kindly Nature weaves.

Sit I musing at the window,  
While the rain-drops still are beating,  
Dreaming of a form that haunts me,  
And a treasured word repeating,  
When a sunbeam, like that stealing  
Through the golden gates of even,  
Wipes away the tears that glisten  
In the weeping eyes of heaven!

Thus, I muse, my wild heart throbbing,  
Pass the tears which mortals shed,  
And the sunshine of the morrow  
Brings oblivion of the dead!  
All our sorrows are as fleeting  
As this sunny Summer shower,  
And in new joys that are dawning  
We forget each fearful hour!

### TO THE CHURCHES OF THE ANGLO-AFRICAN PEOPLE IN THE CITY OF NEW YORK.

It has long been evident to many that the help for all our wrongs was to be found in prayer alone. Political parties had made the sorrows of an afflicted and suffering people their stepping stones to obtain place and power; but in rare instances there was no more mention of, or attempt, to do away with the wrongs which had furnished them with such plausible pretexts. To Him alone "with whom there is neither variableness nor shadow of turning," must we lift up our cry, and in Him now is all our trust.

A few of us whose hearts have been of late moved, "as the head of one man," to feel for our beloved brethren and sisters at the South, many of whom, by laws, falsely so denominated, are now daily being sent out from the homes they had gathered round them, or being sold into bondage, ten thousand times more galling to them, and guilty in their oppressors, than the bondage in which God's ancient people were held by heathen kings, have covenanted to meet each Sabbath morning at Shiloh Church, in Prince-street, at 5 o'clock, and together offer up our united prayer for these, our suffering brethren and sisters.

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A. M. G.

### THE WANDERING SAILOR.

BY EQUESTRIAN.

Several years ago I met with a man who related to me many incidents of his wanderings, and so lasting has been their impression that they still remain vivid in my mind. Some of these incidents I will relate. He had been a sailor—to use a common phrase, "every inch a sailor," from forecastle to quarter-deck. He had been to the frozen North, and had been closed in for a season by the huge snow-capped mountains of ice; he had chased the polar bear, and in return had been chased, barely escaping with his life; he had captured the seal and the walrus, and made sport of catching the great Arctic whale; he had slept in snow huts, and strolled with the Esquimaux over the immense icy plains of the far-off Arctic regions, where sunrise lasted six months and sunset continued the other six months of the year.

At another time he had been in the West India Islands, where the orange, the citron, the lemon, the pineapple, the banana, and all the tropical fruits, grow spontaneously. He had visited the islands under the old system of bondage and chattel slavery, when groans and curses were mingled with prayers for the liberation of the downtrodden, and where he had witnessed those awful hurricanes that every year visited those islands previous to the abolition of that wicked institution. He could tell you of whole plantations destroyed by that power that "rides on the whirlwind and directs the storm." He had been shipwrecked several times by those devastating and sweeping tornadoes. He related to me the cruelties that were in those times practiced upon offending men, women, and children, who were branded, whipped, starved, deprived of all the comforts and necessities of life, and made to drag out a miserable existence on a sugar plantation, subject to the uncontrolled passions of the brutal overseers; women, unprotected, insulted and brutalized, without redress, and children neglected and kept in the condition of beasts. But prayer prevailed, and year after year God gave the oppressor warning in the hurricane to "undo the heavy burdens, and let the oppressed go free."

Again, he related of his wanderings in the East Indies, his residence among the Hindoos, and the treatment he received from them, which was extremely harsh on account of his being a Christian and not recognizing caste. His love of the romantic and marvelous led him to various parts of the world, and he was not idle in his rambles. His collection of specimens of art and curiosities from various countries was numerous. Shells, ores, and articles of manufacture were among the articles with which he had enriched himself. But all these were insignificant compared with the riches of his mind. Born poor, but with an ardent desire for knowledge, even from his earliest years, he sought out every avenue to acquire it, and always kept in view that one prominent aim—the increase of intelligence. Perhaps my readers may think I am relating an idle tale; but the statements I make are facts well known to thousands, and I expected to see a history of his life long ere this. Although born poor, bred a sailor, and deprived of many chances to obtain an education that those on land enjoy, yet he had made himself master of every language known and spoken at the present time, and could converse freely with the natives of almost any country in their own tongue. I heard a gentleman of veracity and strict integrity say that he saw him in St. Petersburg, Russia, surrounded by six persons from as many different countries, conversing with each one in his own vernacular.

His love of literature did not hinder him from acquiring wealth, for twice had he stood upon the deck of his own ships, laden with valuable cargoes, and each time they had been lost from under him; leaving him with nothing but his energies to again acquire a position in the world. The secret of his success was labor—honorable labor; by every consistent and available method; using the precious particles of time without waste; always cheerful and happy, never desponding even under his severest losses; but ever ready, trusting in a kind Providence, to try again.

When Napoleon invaded Russia and entered Moscow, he was taken as a Russian, and ordered to be shot; but his American protection saved him. After his liberation he thought his safest plan would be to follow the fortunes of the great conqueror; but disaster and defeat soon ensued, and he fell again into the hands of the Russians, and was by them again sentenced to be shot, under the supposition that he was a Frenchman; but good luck again favored

him through the presence of his protection, and he was saved.  
In the course of his life he had prepared a manual of all languages, showing their derivation from one original, from whence they radiated as from one common centre. He had left this manuscript at a publishing house in Nassau street, and in one hour a fire consumed what he had spent a lifetime in acquiring, and for which he had been offered and refused a very large sum. Yet, with this heavy loss hanging upon him, he was the same cheerful and happy man, possessing the aspect and marked urbanity of the polished gentleman.

I was making a remark in his presence relative to the treatment of the colored man in this country compared with his treatment in other countries, when he came out in the most eloquent terms that I ever heard in praise of the African. I have since read the travels of Bayard Taylor, and could but smile to see the attempt he made to bring the noble African down to his Tract-Society level. My traveler spoke of them as noble, honest, brave, and humane, and stated one pointed truth, that all the world could not make slaves of the Africans if they did not enslave themselves. He said that he saw in Napoleon's army black men who were generals—one of whom, I presume, was the father of Alexander Dumas—and that Napoleon's personal physician was a black man. He also informed me that he had seen black men commanders in England, with the favor of gold epaulettes upon their shoulders. He had seen the same in Brazil and Spain, and the finest body of men he ever saw, he said, was a regiment of black men—purely so—with blue uniforms, faced with buff, and trimmed with gold lace. Picture to yourself such a body of men, who never could turn pale. "Do not be discouraged," he said to me, "God rules!" "Do you know," he continued, "that thirty years ago there was a little slave boy in his mother's arms who is now a learned judge on the bench of one of the highest courts in the West Indies? Then take courage!" He said his advice to every colored man was to get knowledge—book knowledge, head knowledge, heart knowledge, and by all means and not the least, hand knowledge—"whatever the hands find to do, do with all the might." Be industrious, honest, and persevering, and success would surely follow.

THE GOVERNMENT AND PRIVATE OWNERS OF many of these estates have lately concluded to sell them cheap to emigrants, or to lease them to them for a mere trifle, or to give their use to them gratis for several years, to encourage them.

There are no Protestants in Little River. It was a high day among the Catholics there. There was a procession of two thousand persons who followed after Mary, looking for Jesus. There were some six hundred black sisters dressed in spotless white, and vailed next to the image, who

mourned for Mary; then came the music and military. After the child was found, there was general joy. At night followed the religious *tambo dance*, in the midst of which we had the terrible *Earthquake*. There was a general cry out "Oh, mon Dieu!" as the earth quaked, and all fell on their knees and the dance ceased. I learned some instructive lessons from that day's doings.

Monday we went to Desalines, a beautiful town, of the same rich valley, of six hundred inhabitants. It is without a Protestant or store, blacksmith, shoe-maker, or indeed a mechanic of any kind. They are much needed there and would do well. We were accompanied there by Col. Collo, General of the place, and provided with horses by him, free of cost, and sent to St. Michel over the mountains, having a military guide also. I almost made up my mind to move to this town to live. The people are intelligent, quiet and kind. There is much good town and country property to be had there cheap. There also the Government own much property. It has good water and splendid road to St. Marc, a distance of thirty miles. On either side of these roads for miles, you see nothing but fine large plantations in ruins, with here and there a mere patch, planted. True, I saw one large field in Indian corn, in which there was corn just up and corn just fit to eat, and corn fit to send to the mill to make meal of. That is proof that we may raise three crops of corn here a year. For miles the roads are as level as a floor, with beautiful green hedge fences. These ought to be a good Christian Colony planted there. Why may not some of our white brethren of means come and take some of these plantations and bring with them a number of our poor colored brethren to work them for them? It would pay them, and they would plant a Christian Church that God would own and make a means of salvation to many.

St. Michel is a town somewhat like Desalines in size, and in want of mechanics, stores, etc. The lands are high and rich. It is a great cotton country, and other things do well there, especially the grape. I saw fine specimens. It is cool there, and the lands do not need watering as they do over the mountains. There are vast savannas (plains) there. Ploughs could run for miles without turning the team. These have never been ploughed, and are very rich and cheap. They can be bought for \$1.00 per acre. It is thirty-six miles from Gonaives, and has a pretty good road, but not for carriages. Here is the place for a poor man to get a home. The country is well timbered in places and has good pine trees. A portable saw mill will sell well by its owner. Who will bring one there? There is a great deal of logwood in the neighborhood. The people build houses and fences mostly out of it. The people are very anxious to have Protestant settlements among them. Indeed a leading man there told me if Protestants would come among them they would turn out and help to build them houses. If colored men will not come to this country, I hope white ones will. They will be well received and treated kindly. If they can not own lands, they can do good and make money, and sustain God's cause.

The Commandant kindly entertained us and provided horses free of cost, and sent us to Dondon. For twenty miles we went through the great savannas, which were full of horses, and as fine cattle as I ever saw. A part of these savannas are in the Spanish part of the Island. The General's aide-de-camp, who accompanied us, pointed out to us many objects of interest. Much Indian corn and rice is grown in this section of the country. Dondon is situated in a mountainous region. It is cool. The water is very good. The apple, the peach, the plum, the strawberry, the grapes, all do well here. This is a mineral district. Gold and silver are found here. The people are intelligent and industrious. They are well to do and happy, as far as the world will make them so. There is a Baptist church here of twenty members. Their pastor is a Mr. Warren, who was formerly sustained by the "Christian Union," of New York, but, because of bad conduct, they excluded him, and since that the church has not done very well. He was not in the place. A lawyer is preaching for him, because many will not hear Warren preach. The church is in confusion. The deacon, I learned is rich and has built, and gives the church the use of their place of worship. There is no Catholic place of worship here, and has not been for some time. There is no secular nor Sabbath-school in the place. The congregation is generally large at worship, notwithstanding things are as they are. There is a fine prospect for a Christian church there. The lawyer offered to entertain us, but we had accepted an invitation to stop with the Commandant, who entertained us kindly and furnished us with horses and a guide, free of cost, the next day to the Cape.

Everywhere we went the people were very anxious to have Christian colonies established among them. Hayti is ready for the gospel, and shall she have it? I will tell you of the Cape in my next.

Yours, etc., W. F. NEWMAN.

### SITAN TRANSFORMED.—A Roman Catholic peasant boy in Ireland is reported to have listened attentively to a priest earnestly denouncing the "revival," and warning the people against it as the work of the devil.

"Ah! thin, your riverine," replied the lad, "it must be a new devil for that's not the way the old devil used to make the people behave themselves."

Mind makes the man.

### LETTER FROM HAYTI.

PORT AU PRINCE, HAYTI, April 28, 1860.

DEAR BRO. BROWN AND DUER:—I wrote you on the 3d inst., the day I left here for the Cape. I was absent over three weeks, and I now give you an outline of my tour. The Haytian government gave me letters to different commanders of the north. I took with me Mr. I. Broughman as an interpreter. We sailed from this city for St. Marc in an open boat, and was out to sea forty-eight hours, and suffered much. We enjoyed the hospitality of Elder Faure, while at St. Marc, though the General of the Arrondissement offered to entertain us. St. Marc has been a splendid walled city, but it is now in ruins. It has several thousand inhabitants, and much business is yet done there. It has quite a cotton market. The Baptist church has nearly become extinct there. There are 20 Baptists in the place—eight of whom disown the name, and the other twelve no longer hold religious service. Bro. Faure is working at his trade, but thinks the church could be revived if a good man who spoke French was there, and could be sustained, and have some twenty dollars a month extra, to provide for house-rent, etc. The General furnished us horses for a moderate sum, and gave us his aide-de-camp as a guide, to Little River, where we were kindly received and entertained, from Saturday till Monday, by Colonel Collo. We passed up the Valley of the Artibonite, a valley of millions of acres of land as rich as any in the world. On these lands are estates of from 1,000 to 10,000 acres of land, with old sugar mills, indigo vats, water works, etc., all in ruins. Some of them must have cost from \$50,000 to \$250,000 in the day of the white French.

The Government and private owners of many of these estates have lately concluded to sell them cheap to emigrants, or to lease them to them for a mere trifle, or to give their use to them gratis for several years, to encourage them.  
There are no Protestants in Little River. It was a high day among the Catholics there. There was a procession of two thousand persons who followed after Mary, looking for Jesus. There were some six hundred black sisters dressed in spotless white, and vailed next to the image, who

mourned for Mary; then came the music and military. After the child was found, there was general joy. At night followed the religious *tambo dance*, in the midst of which we had the terrible *Earthquake*. There was a general cry out "Oh, mon Dieu!" as the earth quaked, and all fell on their knees and the dance ceased. I learned some instructive lessons from that day's doings.

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Advertisements for this paper must be accompanied by the cash.  
Copies of this paper can be purchased of the news-dealers everywhere.

### The Revival of an Old Branch of Commerce.

We Americans are a shrewd people. We go in for the dollars and cents. Whatever smarting of conscience we may have about any doubtful enterprise, may be crushed out by a sufficient pressure of gold is brought to bear upon them. Show us that it will pay, and we will show you that it is right—perfectly right and lawful to do—is the language of the Anglo-Americans. Whether it be to steal a territory, cheat a neighbor, burn a heretic, preach a sermon, or buy, sell, or kill a negro, it is all the same. First, does it pay? Second, how much can I realize by the undertaking? These are the questions which, if once settled satisfactorily, our go-ahead spirit impels us headlong to the work, and no power on earth or in heaven can stop us. If this be true of the Anglo-American in general, how pre-eminently so is it of those who have facilities for enterprises that, if entered into, bring quick and immense profits. Who can expect them to allow these facilities to be idle on their hands, while great gain—while the actual dollars and cents—lie just beyond in the pathway? Who can expect our merchants, for example, to let their ships lay at our wharves idle or engage in comparatively profitless trade, when larger and more lucrative ones are open before them—when robust captains, ready for the work, are readily had, and able-bodied seamen are on every hand desiring employment for the support of their wives and little ones; men—yes, men, real Johnsons alias Hicks if you please—pirates, bloody pirates, but men notwithstanding—able-bodied men, men with wives and children, and ready to engage in any undertaking their superiors require for pay? The hanging up, piratically-wise, at Bedloe's Island or some other place, of one or so now and then, only assures us of their bottom—the stuff they are made of—their tried mettle—their capacity for the service. We know that they are from a number of well-tested men, the remainder of whom inspire our highest confidence of a fitness for a peculiar and lucrative operation.

With this business-like view, our maritime mercantile world have boldly revived an old, and, as the sequel will show, profitable branch of commerce—one that will pay for all risk incurred; for, according to the law that regulates trade, the demand for the kind of goods in question is far greater than the supply, and (the trade once fairly open) is likely to so continue for many years to come. The new branch of commerce—or rather the old one revived—to which we allude, and which is so drawing upon the keen business calculations of our calculating men of business, is nothing more nor less than trade in negroes—African negroes. It bids fair to surpass in point of profit all present commercial enterprises, and hence must command attention.

But let us give a few particulars, which we obtain from a reliable source, and which will at once throw more light on the subject than any speculations of ours: On the 31st of December, the bark Iowa, of the burden of 263 tons, cleared at this port for a whaling voyage. The whales she went to catch were running about, like the "red herrings" in the nursery rhyme, "in the woods." She was fitted out for a slave voyage, and ere this, perhaps, has landed a cargo of Africans on the coast of Cuba, or in some lonely haven on our Southern coast. On the 21st of January the bark Wm. G. Lewis, burden 264 tons, cleared for the Rio Congo and a market. Her owners are probably expecting daily, if they have not received already, the returns of her voyage, showing a profit of not less than \$100,000 on a cargo of slaves. On the 28th of the same month, the brig W. R. Kibbe, of 199 tons, cleared for the Port de Seha. On the 4th of February, a week later, the bark Emily, of 301 tons, and on the 27th of March the brig Falmouth, of 208 tons, cleared for the same port and on the same errand. On the 7th of April the ship Atlantic, of 699 tons, and on the 28th of the same month the ship Montauk, of 505 tons, cleared for whaling voyages ostensibly, but fitted as slavers and bound to the coast of Africa for negroes. On the coast of Africa for negroes. On the 2d of last month the brig Storm King, of 220 tons, sailed for the Congo River; and on the 21st the bark Buckeye, of 320 tons, sailed for the West Coast of Africa. There is little doubt of the purpose of their voyages.

These vessels, it will be observed, range from 200 to over 600 tons burden, and that is the size sought for for this trade. They must be fast sailers, of good capacity, and lightly-spurred, with a wide spread of canvas to catch light breezes. Vessels of this character go quick in this city for ready money, and all the business connected with them is a cash business, without any nice particularity as to prices; and money changes hands not merely for legitimate articles of traffic, such as ships and ship stores, but official good-will are handsomely paid for. Altogether, a very brisk trade exists among those connected with it—so brisk that a single one of

those merchants known as "agents" has pocketed in commissions alone on slavers fitted out at this port, within four months, the sum of \$16,000.

The above are but a few of the numerous instances occurring daily in New York alone. The government and government officials, we are told, are made blind to the whole of these matters by reason of a certain portion of the goodly proceeds. And why not? Are they not men, and have they not characters and aristocratic families to maintain with becoming dignity, which the beggarly pittance accruing from office fails to do? Then, again, are these officials to hold office merely, and not be allowed to pick up a few outside crumbs of this sort, and the private gentleman, unhampered by the shackles of office, to pocket all the cash accruing in this lucrative traffic?

Talk of government and laws! These, then, would be a ridicule, truly. Ashrewd lawyer once said that he could drive a coach and four through any law ever yet made in America. Laws in America are made to drive coaches and fours through at any time, or a ship, or a fleet of ships, either, when necessary. The voice of the people interested in any matter, having coupled with that interest power, is the law; and if the people are pirates the law will be the law of pirates—nothing else, no matter what may be any other forms, shadows, or scarecrows of law that may hang over the common community.

One suggestion, however, we will venture upon, and that is that the government abrogate forthwith the law declaring the slave trade piracy, and let the trade be free and unrestricted. Then the national conscience might be at ease, the merchant free from annoyance, the planter's broad domains well stocked with fresh hands—hands obedient and workable; and the church might then come forth from her passive attitude on this question, and lay its imposing hands upon it and bless it, and bid the work God speed. Yea, more—it might then send a missionary out on every ship—a genuine Southern preacher—to commence the work of Christianization on their very native shores of Africa before they set sail for our shores, and so continue their labors all the way across the ocean. What an amount of American piety might be disseminated in this way, and what a vast number of benighted heathens would be blessed by the whole process!

Let the present administration—let the government officials in New York and elsewhere—let the Democratic party, (it may give them all a new lease of power,) take our suggestion, and persuade the country, if possible, to act upon it; and this new branch of commerce will bring millions of dollars into the American coffers where it now brings thousands, and employ hundreds of ships where it now employs only dozens, and men in abundance. The Johnsons alias Hicks, the Jackaloes, and the pirates generally, would then have no need to enlist on board of little oyster crafts and knock white men on the head for a few dollars, and get swung off on Bedloe's Island for their pains. They would, in the enlargement of this new service, find enough for their itching fingers, and have the privilege now and then of knocking a half-dead negro on the head instead of a dear white brother, which would be a great relief to the law, to the government, and to the piety of the land, while their own appetite for blood would be satiated, and they canonized as respectable and saintly men. All is in a name. Let the government and the church make the commerce respectable, and who is he that will make it otherwise?

### Free Suffrage.

An adjourned meeting of the colored citizens of Brooklyn and vicinity was held on Monday evening, the 11th inst., at St. Paul's Congregational Church, for the purpose of completing the organization of an Elective Franchise Club. The following preamble and resolutions, after being discussed, were unanimously adopted:

Whereas, The question of equal suffrage to colored men is to be submitted to the people at the ensuing November election, who are to say yes or no, and upon their decision are our rights depending; therefore,

Resolved, That a club be organized, to be known by the title of the Brooklyn Elective Franchise Club.

Resolved, That the organization of said club shall be for the purpose of calling into actual service every man who can or will work for the franchise.

The following gentlemen were then elected officers of the club: John A. Simmons, President; Jas. Watkins, Vice President; Jas. Empton, Secretary; John Carraway, Corresponding Secretary; Henry Johnson, Treasurer; Executive Committee—George Matthews, Wm. Bibbins, Alexander Hicks, John J. Esplanet, Wilkins Jordan; Finance Committee—Nathan Brinston, Richard Thompson, Henry W. Wilson.

LETTER FROM IRA ALDRIDGE.—Elsewhere in our columns will be found a letter from the great colored tragedian, Aldridge, to his old friend and schoolmate, Dr. Smith, which, no doubt, will be read with much interest by our readers; and as there are many among them who would be pleased to obtain a portrait of this world-renowned actor, we would say that about the first of July, we will have ready, beautifully framed, the most accurate likeness extant.

### "The Milk in that Cocoa-Nut"

May at last be accounted for. The Albany Evening Journal, Tray, Blanche, Sweetheart, all, have puzzled their wits to account for Mr. Horace Greeley's conduct at Chicago. It is rather far fetched, however plausible, to charge a daily journalist—whose emotions can scarcely even be nine days old—with acting upon a grudge engendered six years ago. Six years? why it is a century to a newspaper hack, and has passed from his recollection as completely as the doings in Golconda seven centuries back.

The real secret of Mr. Greeley's conduct lies in another direction. His negro phobia it is well known has become part of his very being; it wakes up with him in the morning, follows him through the day, and follows him to his dreamless bed. Bates, of all the candidates for the Chicago nomination, was most deeply dyed in this wool. He is prejudiced, and hence arose a fellow-feeling between him and H. Greeley. Then the State of Missouri showed, along with emancipation proclivities, a most decided negro phobia. Hence Mr. Greeley's statement that he regarded the addition of Missouri to the Republican ranks as an object of the very highest importance, so much so as even to overshadow the nomination of a winning candidate.

Last of all, we find Mr. Greeley exulting over the fact that St. Louis, capital of Missouri, "contains the very smallest negro population of any large city in the Union."

Mr. Greeley's gyrations at Chicago were uniting more than the sagacious movements of an aged rooster busily engaged in feathering his future nest, for as he thinks it disgraceful and unnatural to live in the neighborhood of the community containing negroes, he will doubtless fly, in a little while, to the desirable home which St. Louis presents to one endowed with his special infirmity.

### Letter From Ira Aldridge.

WELLINGTON LODGE, Wellington Road, Kenning Town, London, June 4, '60.

JAS. MC'UNE SMITH, M. D.:

My Dear Friend and School-fellow—I received the "Anglo-African" containing a memoir of myself, and I readily detected the author. It is unnecessary to tell you of the conflicting feelings, the pleasing reminiscences, it awakened. I was a boy again; the thoughts and incidents of other days came rushing thick and fast upon me, the retrospect causing both pain and pleasure.

I have great pleasure, my dear friend, in congratulating you on the progress you have made in your profession—or I should have said progress and popularity, both of which are well known in this country. My dear wife, I am sorry to say, has been suffering from ill health, and has not left her room for a considerable period. She desires her kindest regards and remembrances, and hopes with me to see and welcome you at our residence, where you will be sure of a hearty welcome.

My son, who has just entered his thirteenth year, is at the Collegiate School of Camden Town, and is a great favorite with his masters, who entertain a high opinion of his mental capabilities. Out of thirty-seven competitors for two elocutionary prizes, a son of the late Mrs. Warner, aged 17, took the first, and Ira Daniel (named after my dear father) took the second.

You will be glad to hear that I met with an unparalleled success in Russia. I gave seventy-one representations in the Imperial Theatre of St. Petersburg, and received extraordinary honors, pecuniary and otherwise. I send you enclosed a list of the principal orders, decorations, and medals which I have received, together with the dates of my warrants and diplomas, which, with a portrait executed in St. Petersburg, with a few notices, may perhaps interest you.

If it will not be too great a trespass on your time, I would feel greatly obliged if you would see my dear brother Joshua, and say I should be glad to hear from him, giving him my address. His son David visited me some three years since, and promised on leaving to write; but he neglected to do so. I would be glad to know if my step-mother is living, and what her circumstances are. Mr. Henry Wallack suggested a visit to America in 1858, but my dear wife would not entertain the idea, her prejudice is so rooted against the Americans for their treatment of our oppressed race generally.

I purpose becoming a subscriber to the "Anglo-African," and if I cannot obtain it through a London publisher, I will order it direct from Mr. Thos. Hamilton himself, to whose care I take the liberty of sending this, in the hope that it will reach you safe. Yours, among the numerous memoirs that have been published of me, is the only correct one. I saw in the American Cyclopaedia what purported to be a biography, but it was most incorrect. I never was in Baltimore, or learned German in America. Besides, they confuse me with poor Jim Hewlett.

All things must have an end, and so must my letter, and in the hope of receiving a few lines from you at your earliest convenience, I remain, my dear friend, Truly yours, IRA ALDRIDGE, K. S.

ACKNOWLEDGMENT.—We gratefully acknowledge the receipt of ten dollars as a donation for our paper, from the Hon. Gerrit Smith.

### California Correspondence.

#### Our San Francisco Letter.

SAN FRANCISCO, May 20, 1860.

MR. EDITOR:—The rainy season being over, the exodus to Washoe during the past month has been immense. It is evident that our population has somewhat decreased from that cause. An accession, however, in lieu of those that have left, has been made the past week by the arrival of over one thousand Chinese emigrants from Hong Kong. These people are proscribed in common with all other colored persons, as you are aware, by the laws of this State. The most of them, it is said, are imported here under a system of what is called peon slavery, to be held in servitude for a number of years by contract, under the auspices of Chinese capitalists, for the purpose of working the mines. It is from this system that they are resisted by other classes of miners—or, at least, this is one of the causes. Their females who emigrate here are under a similar system of bondage. They are not eligible to any society, and are justly looked upon as beneath the standard of females of all other nations. They exhibit no evidences of industry or any kind of skill in needle-work or any domestic accomplishment. It is customary with this race for the males to perform the household duties. The Japanese who recently arrived here were looked upon with more favor. They are a similar looking people, but speak a different language, and while here held no intercourse with the Chinese merchants and capitalists who dwell among us.

A banquet was given on the 9th inst. by C. T. Dutton, at the Union Hotel, in commemoration of his birthday, to which most of the young men of the city were invited. James Stevens presided, and delivered an appropriate poem amid much merriment, after which sentiments were proposed and responded to. Much enthusiasm prevailed.

A literary festival was held on the 17th inst., at Barton's Hall, at one dollar a ticket. The proceeds were applied to liquidate a debt claimed to be remaining due to the counsel who defended the case of the alleged slave Archy, two years ago. Messrs. Brown & Dennis, who recently lost a number of horses by poison, had, at the time of the Archy trial, endorsed a note to the amount of three hundred dollars in favor of one of the lawyers, to pay him for his services. This note had been renewed by them from time to time, but after the loss of their horses the person who held it became uneasy, and threatened its immediate execution against their livery stable. A meeting was called, and a committee was appointed to give the above literary festival, which consisted of dramatic and poetic readings, a phrenological lecture, addresses, &c. Philip A. Bell, Esq., recently of New York City, was announced as the principal attraction for the occasion. His selections were from Talfourd's play of "Ion." Mr. Bell was well received by the audience. He read the third act, which gave evident satisfaction as to his abilities as a dramatic reader. He is quite an available accession to our literary circle. The phrenological lecture, by Rev. J. B. Sanderson, was listened to with much interest, and duly appreciated. The appeal in behalf of the object, by Mr. W. H. Hall, was an able effort. A gentleman was announced to read selections of poetry, but from some cause unknown did not appear. The concluding address was by Mr. Wm. H. Yates, which was appropriate and well delivered. The festival was well attended, and resulted in the success of the object for which it was intended.

A wedding came off on the 10th inst.—Mr. Ezekiel Cooper to Mrs. Elizabeth Freeman.

No deaths have occurred among our people in this city since my last letter.

TALL SON OF PERN.

### What John E. Price did at the General Conference.

MR. EDITOR:—Your paper of the 16th inst., contains a communication over the signature of "T. M. C.," censuring me for not remaining longer at the General Conference which sat in Philadelphia, and subsequently adjourned to New York. The writer of that communication commences by stating that the church in Harrisburg furnished me with credentials and money, to attend said conference, which is true in part. But how much money did they give me? Did they give me sufficient to bear my expenses, or not? As T. M. C. has censured me for not remaining until conference was over, to attend to the business of the Wesleyan Union Church (which church I represented), he ought to have shown that I was amply supplied with means sufficient to bear all my expenses, if he does not do that, all of his talk about investigation amounts to nothing.

The trustees know how much money they gave me, and they know whether it was sufficient to defray my expenses any longer than I remained in New York or not. T. M. C. says that I deserve the severest censure for spending the people's money, and not attending to their business. Thank God, I spent the people's money in attending to the people's business, and not in going to Africa to aggrandize myself. I am willing to appear before the trustees, or the public, and give an account of the manner in which I spent the people's money, at any time I may be called on to do so.

Is T. M. C. prepared to show how much of the people's money he has spent in going to, and returning from, Africa? The public should investigate the matter.

JOHN E. PRICE.

### The Conferences.

HARRISBURG, Pa., June 18, 1860.

#### General Conference of the A. M. E. Zion Connection.

WEDNESDAY, June 13—Morning Session.—Superintendents presiding alternately. After a discussion on the unfinished business of the New England Conference, a memorial from the Wesleyan Zion Church of Washington, D. C., was read, and referred to the committee on memorials.

A committee on the revision of discipline was appointed, and consisted of the following brethren: S. M. Giles, S. T. Jones, D. Stevens, R. Tompkins, W. F. Decker, John Thomas, Charles Carter, Joseph P. Thompson, and J. D. Brooks.

S. T. Jones made a report on Book Concern, and paid the balance of cash on hand (\$25 53) over to the Connection.

The committee on districts made their report, after which the Conference adjourned.

Afternoon Session.—Superintendents Scott and Clinton presiding. The report of S. T. Jones was referred to a committee. The following resolutions were adopted:

Resolved, That this General Conference recommend that each elder take up in his respective charge, when it is practicable, during this Conference year, a collection for our sister church in Baltimore.

Resolved, That John H. Butler be appointed to receive the said collections, at his residence, 211 South Howard street, Baltimore, Md.

THURSDAY—Morning Session.—Superintendents Clinton and Scott presiding. A letter was read from the trustees of Zion Church, asking to be allowed to make their choice of Superintendents.

On motion of J. B. Trusty, the following was adopted:

Resolved, That the first Sabbath in August be set apart as a day of thanksgiving, in view of the consummation of the union of Zion, and that a collection be made on that day for missionary purposes.

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**MISCELLANEOUS.**

**ELDORADO OINTMENT.**—The inventor and proprietor of this valuable remedial agent for every stubborn disease that the human

is heir to, feels it his duty to publish through the world its qualities, which have been proved unequalled by anything that has been before the public, and in Maryland, Detroit and elsewhere, united in the following testimonials—  
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TERMS MODERATE.  
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by Geo.  
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Mercer  
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FOR SALE OR TO LET.—A Grove  
1/2 Ryer Neck, 35 miles from New York  
within ten minutes walk of the Manaron  
on the New Haven Railroad. It is easy  
beautifully located, and well-adapted for  
sims, grove and camp meetings. The  
ments consist of wooden shanties, a well-  
fencing water, a small dwelling house,  
terms apply to

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70 East 13th St.

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**A CARD.—METROPOLITAN ASSOCIATION  
ROOMS.**

CERTIFICATE.

The undersigned, builders and architects, so-  
bly certify that they consider the building  
as the Metropolitan Assembly Rooms, 1  
street, as one of the most substantial built  
by the city, of the kind, and altogether safe  
respect.

NEW YORK, April 2, 1850.

JAMES CLARKE,  
134 Laurens street,  
WM. TUCKER, 32 McDougall

It will be seen by the above certificate  
derman Tucker, of the 8th Ward, and Mr.  
an eminent architect, that the reports  
been put in circulation concerning the  
tan rooms as being unsafe, &c., are entirely  
of truth, and I therefore take this metho  
nouncing them maliciously false.

R. D. KIRK.

NEW YORK, April 3.

**PHOTOGRAPH OF REV.  
GARNET.—**An accurate and beau-  
ness of this distinguished and eloquent  
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had for one minute walk, by addressing  
GEO. H. HUGGINS.

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**A. ROBERTS,** Whitewashing, K. ceilings finished with zinc and lead, room 7, 120 Clinton Court, 8th Avenue, N. Y.

**NICHOLAS MULLER, PAINTER,** 43 BEECH

## Poems, Anecdotes and Sketches.

### THE RE-UNION OF ZION.

BY JOHN D. BAGWELL.

Rejoice, ye fathers in Israel!  
Ye mothers in Zion, weep for joy!  
Awake, ye sons of Judah, and sing!  
Ye daughters of Jerusalem, shout—  
Shout: "To Zion hath returned  
The ransomed of the Lord!"

Years hath ye wept  
Bitter tears; mourning and lamentations  
From thine altars have ceaselessly flowed  
For time that was not.  
Thou didst not cease to mourn in hours  
Of thy dark and dark distress:  
Thy voice was heard amidst the thunders  
Of false brethren, high above the  
Thick gathered clouds. Thine anointed  
Head appeared unscathed amidst  
The fierce lightnings of thy foes.

Harp of Zion, sing!  
Lift up your voice on high, ye saints  
Of God! Shout, ye redeemed! Rejoice  
And sing, for Zion, united Zion, is free!  
Rejoice upon the walls, ye watchmen—  
Rejoice, and proclaim the tidings of joy!  
This day, in union sweet,  
The brethren dwell in amity!

Rejoice! The morn of thy deliverance  
Has come; the sun of peace  
In joy descends thy cloudless sky,  
To guide thy feet in holiness!

Rejoice, O Zion!  
May naught be heard within thy walls  
Save the whisperings of that voice  
Whose soft tones bid thee still rejoice—  
In faith, and hope, and truth, rejoice!

Ye people, rejoice!  
Give thanks and praise to God;  
To the eternal Father, Son, and Spirit—  
Infinite One in Three, essential Three in One—  
Be glory, praise, dominion; power,  
Now and forevermore!

Shout! Lift thy voice on high,  
Inhabitants of Zion!  
Shout the word of the Lord,  
Of union and love. Zion, rejoice!  
The Lord this day has remembered thee!

VERY CONSIDERATE.—Old Parson B—  
who presided over a little flock in one of  
the back towns in the State of M—  
was without exception the most eccentric  
divine we ever knew. His eccentricities  
were carried as far in the pulpit as out of  
it. An instance we will relate:—

Among the church members was one  
who invariably made a practice of leaving  
the parson was two-thirds through his  
sermon. This was practised so long that  
after a while it became a matter of course  
and no one save the divine seemed to take  
notice of it. And at length told brother  
P. that such a thing must be needless, but  
P. said that at that hour his family needed his  
services at home and he must do it never-  
theless. On leaving church he always  
took a round-about course which, by some  
mysterious means, always brought him in  
close proximity to the village tavern which  
he would enter, "and thereby hangs a tale."

Parson B— learned from some source  
that P.'s object in leaving church was to  
obtain a "drum," and he determined to  
stop his leaving and disturbing the congrega-  
tion in future, if such a thing was possible.

The next Sabbath, Brother P. left his  
seat at the same time, and started for the  
door, when Parson B— exclaimed:  
"Brother P."

P., on being addressed, stopped short  
and gazed toward the pulpit.

"Brother P." continued the parson,  
"there is no need of your leaving church  
at this time, for when I passed the tavern  
this morning I made arrangements with  
the landlord to keep your toddy hot until  
church was out."

The surprise and mortification of the  
brother can hardly be imagined.

VERY OBLIVIOUS.—A tradesman was  
waited upon in his shop by a superbly attired  
female, whom he politely addressed, and  
desired to know what commands she wished  
to honor him with. The lady after  
lifting the veil, which hid a not unhand-  
some countenance, intimated in a style cor-  
responding with her dress, that hearing  
there was a vacancy in the gentleman's  
service, she desired to be engaged by him  
as housemaid.

The gentleman stated that his "better  
half" was at their residence in the suburbs.  
The following dialogue ensued:  
Servant-girl (in a querulous and dissatis-  
fied tone): "Then you reside in the coun-  
try—that would be so inconvenient."

Gentleman: "But then we could re-  
move to town."

Servant-girl: "And the washing, I am  
given to understand, is done at home,  
which I don't much like."

Gentleman: "But then we could give  
them out."

Servant-girl: "And are there any chil-  
dren?"

Gentleman: "Twelve."

Servant-girl (in great excitement and  
half inclined to faint): "Twelve children!"

Gentleman: "But then, to oblige you,  
we could drown a few of them."

The lady servant turned upon her heel,  
and swept away from the premises with  
the air of Cleopatra.

Smith met two editors who had  
previously been at "outs" upon the street,  
walking arm in arm.

"Hello!" said Smith, "the lion and the  
lamb lie down together, do they?"

"Oh, yes," said the editor No. 1, "Jones  
here did lyin', and I did the lammin', and  
of course we came down together."

We know of a pretty young lady  
who has a bashful lover named Joy. She  
is impatient to have him "pop" the ques-  
tion, and thinks of availing herself of the  
female privilege of leap-year. In that  
case she would "leap for Joy."

## "GIVE US THIS DAY OUR DAILY BREAD."

In a miserable cottage at the bottom of  
a hill, two children hovered over a smoul-  
dering fire. A tempest raged without—a  
fearful tempest, against which man and  
beast were alike powerless.

A poor old miser—much poorer than  
the shivering children, though he had  
thousands of money at home—drew his ragged  
cloak about him, as he crouched down at  
the threshold of the miserable door. He  
dared not enter for fear they would ask pay  
for the shelter, and he could not move for  
the storm.

"I am hungry, Nettie."  
"So am I; I've hunted for a potato par-  
ing, and could not find any."

"What an awful storm!"  
"Yes, the old tree has blown down. I  
guess God took care that it did not fall on  
the house. See, it would certainly have  
killed us."

"If He could do that, couldn't he send  
us bread?"

"I guess so; let's pray 'Our Father,' and  
when we come that part, stop till we get  
some bread."

"So they began, and the miser, crouch-  
ing and shivering, listened. When they  
paused, expecting in their childish faith to  
see some miraculous manifestation, a hu-  
man feeling stole into his heart; God sent  
some angel to soften it. He had bought a  
loaf at the village, think it would last him  
a great many days; but the silence of the  
two little children spoke louder to him  
than the voice of many waters. He open-  
ed the door softly, threw in the loaf, and  
then listened to the wild, eager cry of de-  
light that came from the half-famished little  
ones.

"It dropped right from heaven, didn't  
it?" questioned the younger.

"Yes; I mean to love God forever for  
giving us bread because we asked him."

"We'll ask him every day, won't we?"  
Why, I never thought God was so good,  
did you?"

"Yes, I always thought so, but I never  
quite knew it before."

"Let's ask him to give father work to do  
all the time, so we need never be hungry  
any more; he'll do it, I'm sure."

"The storm passed; the miser went home.  
A little fever had sprung up in his heart;  
it was no longer barren.

In a few weeks he died, but not before  
he had given the cottage, which was his, to  
the poor laboring man.

And the little children ever after felt a  
sweet and solemn emotion when, in their  
maternal devotions, they came to those trust-  
ful words, "Give us this day our daily  
bread."

WOMAN'S PERCEPTION OF CHAR-  
ACTER.

A lady will look a servant who comes  
to be hired in the face, and say he is not  
honest. She cannot tell why she thinks so.  
She says she does not like his ex-  
pression—she feels he is not honest; no  
consideration would induce her to take him  
into her service. He has the best of char-  
acter, and you engage him; he robs you—  
you may be quite sure he will do that.

Years after, another man comes. The  
lady looks him in the face, and says he  
too is not honest; she says so again; fresh  
from her mere intuition, but you also say he  
is not honest. You say, I remember I had  
a servant with just the same look about  
him three years ago, and he robbed me.

This is one great distinction of the  
female intellect; it walks directly and un-  
consciously, by a more delicate insight and  
a more refined and more trusted intuition,  
to an end to which men's minds grope  
carefully and ploddingly along. Women  
have exercised a truthful outline which  
knowledge is apt to assume in the hands  
of direct scientific observers and experi-  
menters; they have prevented the casting  
aside of a mass of most valuable truth,  
which is too fine to be caught in the ma-  
terial sieve, and eludes the closest question-  
ing of the microscope and the test-glass—  
which is allied with the fine bounda-  
ries, and especially holds the fine bounda-  
ry line where mind and matter, sense and  
spirit, wave their floating and indistinguish-  
able boundaries and exercise their complex  
action and reaction.—*Poems and Essays*  
by the late Wm. Caldwell Roscoe.

A WISE REBUKE.

The following anecdote is related of  
the late excellent Joseph John Gurney, of  
Earlham, by one of his family circle.

"One night I remember it well, I re-  
ceived a severe lesson on the sin of evil  
speaking. Severe I thought it then; and  
my heart rose in childish anger against  
him who gave it; but I did not live long  
enough in this thoughtless talk may do  
mischievous a child's thoughtless talk may do  
and how often it happens that talkers run  
off the straight line of truth. S. did not  
stand very high in my esteem; and I was  
about to speak further of her failings of  
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tion, and thinks of availing herself of the  
female privilege of leap-year. In that  
case she would "leap for Joy."

A goose that sees another duck  
will do the same, though he is not thirsty.  
The custom of drinking for company, when  
drinking is dispensable and prejudicial,  
seems to be a case of the same kind, and  
to put a man, feathers only excepted, upon  
a footing with a goose.

## ADVERTISEMENTS.

### The Anglo-African Magazine.

A MONTHLY OCTAVO OF 32 PAGES.  
DEVOTED TO  
LITERATURE, SCIENCE, STATISTICS,  
AND THE ADVANCEMENT OF THE CAUSE OF  
HUMAN FREEDOM.

Its objects are:  
To present a clear and concise statement of the  
present condition, the past history, and the pros-  
pects of the colored population of the United  
States, free and enslaved.

To afford scope for the rapidly rising talent of  
colored men in their special and general literature.

To examine the population movements of the  
colored people.

To present a reliable statement of their reli-  
gious condition, and of their moral and economic  
statistics.

To present a statement of their educational con-  
dition and movements.

Of their legal condition and status in the sev-  
eral States.

To examine into the basis on which rest their  
claims for citizenship of the several States, and of  
the United States.

To present an elaborate account of the various  
Books, Pamphlets and Newspapers, written or  
edited by colored men.

To present the biographies of noteworthy col-  
ored men throughout the world.

On the condition and prospects of free col-  
ored men, by common sense, rests, in a great degree,  
the condition and prospects of enslaved colored  
men. Hence, besides the intrinsic interest which  
attaches itself to a magazine with such scope and  
information, the aid of all who wish to advance the  
great cause of immediate Emancipation, is ear-  
nestly solicited for its support.

Terms.—One Dollar per year, payable in ad-  
vance.

The January number for the present year con-  
tains able and beautiful executed por-  
traits of IRA ALDRIDGE.

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NOTICES OF THE PRESS.  
The *Anglo-African Magazine* is the title of  
a new candidate for subscribers, the first (January)  
number of which has just appeared. It is published  
in the interest of that class of our fellow-citizens  
who are distinguished by the Dred Scott decision,  
and its contents, in their general, speak very  
significantly of the injustice done them by the  
opinions of some of the Judges of the Supreme  
Court.

We hail the appearance of this Magazine as a step  
in the right direction, and trust that it will not  
be suffered to look for the want of support.—*Ex-  
aminer* (New York).

Among the various new publications recently  
announced, we are glad to find the establish-  
ment of a new paper, conducted entirely by colored  
persons, and devoted to the social, moral and po-  
litical advancement of their brethren.—*Independent*  
(New York).

The Magazine is one of great ability, interest  
and taste, and will be a comparison with those  
of much greater pretensions. We sincerely hope  
the friends of the colored people will patronize  
this work and help them in this honorable effort  
to put themselves in a position which they de-  
serve, and which their education and their prob-  
ity entitle them to. It is published by the  
"Anglo-African Magazine," No. 48 Beekman-st.,  
New York.

It is a creditable publication. Such a  
journal, if rightly conducted, do much to  
raise the condition of this class of our population,  
and inspire them to a more self-respect, and  
to a more active and successful struggle.—*Chro-  
nicle* (New York).

The colored citizens of the United States need  
many men of culture and marked ability as  
speakers and writers, and they have established a  
monthly in New York, entitled the *Anglo-African*  
Magazine, which is certainly creditable in style,  
execution and literary merit.

We hope that its success may be such as to en-  
courage its undertakers to yet greater exertions to im-  
prove, even amid the difficulties which lie in  
their way.—*National Era* (Washington, D. C.).

The new year has thus far brought to our notice  
nothing more gratifying and encouraging than the  
new publication. The advent of a monthly mag-  
azine, devoted to Literature, Science, Statistics,  
etc., is no new thing under the sun, and especially  
not new in our country. The United States  
abound in such publications. Some of the  
edges of the character of the magazine here  
before us, has ever been attempted by any member  
or members of the colored race in the United  
States. We have had numerous newspapers, a  
good many pamphlets, a few pretentious period-  
icals, and a few sketches, mostly narratives of  
fugitive slaves, come written by themselves, others  
written at their dictation, the manuscripts fur-  
nishing the words, and the fugitives the facts; but  
beyond these, nothing has been even attempted.  
The *Anglo-African* is a bright new sheet, and we  
trust the beginning of its career will be a happy  
one. It is one of the great literature of the  
colored race, and its success will be a great  
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# The Weekly Anglo-African

VOL. I—NO. 50.

NEW YORK, JUNE 30, 1860.

PRICE FOUR CENTS.

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For the Weekly Anglo-African.

TO CHARLES SUMNER.

BY FRANCIS ELLIX WATKINS.

Thank God! for thou hast spoken  
Words earnest, true, and brave:  
The lightning of thy lips has smote  
The fetters of the slave.

I thought the shadows darkened  
Round the pathway of the slave—  
That one by one his faithful friends  
Were dropping in the grave.

When other hands grew feeble,  
And loosed their hold on life,  
Thy words rang like a clarion  
In freedom's noble strife.

Thy words were not soft echoes,  
Thy tones no syren song:  
They fell as battle-axes  
Upon our giant throng.

God grant thy words of power  
May fall as precious seeds,  
That yet shall bear and blossom  
In high and holy deeds.

## Deferred Correspondence.

LETTER FROM TORONTO.

TORONTO, C. W., June 15, 1860.

MR. EDITOR:—We have discovered that the Copernican system is erroneous, consequently we have adopted the Ptolemaic. You need not smile at my simplicity, or think I am on my way to Bedlam; if I reiterate that this earth does not move—here is the proof: It is an uncontroverted fact that our city is stationary, and as Toronto is a part of the earth, therefore the earth does not move! But this is a sophism, you will say. No sir; we know it to be a syllogism; if you still doubt—come and see. It is to be hoped, however, that when His Royal Highness arrives he will bring the impetus which we surely need. Will you not come over to greet our Prince? If you should be so inclined, I will recommend you to the Revere House, kept by John Riley, who will take extra pains in your special case, to see that even your minor wants be supplied—even your meals will be served in your bed-chamber, or perhaps in a mock-dining room; and I do assure you that your gentlemanly landlord will always be on the *qui vive* to make you as comfortable as possible in your isolation, and to prevent you from appearing at the table d'hôte.

The Rev. Mr. Gordon, a black English gentleman, received these marked attentions at the above named hotel; and if you should be similarly treated, rest assured that it will not be by a true Britain, but generally by a citizen of the Venetian—I mean to say, American Republic; or a thorough Tuncyist (please pass over the word).

There has been so much said concerning the African Civilization Society, that I must add my quota to keep the ball in motion. Mr. J. B. Smith, during his flying visit last winter, advocated, most eloquently, the claims of the above named society, before a large and respectable audience. After having concluded his specious argument, several questions were propounded by the skeptical, to which evasive answers were returned, for instance, Dr. A. T. Augusta asked Mr. Smith, "What is the difference between the African Civilization Society and the American Colonization Society?" to which he replied, "There is as much difference between the two Societies as there is between Dr. Augusta and J. B. Smith."

The Rev. W. F. Clarke arrived here last month from Vancouver's Island. He deserves to be kindly remembered by the friends of humanity for the noble stand which he took in opposition to the attempt of his congregation to ostracise the colored members, which led him to abandon his charge. He delivered an interesting lecture on British Columbia.

The British Government has established an emigration agency in Montreal for the purpose of conveying 200 colored emigrants from these Provinces to Kingston, Jamaica.

Mr. Aaron Roberts, of Philadelphia, has been here for some time, exhibiting his Telescopio Fire apparatus. It has been examined by quite a number of scientific men, as well as connoisseurs, who have

spoken in the highest terms of it. The Committee on Fire, of the city council, held a meeting a couple of days ago, and after having inspected the apparatus, gave him a flattering testimonial.

A preliminary meeting for taking steps to celebrate the 1st of August in this city, was held last evening. After appointing a committee to draft a programme, the meeting adjourned, subject to the call of the chairman. We have not as yet commenced making preparations for the reception of our Prince.

## LETTER FROM CLEVELAND.

CLEVELAND, O., June, 1860.

DEAR ANGLO:—Several weeks, and I believe even months, have elapsed since suitable material out of which to manufacture a Cleveland letter, has presented itself to your correspondent. Many things have transpired here, no doubt, in the last few weeks, which would have interested your readers, but they have not come under my notice, as much of my time has been lately spent in other parts of the State.

I have just returned from the central part of the State, where I have witnessed several Lincoln demonstrations, the most important and remarkable of which was a grand capital ratification meeting held in Capital square, in the city of Columbus. Of this meeting I propose to say a single word. The evening on which the meeting was held was one of the most superb beauty, magnificence, and grandeur. The ornamental trees and shrubbery with which the city is abundantly supplied, as if in harmony with the ever-moving crowd, waved their spring plumage in the gentle vesper breeze, while the massive walls, stately pillars, and majestic dome of our State edifice, as if conscious that their political status was fixed and eternal, stood in sullen silence, feeling no interest in the political storms which rage around them. The almost full moon, as she walked the "azure pavement of heaven," clothed in her gorgeous vesture of mellow light, rendered faintly, but sublimely and lovingly visible, terrestrial objects. Her reflected light failed to show the dents and indentations in the gray chiselled limestone out of which our Capitol is erected; and so converted walls, columns, terraces and steps of the massive building into the most beautifully polished white marble. The new Buckeye Capitol contemplated in the moonshine is grand beyond description, but it will not bear the scrutinizing rays of the god of day.

The sun had but just set himself to rest behind the western horizon, and the lingering rays of departing day still tinged with scarlet the occidental cloud, when bonfires, reaching far more than a mile along the principal street, were lighted up at every corner. Musical bands paraded the streets, playing those old national airs which, in days of yore, called patriots to the performance of deeds of "noble daring." At eight o'clock the square and the neighboring streets were in the greatest commotion. In one place prepared fireworks were cutting all kinds of antics, blazing, hissing, whirling, and ever and anon sending flaming rockets far skyward in upper air. In another burning balls were being thrown by hundreds of men and boys wild with enthusiasm. Shouts and huzzas, unmeaning and nonsensical, filled the air. The caanon poured forth from its iron throat its hoarse thunder. And it may truly be said that all was "noise and confusion."

At half-past eight Gov. Denison was called to the chair. He came forward, thanked the crowd for the honor, and made a miserably poor effort at a political harangue, of a half hour's length. He seemed to be very much afraid of saying something, and so succeeded admirably in saying nothing. His speech was neither anti-slavery or pro-slavery, and manifested great fearfulness of being either. I greatly pity Republicanism in Central Ohio. They occupy, geographically, the dividing line between the anti-slavery portion of the State on the north, and the pro-slavery portion on the south, and so they must play good Lord and good Devil, because they are sure to fall in the hands of both. So the Governor's speech (as Republican speeches in that region generally are) was a dish of conservatism, highly seasoned with pro-slavery spices, and served with a very palatable sauce, composed of milk and water.

A Mr. Warner, a district delegate to the Chicago Convention, was then called on to make his official report, which he attempted. He had been elected at the dictation of ex-Gov. S. P. Chase, for his special benefit. Although instructed to go for Mr. Chase as Ohio's first choice, the delegate had deserted him on the second ballot, and this conduct he was called upon to explain. The poor fellow labored

faithfully at the explanation for full sixty minutes. By this time his report seemed entirely forgotten, and his explanation was enveloped in a black cloud of political availability, or lost in a multitude of non-sensical repetitions. At this juncture the crowd relieved themselves from the annoyance by loud shouts for "Chase! Chase!" the band at the same time striking up the good old tune of "Hail Columbia." Our orator retired from the rostrum in evident disgust.

Chase then took the stand, and made a very brilliant and eloquent speech of twenty minutes length. He stood on very low anti-slavery ground. He did not rise above non-extension and suppression of the African slave trade. He thought that the question to be decided by the American people at this time, is not Shall the slave be set at liberty, but one of far greater interest and importance, Shall the three hundred and fifty thousand slave-holders continue to shape the destinies of this great nation? Except Chase's speech, the intellectual feature of the meeting was a grand failure. In other respects the demonstration was a grand success. There is some Lincoln enthusiasm in Ohio among political leaders, but he fails to take hold of the hearts of the people as the model statesman of New York would have done had he been nominated.

CHARLES.

## MORAL WORTH APPRECIATED.

MR. EDITOR:—A pleasing incident occurred in our beautiful little city recently. A colored lady, a member of the Baptist Church was buried, and her funeral was attended by some of our leading citizens, the procession being headed by the mayor of the city. The odious distinction which caste often makes between the white and colored, was in this instance suspended. We learned that this colored lady maintained a very high moral character, and commanded the respect of all that knew her. Many are the cruel insults heaped upon our colored friends from prejudices arising from slavery and caste; yet we believe they have it in their power in the free States greatly to mitigate them by respecting themselves and cultivating high moral principles connected with a religious life. And here let me say, for the credit of the city of Auburn, that her glorious common schools, and many, if not all, her churches, are open to the colored people without distinction. As a Southern man by birth, I have often wished that more of the free people of color in the South would move here, that they might educate their children.

J. D. LONG.

## WHAT ARE OUR PROSPECTS?

MR. EDITOR:—I have no apology to offer for this intrusion on your space save that of feeling an interest in the black race, of which I am one. From its past gloomy and eventual history, its present humiliating position, and its future trials, it is not most politic that we should set about an inquiry into the causes of its decline, that we may be better able to judge whether we shall continue to prosecute the war or retire from the field and take up a new position.

To attain the object for which we are doing battle appears to me to be, first, to accomplish the overthrow of the system of slavery; and second, to establish a system of equity. There is no law by which the former system can stand justified, and the first gun in the American diadem—the Declaration of Independence—is, that governments derive their "just powers from the consent of the governed," which proves conclusively the justness of the latter. The natural law gives to every man—nay, to every human being—freedom. This carries with it a guarantee to the important regulations of equality. The only abridgement we agree to suffer by subscribing to the civil law is for "the interest of the community to which we belong." To secure the destruction of this institution and re-line to the civil law, we must have recourse to the civil law. And I may as well announce here that, to my mind, it is clear no relief can be obtained from that source; and I adduce as an attestation of the truth of this conviction the history of the American government, its acts in relation to the black race from its foundation to the present writing, its implacable hate, its unbounded cruelty, its unflinching persecution. Would it not occur to you that, in order to reach the fountain from whence "all blessings flow," there is much to do, and that as much care should be exercised in getting at the proper manner of doing it? We might spend less time in defaming others for no crime except that of presenting practical truth, and impugning the motives of those who simply differ in opinion.

Why I conceive it impossible to obtain a restitution of rights or a redress of wrongs, must form the burden of another communication, as this one has already grown greater than I originally proposed.

CANDOR.

YORK, PA., JUNE 18, 1860.

## LETTER FROM NIAGARA.

NIAGARA, N. Y., June 21, 1860.

DEAR ANGLO:—The ladies' strawberry festival I spoke of in my last came off last evening. A large number of persons were present, many of whom were from the adjoining villages in the States and Canada. The receipts, I have been informed, far surpassed the expectations of the managers.

A literary association has been formed here since my last, entitled the "Niagara Literary Association." It has enrolled some twenty or more members, and has thus far proved very successful. It meets every Monday evening, and different questions are proposed and discussed. "Does a person repent from fear or from the hope of a reward?" was the question at issue at their last meeting. It was discussed by Mr. W. H. T. and Mr. C., both of Canada. Quite a number of visitors were present to hear the discussion, which did not prove to be as ably argued on either side as was expected by many. The question was decided in favor of Mr. T., he having produced the most conclusive evidence. The decision did not prove satisfactory to both parties, and Mr. C. begged leave to withdraw from the association. It is hoped by all that the gentleman will reconsider the action he has taken, as his loss will be much regretted.

According to a public call, the Odd Fellows who have resorted here this season held a meeting at the house of a fellow member residing in the village. I have been credibly informed that fourteen or fifteen were present from different lodges in the States and Canada. After the call of the meeting was read, they formed themselves into a protective association, adopting a Constitution, and electing a President, Vice-President, Secretary, and Treasurer. Their meetings are held every Tuesday evening. Committees are to be appointed to attend to the sick and correspond with the different lodges of which they are members. The idea, I think, is a commendable one, and a worthy precedent for the many watering places where members of this and other associations resort annually.

On the evening of the 19th, a public meeting was called for the purpose of taking into consideration and making preparations for the first of August; but owing to some dissatisfaction regarding the programme of the day, after several hours discussion, the meeting adjourned *sine die*, without making any preparations whatever. Here we have two large hotels, each of which employs about forty men. A rivalry appears to exist between these respective parties, and each of them wishes to take the lead in the celebration. I trust, however, that this division of sentiment will cease to exist, as, by uniting in this and all other demonstrations, we can show the Anglo-Saxon that we are not yet prepared to dissolve the union that binds us together.

CATARACT.

## THE COLORED HOME.

It will be seen by reference to a former article that during the year 1846-7, there was a great increase in numbers at the "Home;" but when our readers consider the class of persons that were sent there, and which so swelled the numbers, it will occur to them that sailors are not very celebrated for piety, nor were those who were sent there from the Bellevue poorhouse renowned for virtue. They will also perceive how necessary it was that the Board of Managers should put forth efforts commensurate with the spiritual and moral wants of this vast flood which was setting in upon them. These efforts have been crowned, in many cases, with complete success.

There were many, and some very strong, objections brought to the admission of women of ill repute into the "Home," but all no rejoice that they were admitted, for while many of them have fallen asleep rejoicing in that hope which they, in all probability, would not have known had they been left elsewhere, others have gone out into the world, and are now filling posts of honor both in the church and in society. There is another feature about this institution which makes it of inestimable value to the poor colored man, whether he be a native of this State, or not. If he, or she, is taken sick while in this city, and make application for admission to the Home, the request is readily granted, and they are cared for until cured, or buried if they die. Thus is the charity of the institution as boundless as we could desire.

We would not, under any circumstances, or for any cause, circumscribe this charity; nevertheless, we tell the colored people everywhere that this very obedience to the commands of God to "feed the hungry" and "clothe the naked" will be used against us to justify not only the continuance of the bondage of our brethren in the South, but for the enslavement of us in the North. If it could be successfully asserted that 18,000 colored persons sought refuge in the poorhouse at one point, and that the most busy mart on all the continent, the argument would be most fatal against us. But we say again that it is not true; we tell our speakers to recollect, first, that the official reports give but eleven thousand, and that some of these are boarders—that while there are hospitals for all proper purposes for the whites, the colored people are all sent to this one place; and secondly, let them remind the poor that every entrance there is a tremendous blow given to those outside, but that if they must enter to let it be with the consciousness that it was rather from their misfortune than their fault.

But while we thus urge our brethren to a more economical course of life, let us not forget to award all praise to that noble band of ladies and gentlemen who can thus descend from their stations in society to succor the poorest of the poor, and after having found the means, to build them a "home" upon the earth, do yet find it a very great pleasure and profit to visit them from week to week to point them to "a home not made with hands, eternal in the heavens."

We have heard some complaints about the kind of food used in the Home, but we rather suspect these fault-finders arise from the former style of living of the petitioners. Of this, however, we shall see as we are

## COMPENSATION.

Let us say be cheerful,  
Whatsoever be thine;  
Life is not all tearful—  
There's a sunny side.  
Vernal zephyr's banish  
Winter's frosts afar;  
Midnight's specters vanish  
With the morning star.

Every deep depression,  
With its chills and blights,  
Has a compensation  
In the neighboring heights.  
Birds of plumage plainer  
Lift the sweetest song;  
Pangs that rack the keenest  
Seldom tarry long.

Of the richest treasures  
Come from humblest things,  
As the marsh produces  
Tribes of brilliant wings.  
Larks, at Heaven's gate singing,  
Nestle in the corn;  
Mountains, proudly springing,  
Were in valleys born.

Clara's dream from ocean-chamber,  
Mid the tempest's roar,  
See the precious amber  
Thrown upon the shore!  
So each stormy trial  
Yields us fruits of good;  
Wisdom, self-denial,  
Strength, and fortitude.

Ravens once did enter  
To Elijah's need,  
And a fish for Peter  
Tribute money paid.  
There's a charming story,  
How the widow's cruse,  
Blessed by prophet hoary,  
Poured an overplus.

Thorniest afflictions  
Sharper might have been;  
Healing benedictions  
Mitigate the pain.  
See the ark rise higher  
With the swelling flood.  
Ever drawing nigher  
To the Mount of God!

'Tis a sight of beauty  
When a noble heart  
Bravely does its duty,  
Though each fibre avert.  
Courage, faith, and patience,  
Principles divine,  
In the worst vexations  
Like the rainbow shine.

Mrs. PARTINGTON ON REMEDIES.—"This is an age of enervation in medicine, sure enough," said Mrs. Partington, as she glanced at the column of new and remarkable specifics; "why will people run after metaphysics, and then nostrums, when, by taking some simple purgative, they can get well so soon? It's all nonsense, it is exercise and air a little more, and wash them with care and a coarse towel, they would be all the better for it."

We are well satisfied that Mrs. Partington never indulged in Dr. Clarke's Sherry Wine Bitters, for she would not have coupled this household article with "calumny."

Paddy's description of a fiddle cannot be beat: "Twas as big as a turkey and as thick as a goose—he turned it over on its back, took a crooked stick and drew across its belly, and St. Patrick how it did squall."

## PUBLIC HONORS TO COLORED PEOPLE.

The colored people are now in high honor in this city. The prejudice against a dark complexion seems to be vanishing away. The city authorities, and the citizens themselves, have just been lavishing profuse attentions upon a few dozen newcomers with dusky skins. The newspapers, for several days past, have been announcing their movements; the largest of the hotels has been engaged expressly for their accommodation; the fleetest of North River steamboats was chartered to steam them up the bay to the Battery; the flags of the shipping were hoisted in honor of their arrival; the store-windows of the finest marble fronts on Broadway were crowded with badges and banners, printed in large letters, bidding them welcome; the military were drawn up in procession, seven thousand strong, to add to the scene the honors of the national stripes and stars; the streets were crowded with half the inhabitants of the city, to swell with the popular voice the general chorus of the day; and all this bustle and excitement, all this gathering of a great multitude in holiday attire, all this beating of drums, and playing of fifes, and waving of pocket handkerchiefs—performed simply and solely in honor of a few carriage loads of colored people, newly arrived from their warm country across the sea, their faces tinged with a very unpopular blackish-brown.

The colored people sat in their carriages, and politely bowed to the whites who gathered around them on every side. They gave evident tokens by repeated smiles, and by graceful gestures of the hand, that they were immensely pleased with their honorable reception. After this, who will ever again accuse the colored people of ingratitude?

They appeared to be in very good condition, without fault or flaw; or, as they say in Richmond, "warranted sound and healthy—right and title good." We should think—though not claiming to be the best judge of such articles—that Simmi Boojensen-no-Kami, first Ambassador, being now a little old and care-worn, and probably having seen his best days, might not bring in the market more than \$800. Moorsagaki Awajsi-no-Kami, who is slightly injured in personal appearance by heavy lips and protruding front teeth, might be knocked down at the same price. Moorata Okatoroh, who, it is said, has learned to read English, might on that account be considered a little dangerous to our peculiar institutions, and would hardly be a desirable article of purchase. But "Tommy," who is a general favorite, would undoubtedly command a high cash price because of the extreme liveliness of his disposition, and his remarkable ability to amuse.

These colored people, however, notwithstanding the general activity of the colored people's market, have not yet been offered for sale at any price. In fact, they have some very unmarketable bad habits; the most striking of which is a claim to natural and social equality with the rest of mankind. Thus, although colored people, they not only made a visit to Washington, but, to the great discredit of our institutions, actually succeeded in getting into the best circles of society there! Although only colored people, they nevertheless were invited into the White House by the white man that lives in it, and the white, pretty young woman who sits at the head of the table. The Old Public Functionary, who writes himself as the Gray-Haired, made a profound bow to these colored people, who, in bowing in return, as was plainly noticed, showed themselves like that well-known colored person, Uncle Ned—

"Without any hair on the top of his head." The colored people then proceeded to Baltimore, and although they had no free papers to show, and so far as we are informed, no vouchers according to law, were permitted to pass through the city after only a brief detention on the part of the authorities. On Saturday afternoon they arrived in this city, and although their coming created great excitement, we have not learned that Captain Rynders or his deputy marshals made any attempt at arrest. On the contrary, the chief magistrate, Mayor Wood, who stood so very high upon his dignity during his recent visit to the colored people at Charleston, kindly condescended to give a cordial greeting to these colored people on their visit to him at the City Hall. The Mayor's brother, too, sent to the colored people a handsome bouquet, though this instance has not made so striking an impression as the other, inasmuch as he is himself one of the colored people of the tribe of Wood's Minstrels. Gov. Morgan, from whom we had a right to expect great kindness to all colored people, did no more than we anticipated in his polite attentions; but confess to a grateful surprise at the generous invitation of Mr. and Mrs. James Gordon Bennett, soliciting the pleasure of the company of the colored people in their spacious parlors at Washington Heights, on Tuesday at 1 o'clock. It is, however, but just to Mr. Bennett to say that his invitations were issued privately, and not through the columns of the "Herald," so that no apprehension need be felt for the Union of the States.

It is to be hoped that so many and so flattering demonstrations of good will towards the colored people may be the harbinger of an era of better feeling. We are glad to learn that during their stay in this city they will be handsomely entertained at the Metropolitan Hotel, and will over on its back, took a crooked stick and drew across its belly, and St. Patrick how it did squall."

our streets unmolested, greeted with much curious but always respectful attention; and when, fatigued with walking, they prefer to ride, they are gratified to find, as another evidence of increasing public sympathy, vehicles on almost all the avenues, fitted up for their express accommodation, with the generous announcement, "Colored People allowed in this Car." Thus everything will be done to make their stay agreeable, both to themselves and to us, and we doubt not that when they go away they will take with them not only our warm regards, but also our equally warm prejudices against the colored people.

## WM. J. WATKINS' LABORS.

We learn from our exchanges that our indefatigable friend Watkins is hard at work night after night, addressing large audiences upon the great question of the age. The equal suffrage movement just now claims his special attention. The following is from the Utica "Telegraph," a Democratic paper:

THE IRREPRESSIBLE LECTURE.—Wm. J. Watkins, of Rochester, an eloquent colored man, held forth in the Common Council room last night, on the Irrepressible Conflict. He was particularly severe on the Democratic party, calling it the "party of slavery," and heaping denunciations upon it. Speaking of popular sovereignty, he said "it means to let slavery into the territories," and nothing else. In the time of the slaveholders' extremity they looked towards Massachusetts, and she said with scowling looks, "Is thy servant a dog that she should do this thing?" Then they looked towards Vermont, which replied, "While our mountains are green we will never aid in the spread of slavery;" then they looked towards Rhode Island, but little "Rhody" answered, defiantly and indignantly, "Never." They then, with despairing looks, cast their eyes towards the North-West, when, from Illinois, the form of Stephen Arnold Douglas loomed up, and said, "I will do your bidding; I will help you in your extremity;" and the Missouri Compromise was blotted from the statute book. He said the goddess of liberty looked now to the Republican party for redress, and he announced himself a Black Republican dyed in the wool, and yet a radical Abolitionist; and although the Republican party did not come up to the standard, yet it would eventually. He already saw hope gleaming in the future, and he should never despair. He speaks with fluency, and with all the vigor of true eloquence, and from this fact would be listened to with pleasure, no matter what subject he touched upon.

The Utica "Herald" also contains a flattering notice of Mr. Watkins, as follows:

MR. WATKINS' LECTURE.—An intelligent audience listened to the lecture of Wm. J. Watkins on the "Irrepressible Conflict," at the Common Council chamber, last evening. Mr. Watkins discussed the question of slavery in bold and fearless language, but yet was not ultra in his positions. He is for preserving the Constitution and the Union intact, and believes in building up the Republican party as the hope of the nation. Mr. W., as an orator, is not excelled by Frederick Douglass himself, and his telling hits were loudly applauded. He remarked that he had never troubled Utica much, having heard that it would not tolerate "a nigger anyhow." He was, however, determined to "hang around" here until he was heard. He speaks again on an important subject to-night. Those who go to the Council chamber will probably hear the most eloquent colored man now in America.

We also find the following in the same journal:

EQUAL SUFFRAGE.—Wm. J. Watkins speaks to-night in the Common Council room of the City hall—subject, "Equal Suffrage." Mr. W. addressed the Legislature of this State in 1859, on the same subject, and his effort on that occasion was highly applauded by the press. This important question is to be presented to the people of this State at this election for their adjudication, and Mr. W. has been appointed general agent of the N. Y. State Suffrage Association. In the performance of the duties thus devolving upon him, he desires to obtain from the citizens of Utica, of all parties, a fair and candid hearing. Let him have it.

TEACH THE WOMEN TO SAVE.—There's the secret! A saving woman at the head of a family is the very best savings-bank yet established—one that receives deposits daily and hourly, with no costly machinery to manage it. The idea of saving is a pleasant one; and if "the women" would imitate it at once, they would cultivate and adhere to it, and thus, when they were not aware of it, would be laying the foundation of a competent security in a stormy time, and shelter in a rainy day. The woman who sees to her own house, has a large field to save in. The best way to make her comprehend it, is for her to keep an account of current expenses. Probably not one wife in ten has an idea how much are the expenditures of herself and family. Where from one thousand to two thousand dollars are expended annually, there is a chance to save something, if the attempt is only made. Let the housewife take the idea, act upon it, and strive over and over, and she will save many dollars—perhaps hundreds—where before she thought it impossible. This is a duty—not a prompting of avarice—a moral obligation that rests upon "the woman," as well as the man. They now walk up and down

NEW YORK, JUNE 30, 1860.

Advertisements for this paper must be accompanied by the cash.  
Copies of this paper can be purchased of the news-dealers everywhere.

## The Japanese.

These distinguished foreigners have now been for several weeks in our country—in the heart of the model Republic of the Western World—and must have acquired by this time a pretty clear insight into the manners, customs, and habits of its people—at least enough to form a tolerably fair judgement of Yankeeedom. Their mission, we believe, is purely a commercial one, and has been accomplished to the seeming satisfaction of Brother Jonathan. Whatever these celestial gentlemen may feel or think, may be better ascertained after they shall have reached their own country and published their book of travels.

One thing is evident to the intelligent American—that these colored men of the East are intelligent, refined, and talented gentlemen, from a proud and high-minded people; and the several insults and acts of rudeness to which they have been subjected by the rude masses of our countrymen, have been not merely distasteful, but highly disgusting to them, and will tend in no small degree to make an impression so unfavorable as to very likely extend away into the empire of Japan. All this has been seen and felt, although every precaution has been taken to keep American rudeness down for a few weeks at least, but with indifferent success. "Nigger," "monkey," "better looking niggers at home," and such classical expressions, would come out on every convenient occasion. Especially was this true during their stay in the South at that mean appendage to it, Philadelphia. Their treatment has been a little more respectful since their arrival in New York, where it is better understood how to treat strangers whose skins are not bleached and in whose blood no Caucasian blood is known to flow.

What other country in the civilized world but this would make the color of the skin the basis of all manner of insult and wrong? What other people than the American people would make the color of a man's skin the subject of contumely and coarse ridicule, no matter what his rank, station, intelligence, or high moral worth? But so it is, and it will take a long while and many homilies from the interested press before we shall be freed from our coarse vulgarity and ridiculous grossness in these respects.

The "New York Herald," which seems to have a deep interest in Japan and the Japanese, has completely turned preacher of morals and manners and expositor of etiquette, since the advent of these Eastern gentlemen; but it seems to us that it would have been better to have begun a little earlier in the day and a little nearer at home to have been successful in its arduous labors. It is a difficult matter to put on either morals or manners for a few hours and for special occasions, such as the Japanese visit calls for. Learn to respect the colored people in our midst, and we will know how to respect those from abroad.

The "Herald" takes special care to caution the American ladies about manners and general deportment at the balls and various receptions given in honor of the distinguished colored visitors, and to which, perchance, said ladies may be invited. Hear this now advocate on morals and manners:

Special police arrangements should be made to keep order about the doors. We are aware, however, that even the best police is powerless against a criminal mob, and we therefore call up on the women of New York to preserve the fair fame of the city, already vindicated by the events of Saturday, and go to the matinee as quietly, or even more so, as they would to a fashionable wedding. Above all, let them remember that none behave as the Washington belles do, who, during the stay of the embassy in the Federal capital, in our country the softer sex are freer than anywhere else in the world. This circumstance should make them the more careful not to abuse their privileges.

The same line of conduct should be observed at the ball, which will be a most novel spectacle for the Japanese. The varied costumes, from the rich uniforms of the officers of the army and navy down to the dress-coat of the private gentleman—the clouds of lace and silk and muslin, and all manner of crinolines and ornaments—the wonderful dances, to many of us as incomprehensible as the Japanese language itself—will make up an ensemble which cannot fail to please the ambassadors highly.

If our fair friends wish to have a good name in Nippon, and perhaps some day assist at the wedding of a Western youth with an Eastern princess—compared to which affair the diamond wedding would sink into utter insignificance—they should treat the Japanese as well-bred ladies should approach foreign dignitaries of the highest rank for the first time. Then the glory of New York society shall penetrate to the green isles beyond the sea, and the praises of American women be sung even in the council chamber of the Tycoon himself.

Westly suspect that the canny Scot who presides as chief over the "Herald," having been so often disappointed about European missions, has made up his mind to accept of an Asiatic one—that he has his eye actually upon an ambassadorship to Japan. James Gordon Bennett, Minister Plenipotentiary to Japan, would not be a bad announcement after so many years of hard service. After all, we do not regret

that matters have taken the turn they have. These colored men of the East are paving the way for a new state of things, much needed in our own country. True, money, which is his God, is at the bottom of brother Jonathan's movement; but, notwithstanding, he will learn a lesson on civility not to be forgotten. We hope some day to have an embassy from Soudan or Dahomey, having for its object the filling of Jonathan's coffers with dollars, and the bitterest of his prejudices vanish in the air—Japan, Soudan, or Dahomey will be all the same to him. "There's a good time coming, boys, wait a little longer."

## Terrible Explosion—Ship Sunk!

A terrible explosion, followed by great loss of life, (politically speaking,) occurred at Baltimore last week. The catastrophe occurred on board the well-known old ship Democracy, which had so long been in the service of the government—or the South, which is one and the same thing. She had on board at the time of the explosion quite a number of government officers, Southern gentlemen and Northern Doughfaces, most of whom were either blown up or drowned in jumping overboard to save themselves from a worse fate. Scarcely enough were saved alive to care for the dead. Among the saved were Stephen A. Douglas, alias the "Little Giant," and some of his personal friends, who, being astern, clung to the old hulk to the very last, and at the latest accounts were still clinging to her, and refusing to be removed from the dear old craft.

In which they'd had so many happy times—  
Such jolly rounds of life and fun together;  
How could they give her up—like rats forsake her—

At the last pinch, in wild and stormy weather.

At the first shriek of the wounded, some few of the Southern gentry, who were at a safe distance from the workings of the engine, and hence from danger, ordered themselves taken ashore, which was promptly done, a few only receiving damage. Breckenridge, of Kentucky, and Joe Lane, of Oregon, jumped overboard soon after the occurrence, both considerably injured; and Ex-Governor Fitzpatrick, of Alabama, who was last seen in company with the Little Giant, was picked up some three days afterwards nearly exhausted, and fears are entertained of his recovery. Caleb Cushing, of Mass., is among the dead (politically). Poor Choate, who went before him, (really went,) ought now to be here to deliver his funeral oration. Who, alas, is there now to do it, and do him justice? Webster is naught, and what son of Massachusetts is there now equal to the task? Everett!—we had, in looking over the small fry who had escaped from the old ship, forgotten Everett—the smooth, the classical, the honey-worded Everett!—but as he has already three important engagements on hand, the Mount Vernon business, the Ledger, and the ringing of the dumb bell from Tennessee, we doubt if the great present one-speeched son of Massachusetts will consent to pronounce the funeral eulogium upon poor Cushing.

Among the lost there are several from New York, Pennsylvania, Ohio, and New Jersey. Horatio Seymour and Daniel H. Dickinson, of New York; Josiah Randall and son, of Pennsylvania; Yancy, of Alabama; Jefferson Davis, of Mississippi; Stephens, of Georgia, and many other distinguished Democrats whose names, in the haste of the moment, we could not well ascertain, are among the dead, (politically speaking,) and great gloom everywhere prevails.

Several bodies have been recovered and restored to their dear friends, and at the time we write the black pall is spread in every state, and the funeral train is seen solemnly marching everywhere through the country—that is, politically speaking.

The old ship is a total wreck. Every plank is rotten to the core, and no hopes are entertained of her restoration; and we have now but to mourn her loss as we would a piratical son brought at last to the gallows. A black flag hangs at her only remaining spar, as a warning to all future crafts that shall engage in a like service of the fate dishonesty, injustice, and corruption assuredly bring. O ye Republicans, flushed with coming victory, as ye pass behold the old ship Democracy as she drops piece-meal into the gulf of oblivion, and remember that if the same wrongs, the same dark deeds, mark your own course, the same fate awaits and will as surely and as speedily overtake you.

THE ABOLITION OF SLAVERY IN THIS STATE will be celebrated by the friends of freedom in Jefferson and the adjoining counties, at Adams, on the 5th of July. The oration will be delivered by the talented Wm. J. Watkins. One hundred guns will be fired at 1 o'clock, P. M., and a procession formed, to be accompanied by the Mannville Saxo Horn band, at half-past one o'clock, P. M.

CELEBRATION AT GENEVA.—Our friend, J. W. Duffin, writes us that the people of Western New York will celebrate, on an extensive scale, the first of August, at Geneva. They extend an invitation to the various colored military companies in this city to visit them on that occasion, promising them a cordial reception.

## Dr. Delany and Prof. Campbell in London.

The "London American" of the 6th inst. contains an account of a meeting in behalf of the objects of the African Civilization Society, held on Wednesday evening, May 30th, at which Lord Alfred S. Churchill, M. P., presided. The Chairman introduced the subject by stating the objects proposed and his deep interest in their success, remarking that "not only as it affected the black race should England heartily support the plans of this society, but as patriots they ought to do all in their power to free England from complicity with American slavery. The plans of this society contemplate the elevation of Africa and its descendants everywhere. All allowed the extreme importance of sending the gospel to Africa. But there was another subject of vast interest connected with this movement—that is, the culture of cotton by the Africans, aided by the influence of intelligent colored men from the United States, (hear,) a number of whom were ready to go and instruct the natives in a higher civilization than that now had. The cotton trade of Great Britain was enormous, comprehending \$30,000,000 paid for the raw article, of which \$25,000,000 sterling was paid for the American slave-grown cotton alone; and that the value of this after manufacture was \$75,000,000. The amount of exports of cotton manufactured goods was more than one-third of the total value of the entire exports of the United Kingdom. If any colored citizens of America would go to Africa to engage in the work, he would most cordially sanction it. He would call on Mr. Bourne, who understood the subject thoroughly, to explain more particularly the objects had in view."

Rev. T. Bourne gave an account of the state of the anti-slavery question in America, and the need of a practical solution of the difficulty, and adverted to the gigantic strength of slavery peculiarly, which must be met by the stronger arm of free-labor as well as the trumpet blast of the orator. He briefly stated the manner of the formation of the society, and that intelligent and educated colored freemen were largely concerned in the matter, two of whom were on the platform, after having been in Africa for some months to see for themselves and for their race the truth of the accounts which have been given pro and con about that land.

L. A. Chamerovzow, Esq., Secretary of the British and Foreign Anti-Slavery Society, moved the first resolution, as follows:

Resolved, That this meeting cordially approves of the objects contemplated by the African Civilization Society, believing that the extinction of African slavery and the slave-trade will be best secured by the diffusion of Christianity in Africa and the extension of the culture of cotton and other indigenous productions, and the promotion of lawful commerce there.

Prof. Campbell seconded the resolution. He gave a succinct account of his travels from Lagos to Ilorin and other towns, detailing the formation of a treaty by which colored Americans are allowed to settle freely among the people. His accounts were extremely interesting, and fully corroborated the statements as to the great quantities of cotton which can be obtained from Central Africa on the application of capital to the work.

The second resolution was then read: Resolved, That we hail with pleasure the determination of a portion of the Christian and intelligent free colored people of America to engage in evangelizing and civilizing the inhabitants of Africa, and commend their cause to the hearty sympathy and support of the people of Great Britain, trusting that this movement may prove to be a means of more closely uniting the philanthropists of Great Britain and America.

Hon. S. H. Hammond, State Senator of New York, in moving this resolution, said that he cordially wished success to any time we write the black pall is spread in every state, and the funeral train is seen solemnly marching everywhere through the country—that is, politically speaking.

The old ship is a total wreck. Every plank is rotten to the core, and no hopes are entertained of her restoration; and we have now but to mourn her loss as we would a piratical son brought at last to the gallows. A black flag hangs at her only remaining spar, as a warning to all future crafts that shall engage in a like service of the fate dishonesty, injustice, and corruption assuredly bring. O ye Republicans, flushed with coming victory, as ye pass behold the old ship Democracy as she drops piece-meal into the gulf of oblivion, and remember that if the same wrongs, the same dark deeds, mark your own course, the same fate awaits and will as surely and as speedily overtake you.

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Dr. M. R. Delany seconded the resolution in a masterly and eloquent speech, which fully vindicated the title of our race to superior intellectual gifts. He mentioned the desire of a large number of colored people to emigrate, and that he was chosen to examine the capabilities of Central Africa for the purpose. He had traveled that region, and was delighted with it. He would not live in America after having seen Africa. He was surprised to hear that any one in America professing to love his race could oppose their endeavor to elevate the Africans. Such men he did not consider were true anti-slavery men, no matter how loud their professions. Any one who opposed Africa opposed liberty, as well as the negro race.

Quite a number of interesting curiosities from Central Africa were exhibited.

The meeting was further addressed by Rev. B. Brown, Lyon McLeod, Esq., late

H. B. M. Consul at Mozambique, Theo. Bazley, Esq., M. P., and Stephen Bourne, Esq., of Jamaica.

## Rev. A. N. Freeman's last night in Brooklyn.

Mr. Editor:—It was a time long to be remembered. It having been understood that he, with his family, expected to leave on Tuesday, the 12th inst., for his new field in Hartford, many of his friends gathered around him, both old and young, for the purpose of taking their last farewell.

On Monday evening, about half-past six o'clock, a stream of friends began to pour in, and continued to do so until near half-past eleven.

During the evening, Mrs. Park read an address, which had been prepared, on behalf of the ladies and friends of the Si-loam Church, and of which the following is an extract:

"Rev. Sir—I appear this evening before you to attempt to utter some expression of regret that you are so soon to become separated from a church that feels she is inseparably joined to her pastor! Yes, my dear sir, the thought of a separation gives us painful anxiety, and shrouds our spirits in gloom. Eight years of faithful labor and pious example, combined with the social relation that has been sustained by pastor and people, causes us to look on the past with joy, and to the future with fear, but as Selkirk says:

"There's mercy in every place,  
And mercy encouraging thought, gives even affliction a grace,  
And reconciles man to his lot." Your place may be filled with eloquence and ability, the gospel may be preached in its purity by your successor; still to many the pulpit will seem vacant—other days, with a cluster of happy recollections, may cause us to exclaim with Cowper,

"What peaceful hours I once enjoyed,  
How sweet their memory still;  
But they have left an aching void,  
The world can never fill."

"The unimpeached and unimpeachable administration of eight years will not soon be obliterated from the grateful hearts of your loving people; and long after you may have been settled over your new charge, amid the granite hills of New England, your labors here will be recalled to with the most fondly predilections."

At the close of the delivery of this address, many retired, while others continued to come; and what added still greater interest to the occasion, about eleven o'clock a father and mother, with some of their friends entered, bringing with them their little one for the purpose of offering it up to God in baptism. On presenting themselves, Mr. Freeman remarked that this was an occasion of deep interest to him—his mind was carried back to days past and gone. This father and mother had come into the church during his ministry in this place; by him they had been united in the holy bonds of matrimony; and now, on the eve of his departure, they come presenting themselves, bringing their little one and giving it up to God.

After prayer the friends withdrew, leaving behind them many substantial tokens of their affection, and invoking the blessing of God to rest upon the family. Tears flowed from many eyes.

ONE THAT WAS PRESENT.

## Is not Labor Honorable?

DEAR ANGLICAN:—You will, no doubt, tell us why persons who labor are so generally neglected by others more fortunate?

We have been taught in childhood that it is honorable to work. And now when we remember the disadvantages under which we find a miserable existence as "proscribed Americans," we discover no extenuation for the sin of those who proscribe each other for such a noble cause, i. e., working for their living. Many a young lady at service is made to feel most keenly the unnatural distinction made between them and those who were blessed with trades. There are others in our communities, both male and female, who do nothing but dress and promenade, and are raised in idleness, kept in ignorance and luxury, yet these are the "lions of society." If we appreciate the idle, do we not foster all of its consequent evils?

When our reformers will rebuke these distinctions, and the "Anglo" lend its valuable aid, the world will learn that it is no disgrace for either sex to engage in an honorable employment.

ONE WHO WORKS.

PHILADELPHIA, June 21, 1860.

SUFFRAGE MEETING.—The Elective Franchise Club of Brooklyn, W. D., had a cheering meeting in that city on last Monday evening. It was held in St. Paul's Congregational Church, and was ably addressed by Mr. J. M. Wilson and Rev. Geo. W. Levere. Much enthusiasm was manifested, and all present seemed to be determined to go to work in earnest for the franchise. Eleven new names were enrolled as members of the club. The meeting adjourned to next Monday evening.

FRUIT FESTIVAL.—By reference to our advertising columns, it will be seen that the ladies of the Seventh Avenue Presbyterian Church intend giving a Fruit Festival on Monday evening next. It is not necessary to assure our readers that this will be a truly pleasant affair, for the names of the Committee are a sufficient guaranty. This, with the low price of tickets, will, no doubt, draw out a large company.

## A Report.

Mr. Editor:—As an independent missionary of the Zion Connection, that is, one not receiving any remuneration from the Conference, permit me to congratulate you on the establishment of so invaluable a medium as is your paper, and to assure you that I will endeavor to secure for it the patronage of that portion of our people among whom I labor.

The following is the result of my labors for the past three and a half years: Utica, lot purchased and deed on record; the same in Canajoharie, Johnstown, Fonda, Amsterdam, Sand Flats (Parish), on Mohawk River, Bethlehem and Albany, pending, Schoharie, Cobleskill, Middlebury, building in progress, Prattsville and Chester, Orange Co., building in progress to be completed 20th of August, on contract. Adjacent appointments: Goshen, Florida, and Middletown. Our people, in these places, purpose furnishing their buildings before they are annexed to Zion Connection, as they do not wish to be burdened with the salary of ministers.

GEORGE WASHINGTON, Agent of the Anglo M. E. Church of Rush, Chester, Orange Co., N. Y.

This is to certify that the bearer, Rev. George Washington, has been duly appointed by the Board of Trustees of the Anglo African Methodist Episcopal Zion's Church, of Rush, of the Town of Chester, General Superintendent of said Church.

Dated Chester, June 18th, 1860.

DAVID E. X. MCGINES, President of the Board.  
GEORGE W. X. BARTO, Secretary.  
Witness: E. A. OLMSTEAD, Justice of the Peace.

## New England Conference, A. M. E. Zion Connection.

Mr. Editor:—The New England Annual Conference of the A. M. E. Zion Connection, assembled in this city on June 2. The Conference was opened by the General Superintendent, Right Rev. James Simmons, assisted by Right Rev. S. T. Scott.

The roll of Membership—George H. Washington, Jos. Hicks, Geo. A. Spywood, Peter Ross, Samuel M. Giles, Clinton Leonard, R. R. Morris, R. C. Henderson, of Demarara.

New York Delegates—Jos. P. Thompson, Christopher Rush, Wm. H. Decker, J. W. Loguen.

Clinton Leonard was elected Secretary. The credentials of the delegates were presented and received.

The following committees were then appointed:

Devotional Committee—G. H. Washington, Jos. Hicks.

Business Committee—J. P. Thompson, G. H. Washington, Samuel M. Giles.

Committee on Holy Orders—C. Rush, Jos. Hicks, G. A. Spywood.

Finance Committee—G. H. Washington, Jos. Hicks, S. M. Giles.

After a sitting of three days, the Conference adjourned to attend the General Conference at New York, for the purpose of consummating the Union.

## A Suggestion.

Mr. Editor:—While reading that most interesting account of Hayti, in your last issue, written by W. P. Newman, the thought occurred that for the present it would be a wiser plan for the African Civilization Society to spend its means and energies in forming a Christian settlement in that fertile island, than to extend its operations to Africa; for that republic, under the influence of a pure gospel, might soon attain such eminence that an embassy sent by it to Washington might command as much consideration as the yellow-skinned heathen Japanese.

I by no means favor any scheme of colonization founded on prejudice, for I believe the rights of all men are equal; but we find that voluntary emigration from one country to another gives energy to a people, and tends to their population and elevation. In the history of missions we find that the church at home gains strength by sending the gospel abroad, and so it is with a people.

## Report of the Moses Horner Committee.

Mr. Editor:—As there have been various reports circulated in regard to the action of the Committee of Five, consisting of Messrs. Samuel M. Smith, George E. Stevens, Thomas J. Bowers, Franklin Turner, and John C. Bowers, appointed at a public meeting, called by Messrs. John A. Simpson, Wm. H. Johnson, Jacob C. White, Jr., and a number of others, held at the Philadelphia Institute on Friday evening, March 30, for the purpose of aiding and procuring counsel, if necessary, for the men charged and imprisoned for an attempt to rescue Moses Horner (an alleged fugitive from Jefferson Co., Va.) from the U. S. Marshall and his aids.

As those false reports have been put in circulation by certain parties, for reasons best known to themselves, we deem it expedient to make a statement in regard to the affair.

You are aware that Messrs. Green, Buck, Barley, Noxon, Johnson, Williams and Hall, were arrested and imprisoned as above stated; the fugitive was placed in a carriage after he had been delivered to the claimant by Judge Cadwallader, of the U. S. District Court, of the Eastern District of Pennsylvania, to be taken South; but as soon as the said fugitive was placed in the carriage, and they started, those de-

fendants, notwithstanding the presence of the United States officers, several hundred of the city police and thousands of spectators, it is alleged, rushed upon the carriage to rescue their brother from the thralldom of slavery. They failed, however in their noble effort, were arrested and cast into prison, and remained there several days almost in a starving condition, declining, as they did, to participate of the prison fare, which is not at all palatable. There was every probability of their remaining there until their trial. The Committee of Five took the matter of obtaining bail for them in bonds of \$1,300 each, except Johnson, which was \$1,000, and after untiring efforts for several days succeeded in obtaining it, and having the men liberated.

It being generally understood that the Abolition Society had retained counsel for them, that there should be no doubt or misunderstanding on the part of the Committee of Five, I was appointed by them to make inquiry. I accordingly had an interview with Mr. Wm. Still, stating to him, explicitly, that I had been deputized by the Committee to inquire whether it was true that the Society had retained counsel or not for the men. He replied that the Society had engaged Messrs. Earle, Coffey, and Peirce, besides several eminent gentlemen who felt a very great interest in the men had kindly volunteered to defend them, and further—that there would be ample counsel provided. I then informed him that as such was the case, the Committee would cease making collections, and bring our labors to a close, leaving the whole affair, as we supposed, in the hands of the Society. I reported to the Committee, and a public meeting was called forthwith, and the facts laid before it, whereupon a resolution was adopted, that we do not desire, and will not collect, any more money, as counsel was provided by the Abolition Society, and that the balance (about \$10) in the Treasurer's hands be divided among the men.

The Committee, believing all accomplished by them that was necessary, remained inactive, until the chairman a short time previous to the trial, was informed that the Society did not intend to have anything to do with the case. Why this sudden change? It is not in my power to say, but such was the fact. We were placed, as for the time being, in a very awkward dilemma. Another public meeting was held immediately, and a statement made by the chairman of the state of affairs, that the men were about to go to trial without counsel, a circumstance that would reflect disgracefully upon the colored citizens of Philadelphia, and must not be; but the men must be defended, and we must raise the means to do it.

I then stated the conversation between Mr. Still and myself, as before related, when to my great surprise he, Still, had the effrontery and audacity to rise up in the meeting and say that he never told me counsel were engaged, thus endeavoring to make it appear that I had reported falsely. I charged him on the spot with telling a deliberate falsehood, and further, that there were gentlemen present to whom he had made the same statement, and who rose up and corroborated all that I said, one of the persons, Mr. Buck, said that Mr. Still told him and the other men while in prison, that counsel were retained, and further that he had read letters from Miss Watkins and Mr. Hayden, stating they would raise means to aid in paying counsel, if necessary. Whether they ever done so or not, we do not know.

I must, however, remark that this would-be oracle of the Anti-Slavery Society did very magnanimously tell those heroes, "the satchel of whose shoes he is not worthy to unloose," that if they would come up to the Anti-Slavery office and state they had no counsel, and desired it, perhaps it might be obtained, a proposition which was scorned by most, if not all, the men, who were utterly disgusted with such prevarication and yet remembered that a member of the society had charged the colored people, when called on by the chairman of the committee, as he informed us, as being a set of ingrates, and that the Society would do nothing for them. The men said they would sooner lay and rot in prison than demean themselves by doing anything so contemptible after counsel had been promised them while in prison.

The committee appealed to the churches and individuals to aid to pay counsel, but we regret to say that from some cause or other, they did not respond very liberally. Doubtless their minds had been prejudiced by false reports circulated that the committee was collecting a great deal of money and making no returns, and others which might be mentioned, if deemed necessary.

The consequence was, that Mr. A. M. Green, one of the defendants, notwithstanding his perplexity of mind in regard to the result of his trial, was forced to come to New York to solicit aid from our brethren, which was cheerfully given, and aided greatly in meeting the incidental expenses, for which we return them many thanks.

But amid all the obstacles that presented themselves, by patience and perseverance the committee have succeeded. The men engaged such counsel as they desired to defend them, which we think was certainly their privilege, and an excellent selection it was, for Messrs. Wm. S. Pierce, Horace Binney, Jr., and the old tried advocate and friend of the fugitive slave, David Paul Brown, (many of whom are now enjoying freedom, through his legal

services, in Canada under the paw of the British Lion, which was denied to them under the pinions of the American Eagle,) put forth all their abilities in their defence. The clients were so well pleased that they said they were willing, after such arguments on their behalf, to go to prison.

We feel satisfied that if those persons who have charged the latter gentleman with being pro-slavery, had, as we did, an opportunity of hearing him make his opening remarks for the defence—heard him define his position and declare in the face of the court, that he was an abolitionist, had lived one, and hoped to die one—treating the jury to divest themselves of all prejudice against those men on account of their complexion, and try them as men—I have no doubt they would have been satisfied that he was right on the great subject of human freedom, and should have of no more denunciatory resolutions gotten up by those one-sided meetings, charging him with having deserted the cause of liberty.

Another report has been circulated by certain persons, that David Paul Brown had sent a very insulting letter to me (not that they cared or were interested, so far as I was concerned, and what I consider none of their business, whatever,) which, like the other reports, were false, and they knew it. 'Tis true he did send me a communication, which he promised, it being a special permit for me to see the men in the penitentiary, who are in solitary confinement, and in accordance with the rules, are not permitted to see any visitors, or other persons, except the warden. The men are in good spirits, looking forward to the day of their liberation. They have done a noble deed; they have proved that colored men are not cowards, and have demonstrated to the slave-hunters that there is beginning to be great danger in the business. They have done a deed which sheds a halo of glory around every black man in the country. They could not help it, they beheld their brother brought forth, chained and fettered, to be taken to interminable slavery, his countenance sad; they cast their eyes to the west, and there stood forth in bold relief the spot where the Declaration of Independence, in 1776, was first proclaimed, setting forth that all men were born free and equal, and endowed with the inalienable right of life, liberty, and the pursuit of happiness. They remembered from this sacred spot the liberty bell, with dulcet sounds, tolled forth: Proclaim liberty throughout the land, and to all the inhabitants thereof.

As if by inspiration they rushed forth to give liberty to their fellow-man, regardless of the great odds against them, and although like Captain John Brown, at Harper's Ferry, they failed in their attempt, they have demonstrated that the time will come when it will be impossible to remove a fugitive from the free States to be returned to slavery.

Subjoined is a statement of the receipts and expenditures of the Committee of Five:

RECEIPTS.	
Collected at public meeting at Philadelphia	
Institute	\$28 04
By F. Turner	3 75
St. Thomas Church	11 00
Little Wesley Church	3 00
By T. J. Bowers	1 50
By G. E. Stevens, from Pearl Street Baptist Church	9 65
Union Baptist Church	10 10
Shiloh Baptist Church	8 50
At public meeting	2 02
First Presbyterian Church	2 50
Central Presbyterian Church	1 90
Israel Church	5 84
T. J. Bowers collected	1 00
At public meeting at Institute, including one dollar and eighty-four cents collected	4 04
At public meeting at Institute	10 32
At Central Church (Presbyterian) including \$3 75 collected by T. J. Bowers	9 72
At meeting at Central Presbyterian Church	4 52
Meeting at Brown street hall	6 35
Collected by John C. Bowers	15 50
At meeting at Philadelphia Institute, including cash collected by T. J. Bowers	7 73
From Union Church	7 67
At public meeting at Brown street Hall	9 20
Total	\$163 85

EXPENDITURES.	
Rent of Hall	2 00
Paid men in prison	4 75
Bailing five men from prison	55 00
Carriage hire	1 00
Mr. Burley	1 00
Rent of Institute	2 50
Refunded to Mr. Ludlow, received from Israel Church	6 84
Rent of Institute	2 00
Mr. Green, to assist him in paying D. P. Brown	10 00
" " " " " "	25 00
Advertising the meetings in the Public Ledger	2 63
Mr. Green, towards paying counsel	13 26
Mr. Green, towards street hall	1 00
Rent of Brown street hall	12 62
Mr. Green, to assist in paying counsel	8 00
On account of the men	4 00
Rent for the meetings in Institute	1 00
Rent of Brown street Hall	
T. J. Bowers, on account of meeting, borrowed by Mr. Green, for which he gave his note	12 25
Total	\$63 82
JOHN C. BOWERS, Treasurer.	

THE SLAVE POWER BACKED DOWN.—One of the heroes of Harper's Ferry, writing us from the Western Reserve, says: "The attitude of the anti-slavery people of North Western Ohio, (and their name is legion,) threatening armed resistance, which might easily ultimate in civil war, to the United States Senate, should they attempt to arrest John Brown, Jr., has at last backed them completely down, and no doubt helped the release of Thaddeus Hyatt."

Home Correspondence.

Our Albany Letter.

ALBANY, June 25, 1860.

DEAR ANGLO.—The great event of the week has been the annual exhibition of the school of the Hamilton Baptist church, which is said by residents here who ought to know, to have exceeded any previous one given by our people in this city. The given by our people in this city. The house was filled to an extent unknown for many years, and although the programme was long, it was rendered doubly so by the various repetitions, which, despite the lateness of the hour, the audience would have, and it was exactly a quarter to 11 o'clock when the benediction was pronounced; yet the audience was absorbed in interest to the very close, and when the pastor, in behalf of the school, (in which he is also a teacher), tendered his thanks to the audience for their presence, attention, and applause—and also for the shower of bouquets thrown to the ladies, which came so profusely that the stage was at one time quite covered with them.—The Rev. Mr. McNaughton, a white clergyman, moved that "as a further appreciation of our great satisfaction at the admirable manner in which the exercises were performed, we respond by rising"—which the audience did en masse. Great praise is due to the teachers, who have spared no time nor labor to make this worthy of patronage, and particularly to the superintendent, Wm. A. Deitz, and F. Van Vranken, Esq., the accomplished chorister of the church, under whose masterly charge the singing proved so excellent. Miss Caroline Aliott presided at the piano with her well-known ability, and Mr. W. Thompson at the basso viol. A prominent feature of the programme was an original piece composed for the occasion by the pastor, entitled the "Sunday School Anniversary," illustrative of its benefits and woman's influence. Its only fault was that it grated rather too harshly on the ears, and came too close to the feelings of the backsliders and lukewarm Christians who leave the work of training the young and tender plant to usefulness and God to those outside the church, while they "sit at ease in Zion" and think their whole Christian warfare is accomplished by coming to church on the Sabbath day with a heavenly visage, but in the week ready to jump into every new scheme and invention so "the church don't know it," forgetting that omnipresent eye. Another fine feature of the affair was "Paul before Agrippa," with full characters arranged for the occasion by Wm. P. McIntyre, Esq. There is quite a demand for the repetition of this exhibition, but I hardly think it will be asked to.

Our public school is steadily progressing, and we begin to rejoice that a new order of things is at hand. Arrangements are beginning to be made to secure a full delegation from this city to Hudson on the 1st of August.

A great Lincoln and Hamlin ratification meeting comes off here on Thursday next. The Republicans seem to be full of life and joy, while the Democracy are sickened and disheartened at the unsuccessful attempt made at Baltimore to mend the breach—which is no other than their grave, if they only would see it—in their party, and which daily grows wider. Would that I could say as much of the colored Republicans as I can of the whites. I fear that, through our own apathy, we will lose that boon for which we have so great a longing. God forbid!

Our Philadelphia Letter.

PHILADELPHIA, June 25, 1860.

MR. EDITOR:—Since our Oriental brethren left us to pay you a visit (I mean those negroes from Japan), we have had very little excitement here, more than the ordinary affairs occurring almost daily. Your indefatigable agent, Jacob C. White, Jr., informed me that the circulation of the "Weekly Anglo-African" is on the decrease just at this time, on account of a stampede to the watering places, which always take place about this time; and as you did not commence the publication of your paper until the latter part of July last year, you have not experienced so great a diminution in the number of copies circulated before in this place; but if this weather continues, the city will not lose all its inhabitants, for while people can sleep in comfort at night, and walk the streets in comfort by day, they will not all leave the city. It is true, however, that there are some who would go out in search of pleasure, and remain away for months to be fashionable. The greater number remain generally until after the 4th of July.

Speaking of the Fourth reminds me of the fact that we intend to have something of a celebration among ourselves. The Banneker Institute are making preparations to have an oration and speeches delivered on the afternoon of that day, commencing at 3 o'clock. The Rev. Jonathan C. Gibbs has consented to deliver the oration, and T. Morris Chester, Esq., and several other distinguished personages, have been invited and are expected to be present and address the meeting, which will be held at the Philadelphia Institute, Lombard Street, above 7th. Eighty-four years ago this nation was in trouble, and to free themselves from the yoke of Great Britain, certain great minds conceived the idea of declaring their independence, which in due time they did, and their declaration

was drawn up upon so broad a principle that it included all mankind, and as we profess to be a part of the great family of man, Americans by birth, and firm in this resolve to live and die in the land of our nativity, no fitter occasion offers than the nation's birthday for us to assemble, make speeches, pass resolutions, and put in our claim as American citizens, native to the manor born, and a constituent element of this great Yankee nation.

In order to uproot the superstition of the Athenians, the Apostle Paul argued that God "hath made of one blood all nations of men to dwell on all the face of the earth," and if made of one blood, consequently equal. I am aware of the different interpretations that have been given to this passage of Scripture, but I look at the practical workings of a system in preference to admitting a theory for the sake of a case; and it is patent to every intelligent mind among us that the Americans recognize this doctrine of Paul's, otherwise they would preserve their own blood from admixture with ours.

The Horner rescuers, I believe, are in close confinement, and cannot be visited by their friends; their three, I learn, have been provided for, three by the anti-slavery society, and two by their friends. The anti-slavery society paid the fines of Messrs. Jeremiah Buck, Basil Hall, and St. Clair Burly.

The Catholic portion of the community have sustained a considerable loss in the way of Church property, within a few days past. On Saturday afternoon, 23d inst., about 5 o'clock, that old familiar church edifice which stood for so many years at the corner of Sixth and Spruce Streets, was totally destroyed by fire. It is known as "the Trinity Church," and for a long time it has been in litigation. It occupied a place so conspicuous that every passer-by recognized it as an old acquaintance, and many will regret that the deplorable element did not spare it longer. It was only partially insured.

The Sabbath School connected with Zoar Methodist Church, situated in Brown Street, between Fourth and Fifth Streets, made an excursion to Diamond Cottage on Thursday last, and spent a very agreeable day. They made a fine appearance, all things considered, and returned in good spirits.

The number of deaths reported to the Board of Health last week, was 202, 22 of which were colored.

Amusements.

FESTIVAL OF J. M. WILLIAMS TABERNACLE. When selfishness, the dominant evil of countries, communities and societies shall have yielded its power and influence to the sublime virtues, love and charity, look out—the millennium is near. The lion and the lamb shall then lie down together, and men (and women, too, we suppose), shall not know war any more.

The spread of these principles, as shown forth by the numerous organizations, known as Tabernacles, and styled Brothers and Sisters of Love and Charity, have within the last few months no small degree of interest in this city, and now our sister city—Brooklyn—has caught the inspiration, and glories in the full possession of these divine attributes.

On Thursday evening, 14th inst., the J. Morris Williams Tabernacle, No. 4, B. & S. of L. & C. gave an entertainment in Granada Hall, Myrtle Avenue, Brooklyn, for the purpose of strengthening their fund, for the facilitation of their great and good purpose. The Hall was comfortably filled with a most respectable and agreeable company, who passed the evening away in a manner fully becoming this little City of Churches. Promenading and singing formed the evening's exercise, with an occasional diversion in the way of a puns and a little kissing—of which we got none. Mr. Tucker, with a tact highly commendable to this gentleman, did the agreeable to perfection. In the singing Mr. Tucker led. In the harangues, Mr. Tucker took the stump. At the supper-table Mr. Tucker superintended, and in trouble and distress Mr. Tucker was on hand to assist and soothe—yes, we are sometimes cut short by troubles even in the midst of our pleasures, as was an unfortunate lady on this occasion, Mrs. Sears, one of the committee, who, having accidentally caught her dress in a banister, was precipitated the length of the stairs, sustaining severe injuries and dislocating an arm. We will say just here, however, that this Mr. Tucker is not the original Daniel, so famous in days gone by, of whom poets have written, and minstrels sung; who, in language more pointed than polite, was requested to vacate pedestrian space in consequence of his unpardonable procrastination to the nocturnal feast, O no! He is the progressive gentleman of to-day, an example of industry and punctuality.

The committee, consisting mostly of ladies, displayed unusual good management in promoting order at the supper-table. No roaring for "a sandwich," no yelping for "a cup of tea" (demands which have annoyed our ears on so many previous occasions), disturbed the harmony of the gathering, for indeed it was hardly necessary to have cleared one plate or emptied a cup, before some little sylph, as if by magic, stood at your elbow with the demand "tea or coffee, sir," holding in either hand a pitcher of these hot, steaming and

infatigating draughts of liquid nervousness. We confess to have yielded to the prevailing weakness, and suffered our cups to be filled and re-filled, by a snug little specimen of these precious principles, in order that we might more fully contemplate the beauty of their embodiment. After partaking to their hearty satisfaction, the company returned to the promenade hall, where the evening was finished in singing, conversations, and indulgences in light and delicious beverages spread upon a table in the hall, with cream, cake, fruit, etc.

The Rev. J. Morris Williams graced the company for a few moments, engagements obliging him to retire at an early hour. In every respect the entertainment passed off well; no noise, no disturbance of any description occurred to mar the pleasure of the guests.

We understand that this same body intend giving a picnic shortly. If it is not a success, it will not be their fault. We wish them every prosperity, while we cry three cheers for our neighboring city, Tabernacle No. 3, Love and Charity.

TYPES.

A CORRECTION.—The notice in our last paper in relation to the Grand Council, Washington, should not have been headed "Masonic Notice," as it was one of the I. O. of Good Samaritans and Daughters of Samaria.

MARRIED.

GRAMAN—JENNINGS.—In this city, on Monday, June 18th, by Rev. Wm. J. Alston, Charles Graham and Miss Elizabeth Jennings, all of this city.

PUTNAM—SEMORE.—In this city, June 24, by Rev. D. Dorrell, Mr. Richard A. Putnam and Mrs. Clarissa Semore, all of this city.

DIED.

WILLIGMAN.—In Madison, N. J., on Friday, 22d inst., Wm. Paul Quinn, son of Charles and Emma Willigman, aged 6 years, 6 months, and 4 days.

Special Notices.

Summer Style of Gents and Children's Hats and Caps.—The most fashionable styles and largest variety in the city. First premium for ladies' riding and children's hats. The clergy supplied at a discount. KELLOGG, 381 Canal street.

Fruit Festival.—The ladies of 7th Presbyterian Church, assisted by friends from Brooklyn, Harlem, &c., will hold their 11th annual Fruit Festival in the Metropolitan Assembly Rooms, on Monday evening, July 24, for the benefit of the church.

In the present appeal to the public who patronize this class of entertainments, the ladies would say that the experience, strength, and zeal of the present committee warrant them in the belief that this will be equal, if not superior, to anything of the kind for which they have asked public support.

Tickets 38 cents—to be had of members of the committee and at the door.

LADIES' COMMITTEE.

- Mrs. Harriet Gibson, 8 Morton st., N. Y.
- " C. Lyons, 248 West 23d st., "
- " E. Titus, 28 Cornelia st., "
- " Julia Adams, 138 West 15th st., "
- " J. Ann Coleman, 97 West 33d st., N. Y.
- " Esther M. Johnson, 87 West 28th st., "
- " Ann Hoglin,
- " Cecelia Stothoff, 28 Cornelia st., "
- " Jane Riley, 106 Green st., "
- " Abigail Tilt, 13 "
- " Sarah Liston, 28 Cornelia st., "
- " Wm. Hunter, 85 Moor st., "
- " Elizabeth Brown, 8 Worcester st., "
- " Sophia J. Smith, Harlem,
- " Caroline W. Groves, "
- " Rosanna Sills, 106 Green st., N. Y.
- " David Isaacs, Weeksville, L. I.
- " Margaret Randolph, 609 Greenwich st., "
- " Wm. N. H. St. John, Weeksville, L. I.
- " Hoggins,
- " Robt. Tilman,
- " Frank Thompson,
- " YOUNG LADIES' COMMITTEE.
- Miss Sarah Kerrey, 60 West 18th st., N. Y.
- " Susan Tindall, 65 West 17th st., "
- " Elizabeth Schenck, 106 "
- " Theodora Dalton, 213 Sullivan st., "
- " Sophia H. Gibson, 8 Morton st., "
- " Rachel V. Schenck, 106 W. 17th st., "
- " Cynthia Dalton, 213 Sullivan st., "
- " Matilda Schenck, 106 W. 17th st., "
- " Octavia H. St. John, Weeksville, L. I.
- " Mary Blanchard, 139 W. 14th st., N. Y.
- " GENTLEMEN'S COMMITTEE.
- L. V. Green, N. Y.
- " Henry W. Bogart, N. Y.
- " J. Titus, "
- " Mr. Stothoff, "
- " S. Van Horn, "
- " John Bogart, "
- " M. B. Schenck, "
- " A. Billings, "
- " S. M. Tilt, "
- " A. Soucier, "

Notice.—By divine permission, the annual August Union Meeting will take place at the Congregational Grove, at Rye Neck, Westchester county, N. Y., on Thursday, Aug. 15, 1860. This is the favorite spot, where thousands love to congregate on the above occasions. The grove is adjoining the New Haven Railroad, and is 23 miles from the city. The cars run almost hourly from the corner of 27th street and 4th avenue.

N. B.—This grove deserves the patronage of the colored people of the city and county of New York, who are accustomed to celebrate the First of August, and holding picnics, Sabbath-school excursions, and camp meetings, and is every way adapted for the same. We are living in an age, the nineteenth century, in which union is preached, and if we are Christians let us practice what we preach.

The Members of King Solomon Lodge, No. 4, F. A. M., of the city of New York, are hereby notified to meet at their Lodge Room, at Masonic Hall, No. 149 West 16th street, on Sunday next, at 9 o'clock A. M., to pay the last tribute of respect to our deceased brother, Edward Johnson. The members of the sister lodges are invited to participate.

By order of the W. M.

JOHN T. BROWN, Secretary.

A Strawberry and Musical Festival will be given on Wednesday evening, July 4th, for the benefit of St. James' P. E. Church, at Columbia Hall, 230 Grand street, Wilkesburg, L. I. Music under the direction of Robt. Hamilton and Jas. R. W. Leonard. Admission 10 cents.

Fair in Williamsburg.—The ladies of the Third Baptist Church would announce to their friends and the public generally that they will open their fair in the upper part of their church on Monday evening, July 24, to continue till the 5th, closing with a grand strawberry festival. Admission each evening 64 cents. Refreshments on the most reasonable terms. The church is situated between Johnson and Boerum streets, in Lorimer, Brooklyn, E. D.; Rev. James Hamilton pastor.

Frances Ellen Watkins' address is "care of Wm. Still, 107 North 5th street Philadelphia.

The twenty-second Anniversary of the Abolition of Slavery in the West India Islands, will be celebrated by the friends of freedom on Wednesday, August 1, 1860, at Hudson City, N. Y.

Orator by Wm. J. Watkins, of Rochester, N. Y.

The Committee of Arrangements have spared no pains to make this Anniversary one of the most entertaining that have been held for years in the Valley of the Hudson.

Several interesting addresses are expected from distinguished gentlemen from abroad, and we anticipate such an array of freemen as will be terrible to tyrants.

COMMITTEE OF ARRANGEMENTS.

- Hudson. Garrett Deyo, Rev. Wm. F. Butler, Lloyd Tithmoun.
- Poughkeepsie. John A. Bowling, Benjamin Boaman.
- Troy. John Chambers, Stephen Myers, Catekill.
- Brooklyn. Martin Cross.
- Rev. G. W. Levere, Peter W. Chas. E. A. Bandick, New York City.
- Wm. H. Leonard, John R. Porter, Randall D. Kenney, John L. Hudson.
- Newark, N. J. Wilbur G. Strong, Pittsfield, Mass. Rev. Samuel Harrison.

Notice is hereby given to all delinquent members of the Rye Neck Grove Association to attend a special meeting of said association at 383 Third Avenue, between 28th and 29th sts., on Monday evening, July 2, 7 o'clock, to show cause why they do not attend the meetings and pay up their arrears. This is the last notice, and all who fail to meet will be dealt with according to the constitution, forfeiting all claims whatever on said institution.

By order of the association.

L. TILMON, President.

Wm. B. ATKINSON, Secretary.

The New York City and County Suffrage Committee, meet every Thursday evening at the Metropolitan Assembly Rooms, 178 Prince-street, at 8 o'clock. The Committee invite the co-operation of all who take an earnest interest in forwarding the cause of free suffrage.

Lectures.

ADDRESSES. AND SERMONS.

By Rev. AMOS G. BEMAN, New Haven, Conn.

The American Missionary Association having appointed the undersigned an agent to visit the colored people in New England and the adjoining States, he is prepared to receive applications for his services to lecture and speak upon the following to other interesting subjects, for the moral, religious, intellectual, and political elevation of the colored people:

Addresses to the colored people on the means of their elevation; Slavery; Temperance; Domestic Economy; The Political Rights and Duties of Colored Men; The Origin and History of the African Race; The claims of the colored people upon Christians for the means of their moral and religious improvement; The elevation of the colored people under the moral government of God; The Mission in Africa; Positive elements of weakness and strength of the colored people; Africa in the light of Christian Philosophy.

Post-office address, REV. AMOS G. BEMAN, New Haven, Conn.

The following is from the "Independent" of Dec. 1, 1859:

AGENCY FOR THE COLORED PEOPLE.—The American Missionary Association have taken a very important and beneficent step in the appointment of Rev. Amos G. Beman to an agency among the people of color in the North. He is to labor in various ways for the educational and religious advancement of these people, a work greatly needed and full of hope. We hope he will receive general encouragement.

From the Syracuse (N. Y.) Journal.

To the Friends of the Fugitives from Slavery.—It is well known that Syracuse has long been one of the "principal depots on the Underground Railroad." For many years past, fugitives from slavery, varying in numbers from thirty to nearly two hundred annually, have been sheltered here and aided hence to Canada or to places of safety on this side of the St. Lawrence.

Since the Fall of 1857, the management of this business has devolved almost wholly upon the Rev. J. W. Loguen and his family, who have fulfilled the duties committed to them very acceptably. They are willing still to keep their house open as an asylum for the oppressed, and to help them on their way to free homes. In order to do this, he must depend upon the contributions of the benevolent in this city and elsewhere for the support of his family and the aid of those who come to him in distress. All fugitives coming this way should be directed to the care of Rev. J. W. Loguen, and contributions or subscriptions of money, clothing, or provisions may be sent directly to him, or to such persons as he may designate.

Mr. Loguen agrees to keep exact accounts of all that he receives and of those whom he shelters and assists, and holds accounts in readiness for the inspection of any friends who will take the trouble to come and examine them. He will also make semi-annual reports, and present his accounts to gentlemen who have been appointed to audit them.

We, the undersigned, citizens of Syracuse, have long known Mr. Loguen. We believe him to be a very upright and well as enterprising man, every way qualified to fill the important station which we have designated, and we cordially commend him to the confidence of the benevolent everywhere. We take this occasion to caution the benevolent everywhere against one Wm. Brown, some-

times called the Rev. Mr. Brown, sometimes Professor, and at other times Dr. Brown, who has been extensively about the country claiming to be a friend of the fugitives. We advise all those who wish to make donations for the promotion of this philanthropic enterprise to make them to Mr. Loguen, and to refrain altogether from making them to Mr. Brown.

SAMUEL J. MAY, WILLIAM E. ABBOTT, ADNER BATES, OTTUS PRINDLE, JAMES FULLER, H. PUTNAM, LUCIUS J. ORMSBEE

SYRACUSE, June 8, 1860.

ADVERTISEMENTS.

Love and Charity.

A GRAND UNION PICNIC!

The James Morris Williams Tabernacle of Love and Charity, No. 3, of the city of Brooklyn, L. I., will give their First Annual Pic-Nic at Morris Grove, two miles this side of Jamaica, L. I., on Wednesday, July 18, 1860.

The following Tabernacles are invited to attend: Henry Highland Garnet Tabernacle, No. 1, of New York; J. W. B. Smith Tabernacle, No. 2, of New York; J. D. S. Hall Tabernacle, No. 4, of Brooklyn; Margaret A. Jackson Tabernacle, No. 54 of New York.

The Long Island R. R. cars have been chartered for the occasion, and will leave from the corner of Hoyt and Atlantic streets, Brooklyn, at 9 o'clock A. M. precisely.

Tickets 50 cents; children under 12 years of age half price.

Tickets to be had of the following:

TICKET COMMITTEE.

- Bro. J. P. JOHNSON HOWARD, 177 Navy st., Brooklyn.
- " J. JOHNSON, 180 Jay st., Brooklyn.
- " J. MORRIS, 9 Stuyvesant st., Brooklyn.
- " A. THORN, 101 N. Y. st., "
- " T. L. WOODGATE, 120 West 29th st., N. Y.
- " J. FENNELTON, MILLER, 56 West 32d st., N. Y.
- " R. D. SMITH, 523 Stanton st., N. Y.
- " R. D. KENNEY, 178 Prince st., "
- " J. HARRIS, 9 Ryeckers Court, Brooklyn.
- " CHAS. CHURCH, 184 Navy st., "
- " P. W. JOHNSON, 172 Jay st., "
- " J. D. GREEN, 120 West 29th st., N. Y.
- " J. FREEMAN, 27 1/2 1st st., "
- " JOHN REED, 210 1st st., "
- " BENJ. BUCHANAN, Weeksville, L. I.
- " M. E. SEARS, 9 Ryeckers Court, Brooklyn.
- " S. PLANT, 50 1/2 1st st., "
- " J. HAWKINS, 255 Hudson av., "
- " S. SIMMONS, 62 Prince st., "
- " J. A. CLARE, 24 Green Lane, "
- " J. GILBERT, 255 Hudson av., "
- " M. C. F. S. VOORHEES, 54 Stanton st., Brooklyn.
- " MARGARET A. JACKSON, 22 East 14th st., N. Y.
- " HOLMES, 80 Nassau st., N. Y.
- " M. J. SCHENCK, 109 Thompson st., N. Y.
- " ABIGAIL E. TILL, 13 Green st., "
- " M. E. HALL, 5 Family place, "
- " S. C. REED, 107 1/2 1st st., "
- " REBECCA, 240 1/2 West 29th st., "
- " E. WOODGATE, 120 West 29th st., "
- " J. E. SEARS, 9 Ryeckers Court, Brooklyn.

COMMITTEE OF ARRANGEMENTS.

- Bro. R. H. TUCKER, 299 Hudson av., Brooklyn.
- " P. H. COUSINS, 201 Jay st., "
- " S. A. L. THOMPSON, 109 Thompson st., Brooklyn.
- " M. THOMPSON, 122 Navy st., "
- " L. PAYNE, 154 Navy st., "
- " JOHN GARDINAY, 400 Hudson av., "
- " CHAS. H. HARRIS, 26 Chapel st., "
- " J. BRUSH, 4 Fair st., "
- " J. MORRIS, 24 Green Lane, "
- " J. WILSON, 146 Gold st., "
- " S. P. SIMMONS, 201 Jay st., Brooklyn.
- " RACHEL HARRIS, 201 Jay st., "
- " MARY NEWTON, 6 Ryeckers Court, Brooklyn.
- " S. C. CARROLL, 4 Fair st., "
- " E. A. COUSINS, 201 Jay st., "
- " J. L. NEWTON, 200 Hudson av., "
- " HENRIETTA BRUSH, 4 Fair st., "
- " EMILY MORRIS, 24 Green Lane, "
- " J. BOLLY, cor. Clinton and Albany av., "

Dinner will be served on the grounds at 3 o'clock.

No intoxicating liquors allowed on the grounds. The Committee pledge themselves that no pains shall be spared to render this their first Pic-Nic-EXCELLENCE.

Rowe's String and Brass Band will be engaged for the occasion.

Bro. P. R. TUCKER, Chairman.

Bro. SAM'L A. THOMPSON, Secretary.

Bro. M. THOMPSON, Treasurer.

COMMUNION AND MEDICINAL WINES.

JACQUES BROTHERS.

(Successors to John Jaques.)

Manufacture pure Grape Wines for Communion and Medicinal uses, as a special supply for the Communion table, the purity of which may be confidently relied upon, having been tested and approved of by the religious public for a number of years.

For sale by Pinchot, Brewen & Seabury, 214 Fulton street, New York; Warner and Ray, Utica, N. Y.; French & Richards, corner Tenth and Clark streets, Chicago, Ill.; by agents in different sections, and by the subscribers at Washingtonville, Orange County, N. Y.

50-131. JACQUES BROTHERS.

THE BANNER HOUSE, at Cape Island, New Jersey, will be opened on the first of July, 1860. Terms of Board, \$6 per week.

50-41 STEPHEN R. MARTIN, Proprietor.

THE BROOKLYN ELECTIVE FRANCHISE CLUB.

will hold their regular meeting on Monday evening, July 24, at 8 o'clock, at Grenada Hall, in Myrtle Avenue, between 10th and 11th streets. All those that are working for the franchise are invited to attend. We want to let the people of this State know that we demand our rights. Able speakers are expected to address this meeting. By order of the Executive Committee, A. A. SIMONS, President.

JOHN CARRAWAY, Secretary.

T. B. VOORHEES' FIRST GRAND PIC-NIC.

of the season, will be given at the Myrtle Avenue Pic-Nic Grounds, on Wednesday, July 11th, commencing at 10 o'clock. Prof. Robert H. Brown's Quadrille Band will be present, prior to leaving the city for the summer season. Parties will please furnish their own tables. A fine dancing platform—beautifully shaded throughout the grove all day.

TICKETS 25 CENTS.

Myrtle Avenue cars leave Fulton ferry every 5 minutes; cars leave South 7th street, Williamsburg, at 5 o'clock, every 5 minutes—fare 5 cts.

If the weather should be unfavorable, it will take place the next clear day, instead of the following Wednesday, as first in the circular.

SONGS FOR THE FIRST OF AUGUST.

Six songs selected for use on Emancipation Day, for sale at this office. Price \$2 per hundred.

Hail to the brightness of freedom's glad morning! Join all the earth in the anthem of praise.

Tune "Hail the best morning."

Blow ye the trumpet abroad o'er the sea Britannia hath triumphed—the bondman is free.

Tune, "Sound the loud Timbrel."

See you glorious star ascending, Brightly o'er the Southern sea! Tune, "Glorious Star."

Children of the glorious dead, Who for freedom fought and bled! Air, "Scotts wha hae."

It comes! the glorious day, When tyranny's proud sway— Tune, "Stern as the Grave."

O Holy Father! just and true, And all thy doings, works and ways; Tune, "Old Hundred."

PHOTOGRAPHS! PHOTOGRAPHS!

CHEAP PHOTOGRAPHS! T. S. BOSTON may be found at Cadys, 843 Canal street, where he takes pleasure in announcing to his friends and the public that he is preparing to make photographs, ambrotypes, and daguerotypes, and also to copy and clean old pictures, at the shortest notice. Persons wishing to have pictures made are invited to call and examine specimens.

N. B.—Persons who are indisposed and cannot call at the gallery, can have their pictures made at their homes. All such orders will meet with prompt attention. 48-61

MISCELLANEOUS.

BIG! LARGE! GREAT!

HERE'S HEALTH FOR THE MILLION!

ONLY 25 CENTS!

DR. CLARKE'S

VEGETABLE SHERRY-WINE BITTERS.

Are composed of Sarsaparilla, Dock-root, Rhubarb, Thoroughwort, Dandelion, Prickly Ash, Bark, &c. They should be taken not only in the Spring, but at all seasons of the year, as they operate directly on the liver, removing from it all coating of morbid matter, and restoring it to its normal action; also opening the bile ducts, causing the requisite flow of bile so essential to good health. Their influence upon the kidneys, also, is advantageously felt; it is a rare time they operate upon blood, cleansing it from all impurities of any kind. Humors of long standing are eradicated from the blood, thereby speedily curing jaundice, headache, weak stomach, sore eyes, nervousness, and other chronic diseases arising from impurity of the blood.

The palatableness of these Bitters renders them agreeable to every one, and being composed entirely of vegetables, they may be used by all classes of people with safety. A single bottle of 50 cents for a quart, and \$1 25 for a four quart bottle.

Dr. E. R. CLARKE, Sharon, Mass., Manufacturer and Proprietor.

Sold at wholesale by

H. Price and Bartley, 49 Courtland st.

Day & Hoagland, 55 Pearl st.

Barnes & Park, 13 Park Row.

F. C. Wells & Co., Franklin Square.

And at retail by C. H. Ring, 178 Broadway, and by Dealers generally. 45-131

GENTLEMEN LEAVING THE CITY OF PHILADELPHIA.

For the Summer Season, we have secured from Wm. H. Minton, 909 South-street, socks, &c., from Wm. H. Minton, 909 South-street, socks, &c., from Wm. H. Minton, 909 South-street, socks, &amp



# The Weekly Anglo-African

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THOS. HAMILTON,  
46 Beekman st., New York, [P. O. Box 1212.]

## OUR CHILDREN.

Our children! O, those magic words,  
They vibrate through the frame  
As if the chords of life were touched,  
And sacred music came.  
Our children! though but simple words,  
They serve us as a link to bind  
Hope's rainbow round the heart;  
And all the busy cares of life  
Are banished and forgot,  
When, filled with love and tenderness,  
We cling around their cot.

The little crib in which they lie,  
So peaceful, side by side,  
The little chair to which they cling  
With all their baby pride,  
Has each its own peculiar claim  
For tenderness and love,  
And calls for earnest, heartfelt praise  
To him who rules above.  
And when their little voices are  
Hushed in the realms of sleep,  
Despite myself the tears will rise,  
And fears around me creep.

Our angel boy, with winning smiles,  
With sweet, serene tone,  
With crystal laugh, and dark black eyes,  
Is all—is all our own;  
And when he smiles it is indeed  
Like sunshine on a brook,  
And every heart pays homage  
To his little serious look.  
He is indeed our joy, our pride,  
And oft I think he's given  
To show us how pure and bright  
The angels are in heaven.

And then our gentle, fairy girl,  
With golden, waving hair,  
With eyes that put to blush the stars,  
And face so sweet and fair;  
She was the first to claim our love,  
But now our boy claims part,  
And each now finds a safe retreat  
Within a parent's heart;  
And oft I fear too much of love—  
Too much of love—have they,  
And God may ask me for the love  
I'm giving thus away.

## Deferred Correspondence.

### LETTER FROM CLEVELAND.

CLEVELAND, O., June 25, 1860.

DEAR ANGLO:—At the meeting of the Fugitive Aid Society last Sabbath afternoon, we had a peculiarly interesting interview. There had been in our city for several days Mr. O. P. Anderson, the only living man who actually and actively took part in the great and noble battle of the 16th and 17th of October, 1859, at Harper's Ferry. As is known, there is an indictment against him in the land of the "Fath-er of his Country," for the part which he took in that ever memorable and glorious struggle, and it was therefore thought ad- visable that he should be as little known here as possible, for here, as in all other parts of this God-forgotten country of ours, the government officials live only to hunt "niggers" and guard the interests of the "peculiar institution." This seems to be their highest idea of Democratic patriotism and Christian fidelity. But to my narra- tive: Contrary to the advice of many friends, I took Anderson with me to the meeting of the above-named society, and after enjoining profound secrecy upon all present, I introduced him to the audience as one of the heroes of Harper's Ferry. I will not attempt to describe the scene which followed the introduction. It beggars de- scription. Such a greeting I have never witnessed. All rushed forward to the stand to take him by the hand, and to re- joice that he had the good fortune to es- cape Virginia's bloody halber. Old ladies cried *a la mode*, and stout-hearted men were not a little affected by the scene. My attention was called particularly to a lady whose husband is in the penitentiary in Kentucky for aiding slaves to escape. The awful horrors of slavery, her husband's confinement in a gloomy prison dungeon, and the many privations she had suffered in consequence of his cruel imprisonment, seemed to force themselves upon her with irresistible power when she beheld the noble man who had risked his own liberty and life to free the bleeding bondman. Her feelings were perfectly overwhelming, and were shown by the most convulsive sobs.

After the feelings of the audience had somewhat subsided and order was restored,

Mr. Anderson gave a short account of his connection with the doings of the 16th and 17th of October last, at Harper's Ferry. He gave the particulars of the taking of Col. Washington and many others, he be- ing one of the capturing party. By the way, I must state that Mr. Anderson is now writing, and will publish soon, an account of Capt. Brown's invasion, giving particu- lars of the fight on Sunday night and Monday, of the number of slaves who joined the insurgents, of the number of killed and wounded, of his own escape out of the arsenal after fighting until 5 o'clock on the second day of the raid, and many other things which have never yet been made public, and things which no other living man but himself knows, every man who went into the Ferry being either shot or hung save himself only. Mr. Ander- son's account will make a book of one hun- dred and fifty pages, and will be of the highest interest and importance to our peo- ple. I need not say that I am sure it will find ready sale and its author ample com- pensation.

I will not attempt to give a description of Anderson's personal appearance, but will only say that he is a fine looking dark mulatto, six feet high and well propor- tioned, with superb African features and a considerable admixture of European bold- ness and intellectuality. He is a man of great earnestness of character, and will be felt in any position in life where his lot may be cast. But I must say to the friends of the slave and of humanity generally that Mr. Anderson is in great want of pecuniary aid. He has been housed up ever since the Harper's Ferry troubles, having been afraid to make himself known, and has had no work to do. What little money he has been able to get has been spent in preparing his book, and as he has been almost wholly unknown, he has been unprovided for. So he is destitute of the necessities of life. Will you not make an appeal to the public in his behalf? I raised in our society and from a few other friends in our city eighteen dollars for him. We are trying to do more. Any communication addressed to Joshua C. Hammond, Box 86, P. O., Chatham, C. W., will be forwarded to Mr. Anderson, and donations sent will be thankfully re- ceived by him.

## California Correspondence.

### OUR SAN FRANCISCO LETTER.

SAN FRANCISCO, June 5, 1860.

MR. EDITOR:—Since my last letter the greatest topic of conversation has been the recent outbreak of the Indians at Washoe. A re-action of the rush to that region seems to have begun, as a great many peo- ple have returned to late.

Mr. P. A. Bell has obtained the old St. Cypryan Church building for the purpose of giving four entertainments consisting of poetic and dramatic readings. The first was given on Thursday evening, the 31st ult., for which he announced selections from Shakespeare's tragedy of Macbeth, and Talfourd's play of Ion; Scriptural readings, Job; poetic—"The Curse of the Fire Worshipers"; Moore; "Lochiel's Warning"; Campbell; "Darkness"; Byron; comic reading, "Ye Battlers of Rocky Can- yon," a California ballad, by F. S. Coz- zens. The attendance was not large, owing to many of our people on that night preferring to give their attention to the opera. While entering the St. Cypryan on this occasion, what a strikingly unfavor- able contrast I beheld in its interior arrange- ments to its appearance formerly. As it is now fitting up for a gymnasium, and is unfinished for its intended purposes, it is rather inappropriate for literary occa- sions.

The night being cool and damp, the ceiling of the building, with its new and stupendous cross-beams of heavy timber, supported by like contrivances on the sides for athletic and other exercises, and its gloomy appearance generally, together with the reflection of what it was dedicat- ed for, lessened our interest to a great ex- tent in giving Mr. Bell's readings that eve- ning. It was an unfortunate impediment in his speech, it is evident his study of elocution has been thorough.

An unknown colored man was found drowned on the 21st ult., in a pond about four miles from this city. The circum- stance was somewhat strange from the fact that when found his pockets were filled with stones. He was of a brown complex- ion, about 35 years of age, 5 feet 10 inches in height, with side-whiskers and a goatee, and was well dressed. He was buried by the coroner without being identified.

Mrs. Margaret Miller, a native of Phil- adelphia, but a number of years a resident of New York City, died suddenly in this

city on the 1st inst. This lady, some years ago, kept a boarding house in Church street near Leonard, in your city. Her remains were followed, on Sunday, 3d inst., to Lone Mountain Cemetery, by a large number of our most respectable residents.

## TAILOR OF PENN.

For the Weekly Anglo-African.

### TO THE PHILADELPHIA RESCUERS.

BY A. P. SMITH.

March 29th, A. D. 1860, an attempt was made in Philadelphia to rescue Moses Horner, a man who had been kidnapped under the fugitive slave act, and was being dragged into slavery. For this attempt Alfred M. Green, Jeremiah Buck, Basil Hall, St. Clair Burley, and Richard Wil- liams have been sentenced to thirty days impris- onment and a fine of twenty-five dollars each. Ye men whose hearts, late tried, to man were true,

Whose arms, heart-moved, for freedom dared to do—  
Who nobly suffer pains—'tis not disgrace:  
Our despoils make the dungeon honor's place—  
Like Brown and brother heroes, who so late  
Fell neth the surging of tyrannic hate:  
Like all whose crime is of that high degree  
Which plans to set the bleeding captive free;  
In rank you stand the noblest of the age—  
Your deed's a gold upon our history's page.  
Rejoice! you're "guilty" of a deed that claims  
The meed of heavenly blessings on your names!  
Rejoice! you're added to the sacred tide  
Which yet shall humble tyrants' power and  
pride!

Saddle River, N. J., June 27, 1860.

### WM. STILL'S OFFENCE—LIBELS & C.

THE CHRISTIANA COMMITTEE.

Having seen an article in the "Anglo-African," of June 2d, under the above caption, in which the committee appointed by the public to take charge of all cases that might arise from the enforcement of the Fugitive Slave act, are most grossly slandered, the undersigned do ask permis- sion to use your paper, in order to lay be- fore its many readers our connection with their Christiana case, to which especial allu- sion has been made. We think this can be done to the best advantage by a republica- tion of our report which appeared in vari- ous papers. As the Special Vigilance Com- mittee referred to has been disbanded for several years, we ask as an act of justice the careful perusal of all that follows:

The Vigilance Committee, appointed by the public, to take charge of the cases growing out of the recent Fugitive Slave Act, submit the following report in refer- ence to the Christiana cases, the most im- portant of all that have come under their consideration.

The Committee fearing that great efforts would be made to secure the conviction of those noble men, felt that no means should be left untried to procure them the best legal counsel. And in order to make them comfortable whilst in prison, and to provide for the relief of their families, circulars were issued, calling upon the Churches and Beneficial Societies of the City and County of Philadelphia and elsewhere, and the following kindly responded:

Dethel Church, of Philadelphia	\$ 73 50
Central Presbyterian Church	11 00
First Presbyterian Church	8 25
Union Baptist	2 14
Hirst street	2 00
SOCIETIES OF PHILADELPHIA	
Rising Daughters of Colliers	20 00
Daughters of Clayton Durham	10 00
Porter's Beneficial	5 00
Unity Lodge	4 00
Northern Union	3 00
Mullen Beneficial	2 00
Grand Union Daughters of Temperance	5 00
Female Lovejoy	5 00
United Daughters of St. Mark	1 00
Guardian Samaritan	1 00
Collections by Abram Shad, Westches- ter	22 00
town	19 00
From the friends at Harrisburg	10 00
From Chester, Del. Co.	3 00
From Reading, Pa.	8 50
Messrs. Dickerson & Draper, N. J.	50 00
Donation from New York City	55 00
"Brooklyn	25 00
"San Francisco, Cal.	32 00
"Columbus, O.	30 00
Detroit, Mich., by ladies	30 00
"Chicago, Ill.	25 00
Total	\$688 51

The committee have expended the fol- lowing amounts:

Paid to the several counsel	\$200 00
For board, clothing, medical attendance, and passage to Canada of George and Williams and Jacob Moore, and their families	125 00
Expended for the 25 prisoners during their four months' confinement	150 00
Paid to Dr. A. Cain	20 00
"Joseph Bennett	10 00
"Josiah Clarkson	20 00
(To be distributed among the prisoners' families)	25 00
For board and incidental expenses of wit- nesses during the trials	95 00
Total	\$630 00
Amount of receipts	\$688 51
Expenses	630 00
Balance in hand	\$58 51

There are several families not yet cared for.

The Committee return thanks to dealers in clothing on Second street, for the con- tributions so much needed, amounting to some one hundred and twenty-five pieces of clothing.

NATH'L W. DEPEE, Secretary.

Feb. 10, 1852.

## RECAPITULATION

For the first time, see receipts for counsel fees. The additional \$75 was received from Sacramen- to City subsequent to the issuing of report.

Second item, to Littleton Hubert for board bill, \$100; to Dr. Bias, for medicines, \$5; balance to families named, \$20. We hold the receipts of Dr. Bias and Hubert.

Third item.—It will be seen by calculation that this is 35 cents per week, or five cents per day for each man—\$150.

Fourth item.—For the money distributed to Prisoners' families we hold the receipts.

Fifth item.—For board and incidental expenses of witnesses during trial, \$95. Of this amount Mr. Samuel Williams received for services ren- dered \$55; Mrs. Elizabeth Morgan, (see her re- ceipt below) \$10; Merrihue & Thompson, for 60 copies for report of 1852, \$2 75; do. for 500 cir- culars, \$8 75; balance to Messrs' and Williams' families and for their removal, \$24 50.

We hold the receipts of Merrihue and Thompson. It will be observed that the families of More and Williams, five in number, received in all \$44 50, or exactly \$8 90 to each person. The balance in hand was paid to Dr. Bias and N. W. De- pee, of which Comfort Hopkins, wife of one of the prisoners, and daughter receiv- ed \$22 50; with the remaining \$36 they removed some four persons to the land of safety.

We place this note of Mr. Passmore Williamson here because we neglected in- serting the amount received in the report above, Dr. Bias being called away at the time, and the note was mislaid. Also as testimony of the best kind of the validity of this committee, who, according to the statement of our falsifier, "really had no valid existence, and raised money pro- videdly to defend men regularly provided for."

PHILADELPHIA, Jan. 12, 1852.

MR. FOSTER—Dear Sir:—I collected ten dollars for the benefit of George Williams, which I immediately paid over (last Friday) into the hands of Dr. Bias, as a member of your Vigilance Committee, to be applied for his use and benefit.

Yours, etc., P. WILLIAMSON.

This money was so applied, and for it we hold the receipt. We also wish, in connection with this matter, to mention that the Committee received \$20 in addi- tion to the above from Mr. Williamson, which sum was never accounted for, for the committee, being pledged to secrecy, al- ways felt a delicacy in mentioning the purpose for which it was applied; but we now state that with it we were enabled to obtain information of the most vital im- portance, and necessary to the successful performance of the duties for which the Committee were appointed.

We feel perfectly assured that we might leave this matter just here, satisfied that as the Committee have shown the public, in the above report, what they received and how it was disposed of, no reasonable complaint could be made. But in looking over the article already referred to, we find there is "That many hundred dollars were raised from the various colored churches, societies, and from individuals, not only in this city, but in distant cities, in the name of a committee that really had no valid existence, professedly to defend men who had been regularly provided for, is a fact that was fully established soon afterwards, much to the discomfiture at least of the active agents in this begging speculation."

Now, as we have no desire or intention of entering into any warfare with this de- famer (who very naturally must feel sore enough, after the recent castigation he re- ceived from the hands of a deeply injured woman), we would pass this paragraph by unnoticed, tendering only our silent and respectful submission to his superior judg- ment and experience in all matters pertain- ing to the profits that may accrue from "begging speculations;" but there is in it a direct charge of invalidity levelled at us. Mark his words: "A committee that really had no valid existence." We, therefore, place on record for the benefit of the public, if indeed any doubts were ever enter- tained by them of the source from which the committee derived its powers to act, the following certificate from Mr. Samuel Van Brakel, one of our oldest public men, and Past Grand Master of the A. Y. M. of Penn. Many similar certificates could be easily produced.

PHILADELPHIA, June 7, 1860.

Gentlemen:—Having read the article in the "Anglo-African" of June 2, I stand ready to prove the fact as to the origin of the Special Committee alluded to. It was at a public meeting in the Philadelphia In- stitute, and a very large and enthusi- astic one it was, just after the passage of the Fugitive Slave Law. I had the honor to preside as Chairman, and it was on mo- tion of Mr. Wm. S. Pierce, attorney at law, that this committee was appointed. They were to have full power to act in all cases arising from this infamous law, and I was selected as one, but resigned because the duties were too arduous.

SAMUEL VAN BRAKEL.

To John P. Burr and N. W. Depee. But he "knows." Who doubts his knowledge? But let us see if there be not others who "know," as well as he. For instance, it may be fairly presumed that the prisoners and their families know some little. We will let the wife of one now

residing here speak for herself. Wishing your readers to remember that we, having no malice of eight years gathering to gra- tify, no one from whose merits we wish to detract a single iota, no dark deeds to screen by raising a false issue, in attacking others in order to divert the public gaze from our- selves, which only to make known the plain, unvarnished facts, that truth may speak to the terror of falsehood, honesty and fair dealing to the discomfiture of mean truckling and contemptible back-bit- ing; and believing that a clear exhibition of truth will always avail in convincing where the cold and black souled maligner fails, we therefore append just here the testimony of Elizabeth Morgan, wife of one of the prisoners, and also Morgan's, her husband:

PHILADELPHIA, June 10, 1860.

I know you all, gentlemen. We used to meet often at the prison where I went nearly every day to see my poor husband. You did all that was in your power for him and his fellow-sufferers. You brought him and them clothes, and I saw you give them, going from cell to cell. You brought him and them tobacco, cigars, cakes, fruit, and many little comforts that prisoners cannot get. You talked with them all, and tried to cheer them up; and I saw you, distribute these things myself, not once, nor twice, merely. I never saw you empty-handed; and you gave him \$10 in money, besides, and I have got his re- ceipt, and will give it to you. And I know others who also got money.

MRS. ELIZABETH X. MORGAN.

Witness, Waters Buchanan.

To John P. Burr, Dr. Bias, N. W. De- pee, W. D. Forten, late Special Commit- tee.

I, John Morgan, one of the Christiana prisoners, now in the city of Philadelphia, having heard that this Committee, Mr. Burr, Depee, Forten and Dr. Bias, are charged with not having done anything for us while in prison, I do state that all that men could do was done by them for our comfort. They gave me clothes, food, cigars, etc., and they visited me almost every day, and what they did for me they did for my brother-prisoners; and when I was released they gave me \$10.

JOHN X. MORGAN.

Witness, Nathl. W. Depee.

June 18, 1860.

This man, in his article of June 2, evi- dently intends to convey an idea of his importance, as well as to impress your readers with the base falsehood that this Committee did nothing for these unfortun- ate men who suffered so much. He "knows who furnished food, clothing," etc., "likewise who looked after them and their families to meet their wants in every direc- tion." Perhaps the testimony of the un- der-signed who had the prisoners under their immediate charge, might be of some importance in showing what was done by this most grossly slandered committee.

Here is the testimony of the Hon. An- thony E. Roberts:

PHILADELPHIA, Penn., June 5, 1860.

Gentlemen:—In answer to the question propounded to me by you, relative to the fulfillment of the duties imposed upon you, toward those colored persons known as the "Christiana Prisoners," who were incarcerated in Moyamensing Prison on the charge of murder and treason, while I was United States Marshal for this District, I do most cordially certify that every attention with- in your power was bestowed upon them; that you had my permission to visit them daily in prison, of which you fully availed yourselves; and that in the distribution of clothing and all the necessary comforts to the prisoners you performed the important duties entrusted to you to the best of your abilities, as I fully believe.

A. E. ROBERTS.

To Messrs. John P. Burr, Dr. Bias, Wm. D. Forten, N. W. Depee, members of the late Special Vigilant Committee.

The annexed are from the first and se- cond deputies and the former gate-keeper of the prison.

PHILADELPHIA, June 6, 1860.

Gentlemen:—This is to certify that I can bear witness to the fact that every possible attention was bestowed by you upon the colored "Christiana Prisoners," who were confined in Moyamensing Jail, during the latter part of 1851. My duties, as an officer of the United States Court, called me almost daily to the prison, where I had an opportunity of seeing what was done for their comfort and welfare. I almost al- ways found some of you there, doing some- thing for their benefit. We passed much time together, as we were well acquainted, talking of the probable results of their cas- es. I remember well the day when the Committee applied for a permit to take a wagon loaded with clothes and other things to the prison for the men. The permit was granted, and I saw you distribute these things among the prisoners. I frequently heard them speak of the many acts of kindness which they received at your hands.

HENRY L. SMITH.

Late Deputy U. S. Marshal.

To John P. Burr, Dr. Bias, N. W. De- pee, Wm. D. Forten, members of the late Special Vigilant Committee.

PHILADELPHIA, PENN., June 7, 1860.

I place my hand here to certify to the general interest manifested by your Com- mittee in the Christiana case, and all other cases occurring under the Fugitive Slave

Law, while I was Deputy U. S. Marshal.

Saml. HAZELL, Ex-Dep. Marshal.

To John P. Burr, N. W. Depee.

We do not consider it necessary to make any remarks upon such testimony as this; it is of the first character, and speaks for itself, especially this of the gate-keeper of the prison:

PHILADELPHIA, June 7, 1860.

I attended the door of the prison at the time when the colored men were there, charged with *murder and treason*. I re- member your visits; you came almost eve- ry day, bringing something for them. I re- member you once brought a wagon loaded with clothes. As I was gate keeper, I noticed these things particularly.

JOSEPH WATT,

Late Gate-keeper of Moyamensing Prison.

To John P. Burr, N. W. Depee, W. D. Forten, Dr. Bias, of the late Special Com- mittee.

He "knew who employed counsel." Let us see if the counsel know by whom they were paid, and if this Committee "who raised money professedly to defend men regularly provided for," had anything to do with it. Permit us to say, however, that we do not wish to deny any of the good offices prepared by the Pennsylvania Abolition Society, the Anti-Slavery friends, or any body else, but simply to give proof of that which was done by ourselves. Having mislaid the receipt of Mr. Brown, Sr., counsel, we addressed him a note re- questing a new voucher, to which we re- ceived the following answer:

PHILADELPHIA, June 11, 1860.

Gentlemen:—I have received your note of the 9th inst., in regard to the case of the Christiana Prisoners, and answer at once from memory: In that case in which I was concerned for some twelve or fifteen of the defendants, I have no recollection of receiving any fee except the sum of two hundred dollars, which I understood was raised by the Colored People's Com- mittee. Of this sum I paid fifty dollars to R. P. Kane, Esq., my junior colleague. The Abolition Society, to the best of my remembrance, paid no part of the sum, nor did I receive any sum of money from them in relation to this case, although it oc- cupied several weeks of my time. Allow me further to say, that I never received a farthing from any man upon the question of *Slavery*. Respectfully yours,

DAVID PAUL BROWN.

To John P. Burr and N. W. Depee.

We have appended the receipt of Mr. Pierce, and we hold vouchers for all the money that passed through our hands, and would publish them but for the space they would occupy.

Received Philadelphia, January 10, 1852, of Messrs. Burr and Forten, Com- mittee, fifty dollars fee for professional services in United States, vs. Samuel Wil- liams.

WM. S. PIERCE.

Received also, October 1, 1851, twenty- five dollars for professional services in said case,

WM. S. PIERCE.

To Messrs. Burr and Depee.

Now, Mr. Editor, having laid before your readers the committee's report, pub- lished some seven years since, with ad- ditional vouchers, certificates, and receipts, all of which they might have shown then, and certainly would, only most of the parties interested, outside of the committee, requested them not to use their names in connection with the Christiana case, giving as a reason that although the United States government was now defeated, there was no telling when it might return to the com- bat, maddened by its severe losses—esti- mated at \$70,000—to wreak vengeance upon all those who aided or assisted in comforting these most unjustly persecuted prisoners. One gentleman, in whose house had been put by the committee several parties to board, pledged them never to use his name without his permission, stat- ing that one of his lodgers had escaped di- rectly from his master's custody while the latter was sleeping; and hence they were compelled to suppress the names of nearly all of those in their report of 1852, which is now appended as corroborative evidence of the manner in which they performed the duties they were appointed to fulfill. Feel- ing that we have said all that is needed in behalf of the late special Vigilance Com- mittee, we take leave of this subject for- ever, sorry that, owing to base and malig- nant misrepresentations, we have been compelled to occupy so much space in your valuable paper and tax the patience of its readers; but we could not do less, as we have been slandered, insulted, held up as deceivers—as belonging to a committee without valid existence, professing to ob- tain money for persons already provided for—agents in begging speculations, per- secutors and prosecutors—by one with whom we have had no controversy, and who, writhing under the unerring and ex- coriating lash of offended justice, turns and fixes his angry eyes on us who have done him no harm, and madly seeks to make us responsible because his own dark deeds (the legitimate offspring of a wicked heart) are being dragged forth stripped of their placid and deceptive exterior, and

held up in all their deformity to the keen, scrutinizing gaze of legal and impartial in- vestigation. What show of reason is there in thus endeavoring to cast censure upon us? What have we to do with this man in his merciless, unchristian assault upon Mrs. Wells, and the consequences which naturally followed? Are we to be abused and blamed because persons whose char- acters are wantonly stricken down and pri- vately assailed make their appeals to the laws of the commonwealth for protection? O, but this committee! this committee!—that's the ghost that haunts, both night and day, the chambers of this uneasy, sin- ful heart. O, could I but strangle them! For eight long years have this committee been watched with quiet face and treach- erous intent, in the hope that some unguarded spot might be discovered into which might be driven successfully the scorpion sting of in- sult. "But I have been the subject of certain persecutions," &c., since a conven- tion in Union Church, in 1851. Ah! how suspicion haunts the guilty mind," and how "a rogue, half scourged by justice, sees in every bush an officer concealed." Suspi- cious man! We have had nothing to do with him, nor have we knowingly ever crossed his path or participated in any proceeding injurious to him. Only one member of the late committee so often re- ferred to (Mr. Depee) was at or had any- thing to do with the meeting in Israel Church. Not a single one attended the court during this man's trial, nor was pres- ent to witness the infliction of that punish- ment which his conduct so richly merited. We have aided in no prosecution, nor did we know he was persecuted until we saw it so stated in some resolutions which the "Public Ledger" of May 3d informed its readers were passed at the meeting. Nei- ther was there ever penned for any newspa- per or other publication, either anonymous or otherwise, a single line by any member of the special Vigilant Committee, in which the name of this man occurs, or in which he is even referred to.

Having said this much in behalf of this committee, and cheerfully accepting the re- sponsibility of every act that was perform- ed by it, and rejoicing to think that, no matter what the "Evil One" may say or do, we have the abiding consolation of hav- ing performed our duty to the best of our abilities, therefore we turn away from all malice-goaded detectives, satisfied that every vestige of the gross falsehood so industri- ously circulated is swept away by the strong arm of facts placed before you, and shall never again, to any question, or fling, or insinuation, or article of any kind, or from any source whatever, and from our present assailant in particular, condescend to answer. As *malice, falsehood, and lie- ing* seem to be the only things which can obtain the periodical endorsements of pub- lic meetings in Philadelphia, and which constitute the "true worth necessary to claim respect and confidence," do they therefore fit a man in every way to lead his people?

J. P. BURR, Chairman.

PHILADELPHIA, June 16, 1860.

From the Pittsburgh (Pa.) Dispatch.

## ALLEGHENY CEMETERY.

THE AVERY MONUMENT.

Allegheny Cemetery is now in all the glory of June—fragrant with innumerable flowers and musical with the song of in- numerable birds above.

"The barrows of the happy dead." Each year art adds to the beauty of the sacred spot, and endears it to us by many sad and hallowed associations. It is al- ways a pleasure to us to visit this beau- tiful city of the dead, and we were attracted there on Thursday by the splendid addi- tion to its art-triumphs in the erection of the monument to the memory of the Rev. Charles Avery, which we found the work- men just completing.

The monument is erected on a command- ing eminence to the right of the main av- enue, as you go in, and can be seen from nearly every point of view in that portion of the Cemetery most occupied. It is thirty feet in height, and stands on a base of the best Freeport sandstone, which is about twelve feet square. The plinth, which, like the entire monument, is cut from the finest Italian marble, supports a sub-plinth, majestic shaft, heavy cornice and pedestal, surmounted by a statue of Mr. Avery, ten feet in height. On the four projecting angles of the plinth, and facing the opposite corners, are four wreaths in low relief—the first of laurel, the second of oak, the third of ivy, and the fourth a combination of leaves and flowers. Two sides of the shaft contain niches with life-sized figures of charity and justice. On the southern side of the shaft is the follow- ing inscription:

CHARLES AVERY.

BORN

WESTCHESTER COUNTY,

N. Y.

DECEMBER 16, 1784,

DIED

On the opposite, or northern side, is the following:

#### CHARLES AVERY.

THE TREE IS KNOWN BY ITS FRUIT. —MATH. 12. 33.  
HE HATH DISPENSED ABROAD: HE HATH GIVEN TO THE POOR. HIS RIGHTEOUSNESS REMAINETH FOREVER. —H. COR. 8. 9.  
REMEMBER THE WORD OF THE LORD JESUS, HOW HE HATH SAID, IT IS MORE BLESSED TO GIVE THAN TO RECEIVE. —ACTS 20. 35.  
THE MEASURE OF THE JUST IS BLESSED.

Below this, on the sub-plinth is an excellent specimen of sculpture in bas relief, carved from the block itself. It represents Mr. Avery in the act of presenting a Bible to a Christianized and civilized Anglo-African woman, and pointing her and a group of five or six Africans to the Missionary ship, which is seen in the background, with her "fall sails" bellying to the wind. Two Africans in chains, and seated on the ground, with a sad, down-cast look, form a significant part of the group. A temple of Justice is also seen in the distance. The figures are all excellent, and that of Mr. Avery is particularly life-like and spirited. On each of the projecting corners which divide the panels of the shaft, are torches inverted. The cornice, which is too heavy, and gives the monument a "squatish" look, is surmounted by a sub-plinth. The statue represents Mr. Avery in his accustomed dress. One hand rests on his side, and one foot is slightly advanced. The dress-coat is buttoned tightly in front, and the statue faces eastward (if we have the points of the compass correctly in mind).

The attitude is that of one speaking to an audience, and is highly effective. From its size and elevation it needs to be viewed at some distance to obtain a correct idea of it. As a whole, it is a work of great artistic merit, and the name of the sculptor, L. Verhogen, of New York, is deserving of special mention. Those who have visited the most notable cemeteries of the country say there is no monument in any of them which will surpass this in artistic merit and good taste in design. We hear its cost stated—was not speak *ex cathedra*—at between \$17,000 and \$18,000. It forms a special feature of our beautiful cemetery, and will bear for some time visited by hundreds daily.

#### The Weekly Anglo-African.

NEW YORK, JULY 7, 1860.

Advertisements for this paper must be accompanied by the cash.

Copies of this paper can be purchased of the news-dealers everywhere.

#### The Great Eastern

Floated in the waters of the Hudson, and in the brains of half of Christendom. She is like a huge galvanic pile flinging thought-shocks as far as newspapers reach, stirring up wonder, speculation, and progress. A New Yorker has looked at her, and thinks he can raise her high and dry on two dry docks, and scrape the barnacles off her hull, and thus give her a fair chance to show her speed.

A Georgia Yankee has heard of her capacity, and reckons he could make a good "spec" by chartering her to carry over the entire cotton crop this fall, direct from New Orleans, in two ten-day trips. What a blow to the North! J. B. believes he can get rid of the slave-trade question by chartering her to carry back the captured Africans. Our New York slave-traders (who have the means), think of buying her outright for cash. They could pack some six thousand slaves in her, and make three millions of dollars in a single voyage. In three voyages she would pay for herself, and yield a very handsome profit in cash, besides affording to eighteen thousand heathens the priceless blessing of American Christianity. The African Civilization Society have thought the matter over, and think that she could not only carry over to Africa the seventy intelligent colored mechanics, &c., who are anxious to go to Abbeokuta, but also the seventy times seventy whose only objection to going is their intense love of the American soil. Each of these could be furnished, and could carry out in the Great Eastern, as much soil as he wanted or would be likely to cultivate.

There are, however, broader considerations which grow out of the successful trip of this leviathan of the seas. Her final completion and voyage are more than a triumph of science. She is the result of persistent energy, patience, and trust, the last idea being the grandest. Leverier, in his closet, when he announced the existence and whereabouts of the planet which bears his name, accomplished no greater event with figures than did Isambert Brunel when he laid down the mathematical basis for the construction of the Great Eastern. It was an easy thing for the astronomers to turn their telescopes to the part of the heavens indicated, and to crown the triumph of Leverier by detecting his star. But how much greater the effort of mind required, and the enlightened trust actually necessary, to raise the enormous sum necessary to construct the Great Eastern. It was a wedding of wealth to science, of means to ends—the dawning of a better day for those who have inventive brains but penniless pockets.

Another class of ideas necessarily grow out of this grand experiment. We mean the limits of human capabilities. Mr. Bancroft, some years ago, at some celebration, boasted that "human progress was illimitable"—that "there were no bounds to man's

advancement." Yet we find the telescope makers reaching the bounds of distant vision by the necessary opacity of their lenses, and Lord Ross' great instrument requires almost that the earth should stand still and that the atmosphere should be abolished in order that it may work successfully. And, on the other hand, the microscope makers, when they expanded an infinitesimal mote two thousand linear diameters, declare that they can magnify no more because they have reached the limit which the power of light itself can define! So, likewise, in this experiment of the Great Eastern, we approach, if we do not exceed the limits of human capacity, if not the capacity of that tremendous energy—steam. The relation of captain and crew to ship is totally changed.

The captain might stand on the quarter-deck in the midst of a summer sea, and, with aid of trumpet, bawl himself hoarse in the vain attempt to be heard more than two thirds the length of the ship; but in a storm? Verily, she requires men of twenty cubits' high, and limbs and lungs to match, to handle such a ship in the old-fashioned way. In other directions the limits are approached. The leading object in constructing the Great Eastern was to have a steamer which could sail directly to Australia from England carrying one or two thousand passengers and her own coal. By her accomplishing this she would save the enormous cost of coaling at one or two intervening ports. But it seems that she consumes 270 tons of coal a day, making about twelve knots; hence to sail ninety days on a straight line she would require 24,300 tons of coal—more, indeed, than her actual tonnage. And the cost of furnishing her with fuel at any intermediate port may be estimated when it is stated that a vessel of 500 tons could not transport enough coal to last her two days!

Yet, as shown by a writer in a morning paper, she could be made a safe and profitable passenger ship between England and New York.

This writer, Mr. Wilkes, of the "Spirit of the Times," has written an account of the voyage well worthy of the occasion. It is a clear and concise statement of the movements and incidents of the voyage, written with the ease and fluency of one who was half a mariner. In fact, once, and only once, he rises to the regions of poetry: "Nothing could be more beautiful than to stand on the elevated grating in her bow, and see her stern lift itself majestically against the sky as we dropped into some yielding wave before us, or to behold her rising sideways to her equilibrium like some frolicking beauty lifting her shoulders in her downy bed." (This was only the third day out.)

One other remark, and we are done. According to Mr. Wilkes, the ways of the Great Eastern are "ways of pleasantness"; it is glorious to add, "and all her paths are peace." May her triumphs be always peaceful! Just on the other side of the Hudson River, nearly opposite the spot where the Great Eastern now lies at anchor, free as sunlight and air can make her, with all her inward intricacies open to any man's vision—on the other side of the Hudson, there lies a hulk of a different character, constructed under the direction of a man hardly less gifted than Mr. Brunel, and with the same description of gift. Surrounded by high and impenetrable walls, built under the greatest possible secrecy, with millions of government dollars to pay for the same, is the wonderful but yet untested iron battery of Mr. Stevens. This is an implement of destruction, for rending and tearing whole fleets of ships. Mr. Stevens, we believe, like Mr. Brunel, died a year ago; and here, adjacent to each other, of these great men—the one buried in the darkness and mystery from which we pray God there may never be occasion to bring it forth, and the other wearing on her tariff rail the crown of peace, welcomed with the joyful plaudits of our million of citizens!

\* Mr. Wilkes had better be careful, or he will have the "Sunday Times" down on him. That paper takes the New York ladies to task for wasting their impression on a man of Tommy's color. What will he say to Mr. Wilkes' poetry on the black beauty—the Great Eastern.—Printer's devil.

#### Appointments.

The following is a list of the appointments made by the New York Annual Conference, on the 26th ult.:

##### STATIONS.

Brooklyn City—Leonard C. Speaks.  
Bethel Church, Second street—George Weir.  
Buffalo City—Jas. M. Williams.  
Albany City—Leonard Patterson.  
Hudson City—Deaton Dorrell.  
Morristown—Eli N. Hall.  
Newark and Rahway—A. C. Crippen.

##### CIRCUITS.

New York—William M. Watson.  
Flushing—Wm. More.  
Huntington—J. D. S. Hall.  
Brooklyn—Edward Thompson.  
Kinderhook—William H. Ross.  
Coxsackie—William M. Johnson.  
Binghamton—Jonathan Hamilton.  
Lockport and Rochester—Isaac B. Parker.  
Rome and Oswego—R. Y. Clift.  
Henry J. Rhodes transferred to the Baltimore Annual Conference, and Joseph P. Shreeves to the New England Conference.

#### Honors to Colored Men.

At the recent commencement of the "Wesleyan University," Middletown, Conn., among those who received the degree of "Bachelor of Arts," was Wilbur Fisk Burns, son of Rev. Bishop Burns, of Liberia, Africa, a young man of fine talents, and who bids fair at no very distant day, to occupy a prominent position at the bar of this young and growing "Republic."

A correspondent of the "Zion's Herald" says: "Among the graduates was a son of Bishop Burns, of Africa. When he received his diploma, there was a slight demonstration in the audience, but whether it was designed to express approbation for the graduation of a colored student or otherwise, it would be impossible to say. A President of one of our Southern Colleges was on the platform, and although a very large and well behaved gentleman, seemed to be a little restless and concerned. In this matter, however, the Wesleyan has only done what would be done now in any Northern college."

Also of those who received the degree of "Doctor of Medicine," at the commencement of the "Medical Institution" of Bowdoin College, Brunswick, Maine, was William Henry Ealbeck, also a native of Liberia.

Dr. Ealbeck, soon after his arrival in this country, entered the "office" of Dr. C. V. R. Creed, of New Haven, Conn., who, it will be remembered, received the first diploma ever conferred on a colored man, by the "President and Faculty" of "Yale Medical College." After pursuing his studies under Dr. Creed the required time, attending the "medical lectures," &c., he went up to Maine, where he has just graduated with the highest honor, thus destroying the absurd theory often advanced, that the "Anglo-African" is inferior to the Anglo-Saxon.

#### Anglo-African Savings Bank.

Why not? The name is quite as musical as "New York Savings Bank," "Merchant's Clerks' Savings Bank," "Seaman's Bank for Savings," "Germania Savings Bank," or "Emigrant's Savings Bank."

Why not? We can obtain a charter from the Legislature quite as easily as any other class of citizens.

Why not? We have men of substantial means, and of upright character, and with business tact and experience sufficient to manage an institution successfully. The corporations of our several churches now manage property of the value of \$30,000, and \$35,000, and \$45,000, and of \$100,000, and have managed these properties from the time when they were not worth one hundredth part of their present value.

We have, therefore, the men, the means, and the facilities for such a savings bank; what more do we need? Why should not the million of colored people's money now scattered through the various savings banks be gathered and managed by directors of our own? And, at the same time, why not in this way create an opening for bank clerkships for some of the accomplished young colored men who are daily leaving school with no higher prospect before them than a porter's or head-waiter's berth?

Come, gentlemen of business habits and means, draw up your charter, advertise in time, and let the next Legislature do itself the honor of granting a charter to the "Anglo-African Savings Bank."

THE ANNIVERSARY OF THE MOST WORSHIPFUL PRINCE HALL GRAND LODGE.—The most worshipful Prince Hall Grand Lodge celebrated its seventy-sixth anniversary on Monday the 25th, in their new and beautiful hall, corner of Joy and Cambridge streets, Boston.

The oration by Brother Dr. John V. Degraze, was listened by a large and attentive audience. It was learned, eloquent, and instructive, setting forth the moral and religious character of the order of Freemasons, as well as the duty that masons owe to one another and to the world at large.

The Most Worshipful Grand Master, Bro. Sam. T. Birmingham, and Bro. John T. Hilton also made some eloquent remarks. These addresses together with odes sang by the craft, made this one of the most interesting anniversary of St. John's Day, which the Lodge has ever celebrated.

After the literary part of the entertainment, the company proceeded to an adjoining hall, and partook of the refreshments provided.

A MODEL WIFE.—A subscriber in Michigan, whose paper had been discontinued from his not paying the subscription, writes as follows: "Going home last Saturday afternoon expecting to receive the smiles of my wife, (as I usually do when I throw the 'Anglo-African' into her lap.) I was much disappointed from not receiving the smiles, because I had not the paper, and the following conversation ensued:

"Where is my paper?"  
"In New York, I suppose."  
"You have not paid up your subscription."  
"I am aware of that."  
"Why don't you pay it?"  
"Because you want a new dress."  
"I would rather go a long while without a new dress than to be without that paper."  
"So I have had to hear from her from that time until now. Enclosed you have my subscription, which will secure for me pleasant Sabbaths, if the paper comes every Saturday, as heretofore." Would that the world was filled with such wives!

#### Tribute of Colored Citizens to Sumner and Parker.

Pursuant to a call, a meeting of the colored citizens of Boston was held in the Joy-Street Church, on Monday evening, June 18th, 1860, which was organized by choice of John J. Smith as Chairman, and Charles P. Taylor as Secretary.

The Chairman stated the object of the meeting to be an expression of thought and sentiment with reference to the recent speech in Congress, of their illustrious Senator, Hon. Charles Sumner. He then introduced William C. Nell, who submitted the following resolutions:

Resolved, That true to those impulses for freedom which were the choice inheritance of Hon. Charles Sumner, its characteristic fruits blossomed out in his efforts for equal school rights of the colored children of Boston, and through many other channels of benevolence and reform, here in his native city; elsewhere, and in Congress culminating in that eloquent and noble speech delivered in the United States Senate June 4th, 1850.

Resolved, That our past and every day experience, both as enslaved and nominally free colored Americans, confirms the graphic truthfulness of said speech—the barbarism of slavery. But passing by the facts of Southern slavery, so abundantly cited by him in illustration, the speech has a special significance to us at the present time, inasmuch as prominent Senators and Representatives from Northern States, claiming Republican majorities, are directly sustaining the institution of slavery by gravely discussing the banishment of colored citizens as a prospective feature in their party programs; and the Executive of our own beloved Massachusetts interposes a second gratuitous veto against our exercise of rights freely enjoyed by all other citizens, native and adopted; while this great speech of our distinguished Senator not only portrays and denounces the outrages of Southern slavery, but is replete with recognitions of our manhood and citizenship—our "equality before the law"—a speech, though too radical for politicians and parties, is loyal to humanity and God, for all which we thank Hon. Charles Sumner the grateful homage of our hearts.

Mr. Nell said,—"From these resolutions, complimentary to the living orator, he felt that it would not be deemed an inappropriate transition to award a brief tribute to a recently departed friend, who, if now in the flesh, would have promptly enunciated from his glowing rhetoric an earnest commendation of Mr. Sumner's speech; and he would, therefore, submit for endorsement of the meeting a resolution relative to the late Rev. Theodore Parker.

Resolved, That in the death of the Rev. Theodore Parker, we mourn the loss of an ever-vigilant, devoted, noble-hearted friend. Independent of his multifarious offerings for the good of mankind, we remember especially, (for how can we forget!) his Herculean and complicated services in the trials of 1850 '51 and '54, when the Fugitive Slave Law established a reign of terror in Boston and throughout the country. As President of the Boston Vigilance Committee, he was as watchful as Argus with his hundred eyes, and as executive as was Balaam with his many hands. The scenes consequent upon the hunting of William and Ellen Craft—the rendition of Thomas Sims and Anthony Burns—his words and deeds at Faneuil Hall, Music Hall, United States Court House, &c.,—in the highways and byways of the city and suburbs, or protecting the flying fugitive in his own house, in times of imminent personal peril. Indeed, wherever his voice or hand could assist those who would escape, or foil the attempt of those who would betray, there was he sure to be found, abundant in resources, and ready for any emergency.

His letter from Rome in approval of the purposes of John Brown and party at Harper's Ferry, completed a public record consistent with his own chosen language,—"I love my God, Father and Mother of the white man and black; and am I to suffer the liberties of America to be trod under the hoof of slave-holders and slave-drivers?" These doing and saying now swell up to the surface of our memories, invoking the tribute due to him, who, though dead, yet speaketh to encourage all who would be faithful in the battle between Freedom and Slavery.

William Wells Brown, Robert Morris, Esq., Dr. John S. Rock, and Rev. J. Selia Martin addressed the meeting in support of the resolutions—when, on motion, they were unanimously adopted, copies ordered addressed to Hon. Charles Sumner and Mrs. Parker, and their publication solicited in newspapers of this city and elsewhere.

JOHN J. SMITH, Chairman.  
CHARLES P. TAYLOR, Secretary.

GREAT AGE OF THE GREAT EASTERN.—The "New York Tribune," which is "death on" figures and dates, announces in the following paragraph that the Great Eastern is a thousand years old at least. So the friends of Fulton and Watts had better hide their diminished heads; and, we apprehend, the barnacles which foul her bottom are some older than old "Tite." Speaking of the departing Japanese, says the "Tribune," "Did they not, even at the last moment, as they were embarking in the huge ship that was to take them back to Japan, observe a steamer five times as large, which had come from the parent of the nation they had visited, and a thousand years older?" Mr. Greeley can send for our hat, and is welcome to it, if he can get it on.

A SKILLFUL SURGICAL OPERATION.—Dr. C. Van Rensselaer Creed, a colored physician of New Haven, Conn., removed a few days ago, very successfully, an unusually large cancer tumor from the womb of a white lady of that city, who is now doing very well. Dr. Creed is called upon almost daily to perform some difficult surgical operation. He purposes at some day not distant, to visit Europe, for the purpose of availing himself of the advantages presented by the medical institutions of London, Paris, Heidelberg and Vienna.

CROWDED OUT.—The first of a series of letters from St. Domingo, written by Mr. J. D. Harris of Cleveland, O. An account of the raising of a Lincoln and Hamlin banner by the Colored Men's Republican Club of Williamsburg, and a large quantity of other interesting matter.

#### A Letter to My Country Cousin.

Dear Cousin James:—I have long desired to write you a letter, but not having any "big things" to put into my "billy-dax," I have not been able to do so until now—nor have I the time to spare even now. But so very great have been the occurrences of the last two or three weeks that I certainly shall "spile" if I do not let you know about them.

Of course you have heard about the arrival of the Japanese, and would doubtless like to know what kind of looking people they are. Now, as this letter will be inquired after by future generations for its historical accuracy, I shall be very particular in my statements. Knowing that these people were to arrive on Saturday, I made great haste in scattering my blessings—in the shape of "Anglos"—over the city, in order that I might see exactly how our "colored" friends were to be received; and while thus engaged I came across a newly-made widow. Being well acquainted, and knowing her to be of a lively disposition, I was struck by her disconsolate appearance.

"Ah! whence is thy sorrow, dear madame?" said I; "The river will answer," she said, with a sigh. Not exactly so, coz, but this is what I said:

"How do you do? What is the matter?"

"I suppose you have not heard that I lost my husband?"

"No, I have not; when did you lose him?"

"I think he must be drowned."

"Why do you think so?"

"Because he left home last Sunday morning, and I have not seen him since."

"Then you are not sure that he is drowned?"

"Oh, I am certain that he is; he never stayed away from home before. He must be drowned. He always had steady work, and used to get nine dollars a week. You must know that that is a very great loss to me and the children."

"Ah, yes! Have you been to look after him?"

"No, the tide must have carried him away; but if I could only see the body I would be satisfied."

At this time a great swell of the tide of time came rushing by, and bore me away to see the "Japs," leaving the disconsolate widow in a more anxious state to see "the body" than I should have been, had I been the husband, to see that of my dear spouse, whether I had taken leg-bail that distance might "lend enchantment to the view" of her, or had been transformed into an eel-pot. But to

#### THE PROCESSION.

Believing that I understood pretty well how our friends would be received on Broadway among the trading people, I thought I would "look to the East," to see how they would be treated by what the "Herald" calls the "governing classes," who have their residences in or near the Bowery. When I turned into this street I found a great many of the houses decorated with American and Japanese flags. Every seeing place was occupied, even to the tops of some of the houses. But you will ask me if all this fuss was made over a few colored people—if the Common Council expended thirty thousand dollars for their entertainment? I tell you yes. But there is one class of citizens here to whom I must assign the credit of consistency, and that is the Irish. Believing that the instructions which they had received on arriving here in regard to the colored people were to be carried out under all circumstances, they acted accordingly. As you drew near the Irish quarters, you would frequently hear the words "nagui," "Japanny nagui," &c. An industrious coal vender, when asked if he did not intend to see the Japs, answered: "Och, no, be jabers! Can't I see enough nagurs walkin' about here every day, wid-out goin' to look after the likes o' them?"

I took my stand in Mott street, near Grand, and as the Japanese came in view every voice was silent; but after the first, second, and third ambassadors had passed, curiosity became satisfied, and derision assumed the throne. This was first manifested by a general titter along the line, which finally became a vulgar roar of laughter, which did not cease until "Tommy" came. Dear coz, this sight was very interesting to me. There sat those snuff and butter-colored men in their coaches, receiving the greetings of the better classes, who were bowing and waving their handkerchiefs from balcony and window in token of welcome, while on the sidewalk the laugh of derision was welling up from the corrupted hearts of the miserable wretches who had been taught by these "better classes" both in church and state, that colored men were not to be treated as their equals. I believe that there was one man in the embassy who understood that laugh, for while all but the princes were bowing to the people, this man sat upright in the carriage, his eyes resting upon the throng on the sidewalks. Resting, did I say? No, they did not rest—they glistened with intelligent inquiry. If they could comprehend that they were insulted when the gentlemen of Philadelphia called them "niggers," I am very sure that this man understood that laugh.

Now, coz, I suppose you want to know if they think anything of the colored people in this country, or have any complexional sympathy. I answer that they have been most grossly insulted in Washington, Baltimore, and Philadelphia, and they know it. They have been closely guarded by the naval officers who had them in charge in this city. Nevertheless they have inquired for "the stores of the brown-skinned men," saying, "we want to trade with them." They have also been enlightened in reference to the condition of the colored people of this country. This, I think, will be of much advantage to them, for, knowing the disposition of this country towards men of their complexion, they will be very apt to govern themselves accordingly. I think, however, that the bringing of these men to this country will do much good for us. It will teach colored men that there is no such thing as prejudice against a man because of the color of his skin, but simply because of his lowly condition. It will teach poor white men that all this clamor about color is all moonshine—that their rulers associate as freely with colored men as with men of a lighter complexion, provided they have money to spend. That these truths may work out their proper results is the earnest wish of your friend and cousin, BOB'N AROUND.

Who died in this city during the last week, took place from Bethel Church last Sunday afternoon. The church was densely crowded, a large number of the clergy being present. Rev. Messrs. Wier (pastor of the church), Moore, Ward, of California, and another clergyman. Rev. Mr. Wier read the hymns proper for the occasion, and the Rev. Mr. Moore made a brief address in eulogy of the deceased. He claimed for him very great merit, not as a speaker, but as a faithful laborer in the vineyard of his Lord and Master, stating that he had been enabled, by his faithfulness, to build churches where the more eloquent had entirely failed.

The Rev. Mr. Ward delivered a short, but most eloquent prayer. Rev's G. W. Levere, S. T. Gray, J. W. C. Pennington and J. R. V. Thomas acted as pall-bearers. King Solomon Lodge A. Y. M., of which he was a member, turned out in large numbers, but was an hour and a half behind time, which rendered the remarks of the speakers necessarily brief. The Rev. Mr. Levere made some feeling remarks, after which he and the Rev. J. R. V. Thomas read a portion of the burial service of the order; the congregation dismissed; the fraternity deposited each a sprig of evergreen upon the coffin, and after retiring to the street to receive the body, they accompanied it to the ferry on the way to its resting place.

Our Philadelphia Letter.  
PHILADELPHIA, July 2, 1860.  
MR. EDITOR:—I am not prepared to say at this time how extensively the first of August will be celebrated here. I think, however, that it will be pretty quiet from present indications. The Banneker Institute will be one among the organized institutions which will appear in the arena to celebrate the day. Already are preparations being made to this end; but beside that, one instance I have not heard of any proposed celebration of the day.

One other of our respectable and worthy citizens has passed away from earthly scenes to those of a better land. The Rev. James Joshua Gould, D. D., died on Saturday morning, at his residence in Pine street, above Sixth. For two years or more the doctor has been sick, and at times he would get better, and alternately grow worse, until his end came, and terminated his sufferings here. He was a man who manifested a lively interest in his people, and many a one has helped to escape to a land of freedom beyond the confines of the United States. He has gone from works to reward.

The whole number of deaths reported to the Board of Health last week, was 254, 16 of which were colored.

Our Paterson Letter.  
PATERSON, N. J., June 27, 1860.

MR. EDITOR:—In the course of newspaper reading, I have just met with a characteristic appeal, emanating from the Executive Committee of the N. J. Colonization Society. After the customary rignarole about "civilizing and Christianizing benighted Africa," the pastors and churches throughout the state are requested to take up a collection of the Society "about the Fourth of July," &c. Of course, this application to a man-hating church is not strange, but the time appointed for taking up a collection for such a purpose is a lofty flight of Colonization impudence.

But, to turn to our local news. On Thursday evening, 21st inst., a "Strawberry Festival" was held in our little Zion, which was overflowing with animation on the occasion. Among the good things, was plenty of fragrant berries, lemonade, tea and coffee, cream, cake, roses, and pretty girls. The ladies acquitted themselves nobly, as usual. The Paterson gents, as they are religiously bound to do, consider them the cream of cream, the chief among thousands, and the ones altogether lovely. Festivities lasted through the night, almost "till the heavenly harrowed team began its golden progress in the east."

By the way, I may state that Bergen Co. (the home of the writer) produces an immense quantity of the very best strawberries that are sold in the New York market. The colored land-owners in that region are all engaged in their cultivation, a business not as remunerative as formerly.

I cannot state yet whether the first of August will be celebrated in Paterson or not; but I do hope that the day will be publicly remembered.

## Letter from New London.

NEW LONDON, Conn., June 29, 1860.  
Mr. Editor:—At the close of my last letter, I informed you that Rev. J. Theodor Holly was expected in our city to attend the Convention of the Episcopal Diocese of Connecticut. That reverend gentleman, accompanied by Mr. Merriam of New Haven, Ct., arrived on the 12th inst., and remained four days.  
Prof. Johnson is expected here about the latter part of July, when we hope to be treated with one or more of his most interesting and instructive philosophical lectures. The Prof. was in our city the early part of this month, but in consequence of future engagements, was obliged to make his visit short.  
A grand wedding took place last Sunday evening in Norwich, Ct. The parties were Mr. Joshua C. Anderson, of this city, and Miss Lydia Buck, of Norwich. Mr. Anderson is a prominent member of the Young Men's Glee Club of this city.  
There will be several excursions from this city to New York on the 4th of July, to afford the people an opportunity to see the "Mammoth Steamer." J. G. C.

## our Trenton Letter.

TRENTON, June 30, 1860.  
Mr. Editor:—The Rev. Mr. Whiting, a very popular minister of the Zion Methodist Church, preached at St. John's Church on Sunday. I did not have the pleasure of hearing him, but understood from those who did that he was more than usually eloquent on that occasion, thereby showing an appreciative zeal in the service of his Divine Master.  
The Trenton Lodge, No. 12, A. Y. M., held a grand picnic at Camp Washington, on Thursday last, for the benefit of their lodge. The day was splendid, and all present seemed to enjoy themselves. Tho' well aware of the amount of money squandered annually in this way, I still think that a day set apart for recreation and amusement, temperately used, is a benefit to us, strengthening our social ties and giving a healthful relaxation from business. It is particularly desirable at this season of the year, when it is within the reach of almost every body, and should be regarded in a more favorable light than many of our friends are disposed to consider it.  
There is a general falling off from the subscription list to the paper here, as you no doubt see. It is caused partly by the subscribers leaving for the watering places, and partly, I believe, because the novelty has worn off, and because we have no fixed principles actuating us in general, as the friends of humanity in nearly every other section of the country have. AFR.

## Amusements.

STRAWBERRY FESTIVAL AT JERSEY CITY.—This was a very interesting affair. It was gotten up by Miss Charlotte Knowles, teacher of the public school for colored children, on the 28th ult. Her children were all present, looking as neat as new pins. The large hall was filled with an audience of white and colored persons. The exercises consisted of singing by the children, and speaking by several gentlemen, one of whom said that the attendance at Miss Knowles' school, was greater, comparatively, than that of any other school in the Union. Miss K. being a splendid reader, was, as usual, called upon to open the exercises with reading, which she did with inimitable grace and ease. We are happy to say that the citizens, both white and colored, appreciate her labors.

CONCERT AT NEWARK.—A grand concert of vocal and instrumental music under the direction of P. P. O'Fake, was given on Friday evening, 29th ult., at the Orator Hall, for the benefit of St. Philip's Church, of said city. The performers were P. P. O'Fake, Madame Magnan, Robert Brown, Samuel O. Waldron, C. O. Luca, and another individual. The opening instrumental performance was received with much applause. This was followed by the aria "Go where honor" (with the Ricci Waltz), by Madame Magnan, which was rendered with fine effect. The fantasia from La Traviata, by Cleveland O. Luca, was admirably performed. The audience were spell-bound until the end, when their delight was manifested by tremendous applause. Then came more singing and playing, and the whole was concluded by the performance of Mr. O'Fake's piece in imitation of a sleigh ride. The large hall was filled with the elite of the city, but so scarce were the colored people, that we were constrained to inquire in the language of the immortal "Tommy," "where are the brown skin folks?" The refreshments which the ladies provided looked very nice, but as the staff of the Anglo cannot afford to pay for refreshments just yet, we had to plod our way home without tasting a "smitch."

## PERSONAL.

Dr. M. R. Delany, in a letter dated London, June 15th, says:—"I am here on business, and expect to be home by the last of July. Prof. Campbell will probably remain here when I leave. I shall furnish you with my report on Africa, for publication, at my earliest convenience." He informs us that William H. Day is desirous of prosecuting his mission to East Africa.

Douglas will address the assembled thousands at Geneva, on the first of August next.

The eloquent H. Ford Douglass was to have addressed the people of Milford, Mass., last Sabbath.

Wm. Wells Brown is now on a lecturing tour in Vermont, where he intends visiting the principal towns. All communications for him should be sent to the care of Rev. N. R. Johnson, Topsham, Vt.

Our "Types" has just returned from a visit to Providence. He is in excellent spirits and in fine condition. He was, during his sojourn the guest of our earnest and much esteemed friends, Ransom Parker and lady, who entertained him so well, that he insists upon his leaving the helm to share with him their hospitality on another visit. This, we must confess, is decidedly cool in "Types." His Providence friends will hear from him next week.

## MARRIED.

NEWTON—HAMILTON.—In Brooklyn, on Thursday morning, June 28th, at the residence of the bride's father, (Mr. Robt. Hamilton), by Rev. Jas. Morris Williams, Alexander H. Newton, of North Carolina, to Miss Olivia A. Hamilton.

MANS—MARLOW.—In this city, on Tuesday evening, June 26th, by Rev. Wm. Morris, L. A. D., William A. Mans, of New York, to Miss Anna E. Marlow, of Washington, D. C.

EALBEE—VINCENT.—In New Haven, June 26th, by Rev. Joseph G. Smith, Dr. William H. Ealbee, of Buchanan, Grand Bassa county, Liberia, to Miss Anne E. Vincent, of the former city.

## DIED.

COLE.—At Hamden, Conn., June 28th, Edward G. Cole, aged 18 years.  
Southern papers please copy.

## Special Notices.

Summer Style of Gents and Children's Hats and Caps—the most fashionable styles and latest variety in the city. First premium for ladies' riding and children's hats. The clergy supplied at a discount.

KELLOGG, 81 Canal street.

"Come One, Come All."

GRAND FAIR AND FESTIVAL

AT SMITH'S HALL, NEW HAVEN, July 24th, 25th, and 26th.

THE UNION WHITTING SOCIETY

would take this method of informing their numerous friends that they will hold their first Fair and Festival as above, when they will have the pleasure of displaying the work of their own hands to an admiring public. Every variety of cane-work, choice needle-work, fancy goods, &c., will be on sale, together with refreshments, which will be bountifully served by a body of fair maidens to all who may chance to visit them.

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THE UNION WHITTING SOCIETY

## MISCELLANEOUS.

By Wm. J. Watkins, of Rochester, N. Y.

The Committee of Arrangements have spared no pains to make this Anniversary one of the most entertaining that have been held for years in the Valley of the Hudson.

Several interesting addresses are expected from distinguished gentlemen from abroad, and we anticipate such an array of freemen as will be terrible to tyrants.

## COMMITTEE OF ARRANGEMENTS.

Hudson.

J. H. Townsend, Garrett Deyo, Joseph A. Smith, Rev. Wm. F. Butler, Anthony Jackson, Lloyd Tighmon.

Poughkeepsie.

Chas. E. Vermong, John A. Bowling, William Rich, Benjamin Bosman.

Albany.

Gideon Lippitt, John Chambers, Stephen Myers, Catkill.

Martin Cross, Brooklyn.

Rev. G. W. Lovers, Peter W. Ray, E. A. Bundick, New York City.

John R. Porter, Wm. H. Leonard, John L. Hudson.

Randall D. Kenney, Newark, N. J.

Wilbur G. Strong, Philadelphia, Mass.

Rev. Samuel Harrison.

Frances Ellen Watkins' address is "care of Wm. Still, 107 North 6th street Philadelphia." 50-6m

Notice is hereby given to all

delinquent members of the Rye Neck Grove Association to attend a special meeting of said association at 383 Third avenue, between 28th and 29th sts., on Monday evening, July 23, 7 1/2 o'clock, to show cause why they do not attend the meetings and pay up their arrears. This is the last notice, and all who fail to meet will be dealt with according to the constitution, forfeiting all claims whatever on said institution.

By order of the association.

L. TILMON, President.

WM. B. ATKINSON, Secretary.

Lectures, ADDRESSES, AND SERMONS,

By Rev. AMOS G. BEMAN, New Haven, Conn.

The American Missionary Association having

appointed the undersigned an agent to visit the colored people in New England and the adjoining States, he is prepared to receive applications for his services to lecture and speak upon the following among other interesting subjects, for the moral, religious, intellectual, and political elevation of the colored people:

Addresses to the colored people on the means of their elevation; Slavery; Temperance; Domestic Economy; The Political Rights and Duties of Colored Men; The Origin and History of the African Race; The claims of the colored people upon Christians for the means of their moral and religious improvement; The elevation of the colored people under the moral government of God; The Mission in Africa; Positive elements of weakness and strength of the colored people; Africa in the light of Christian Philosophy.

Post-office address,

REV. AMOS G. BEMAN, New Haven, Conn.

The following is from the "Independent" of Dec. 1, 1859:

AGENCY FOR THE COLORED PEOPLE.—The American Missionary Association have taken a very important and beneficent step in the appointment of Rev. Amos G. Beman to an agency among the people of color in the North. He is to labor in various ways for the educational and religious advancement of these people, a work greatly needed and full of hope. We hope he will receive general encouragement.

From the Syracuse (N. Y.) Journal.

To the Friends of the Fugitives from Slavery.—It is well known that

Syracuse has long been one of the "principal depots on the Underground Railroad." For many years past, fugitives from slavery, varying in numbers from thirty to nearly two hundred annually, have been sheltered here and sided hence to Canada or to places of safety on this side of St. Lawrence.

Since the Fall of 1857, the management of this business has devolved almost wholly upon the Rev. J. W. Loguen and his family, who have fulfilled the duties committed to them very acceptably. They are willing still to keep their house open as an asylum for the oppressed, and to help them on their way to free homes. In order to do this, he must depend upon the contributions of the benevolent in this city and elsewhere for the support of his family and the aid of those who come to him in distress. All fugitives coming this way should be directed to the care of Rev. J. W. Loguen, and contributions or subscriptions of money, clothing, or provisions may be sent directly to him, or to such persons as he may designate.

Mr. Loguen agrees to keep exact accounts of all that he receives and of those whom he shelters and assists, and holds accounts in readiness for the inspection of any friends who will take the trouble to come and examine them. He will also make semi-annual reports, and present his accounts to gentlemen who have been appointed to audit them.

We, the undersigned, citizens of Syracuse, have long known Mr. Loguen. We believe him to be a very upright as well as enterprising man, every way qualified to fill the important station which he occupies, and we cordially commend him to the confidence of the benevolent everywhere.

We take this occasion to caution the benevolent everywhere against one Wm. Brown, sometimes called the Rev. Mr. Brown, sometimes professor, and at other times Dr. Brown, who has been extensively about the country claiming to be a friend of the fugitives. We advise all those who wish to make donations for the promotion of this philanthropic enterprise to make them to Mr. Loguen, and to refrain altogether from making them to Mr. Brown.

SAMUEL J. MAY, WILLIAM E. ABBOTT, ABNER BATES, CYRUS PRINDLE, JAMES FULLER, H. PUTNAM, LUCIUS J. ORMSBEE.

SYRACUSE, June 5, 1860.

TAKE NOTICE.—Never was there a greater

demand for colored help than at present. Colored men wanted at Tilmon's agency, 70 East 13th street, for the country—ten for harvesting, fifteen for waiting, five for coachmen, three for hotel and boarding-house, and six for waiting places. Twenty places now ready. Call at once.

## MISCELLANEOUS.

50-6m

PRICE PER BOX. Mr. B. T. BABBITT, the well-known Salsolus manufacturer, is bringing out a new and useful article of

S O A P,

put up in boxes of sixty pounds each, in one-half hogsheads, and in 55 per box. This soap is rapidly taking the place of all other soaps wherever introduced. One pound will go as far as three pounds of ordinary family soap. It will wash in either hard or salt water, and does not injure the colors. It will remove paint, grease, and stains of all kinds. But little labor is required where this soap is used. Directions sent in each box for making one pound of the above soap into three gallons of handsome soft soap. Send for a box, and give it a trial. If you do not want a whole box yourself, get your neighbors to join you, and divide it. Believing that no family which has once used this soap will ever be without it, and being desirous to have its merits widely known, I have made arrangements with the proprietors of the following papers (many of whom have tried the soap and know its value) by which I am able for the present to offer to any person remitting to me \$5 on any solvent bank in the United States, one box of the above soap and receipt for one year's subscription to either of the following New York papers—viz:

The Weekly Tribune, Christian Advocate, The Weekly Book, American Agriculturalist, The Weekly Times, The Chronicle, The Independent, The Examiner, The Weekly World.

Or, if preferred, the Semi-Weekly Tribune, or Sanborn's Times, or the Daily Tribune, Times, or Sanborn's Times.

Please be particular and give full directions for shipping the goods. Also give the name of your post office, and the State and County in which you reside. Address

B. T. BABBITT, Nos. 64, 66, 68, 70, 72, and 74 Washington St., N. Y.

P. S. I will send the Soap without papers on receipt of \$4 25.

FOR SALE.—I offer for sale the library now in my possession formerly belonging to Rev. J. W. C. Felt, of New York. The library contains many valuable books, and will be sold at a low price in order to raise the cash. H. PRIMUS, 51-41 20 Wadsworth st., Hartford, Conn.

Love and Charity.

A GRAND UNION PICNIC! The James Morris Williams Tabernacle of Love and Charity, No. 3, of the city of Brooklyn, L. I., will give their First Annual Pic-Nic at Morris Grove, twomiles this side of Jamaica, L. I., on Wednesday, July 18, 1860.

The following Tabernacles are invited to attend: Henry Highland Garnet Tabernacle, No. 1, of New York; J. W. B. Smith Tabernacle, No. 2, of New York; J. D. S. Hall Tabernacle, No. 4, of Brooklyn; Margaret A. Jackson Tabernacle, No. 6, of New York.

The Long Island R. R. cars have been chartered for the occasion, and will leave from the corner of Myrtle and Adams streets, Brooklyn, at 9 o'clock, A. M., precisely.

Tickets 50 cents; children under 12 years of age half price.

Tickets to be had of the following

COMMITTEE:

Bro. J. P. JOHNSON, 150 Jay st., Brooklyn.

" J. H. MORAN, 8 Striker's court."

" J. H. MORAN, 8 Striker's court, Brooklyn.

" T. L. WOODGATE, 136 West 25th st., N. Y.

" J. P. JEMBLETON, MILLER, 55 West 52d st., N. Y.

" P. R. SMITH, 322 Stanton st., N. Y.

" R. D. KENNEY, 175 Prince st., N. Y.

" J. H. MORAN, 8 Striker's court, Brooklyn.

" CHAS. CHIVERS, 184 Navy st., N. Y.

" J. W. GREEN, 130 West 17th st., N. Y.

" G. H. FREEMAN, 217 15th st., N. Y.

" BENI BAGWELL, West 10th st., N. Y.

" S. P. SIMMONS, 62 Prince st., N. Y.

" S. P. SIMMONS, 62 Prince st., N. Y.

" A. C. CLARK, 24 Green Lane, N. Y.

" J. C. SEARS, 9 Striker's court, Brooklyn.

" M. A. C. F. S. VOORHEES, 64 Stanton st., Brooklyn.

" MARGARET A. JACKSON, 22 East 14th st., N. Y.

" J. J. HOLMES, 90 Nassau st., N. Y.

" M. J. SCHENCK, 106 Thompson st., N. Y.

" ABIGAIL E. TILL, 18 Green st., N. Y.

" M. B. HALL, 24 1/2 Avenue st., N. Y.

" REED, 210 West 14th st., N. Y.

" REBECCA BEACH, 92 West 20th st., N. Y.

" J. WOODMAN, 120 West 25th st., N. Y.

" C. J. SEARS, 9 Striker's court, Brooklyn.

COMMITTEE OF ARRANGEMENTS:

Bro. P. R. TUCKER, 209 Hudson st., Brooklyn.

" R. H. COUSINS, 201 Jay st., Brooklyn.

" J. H. MORAN, 8 Striker's court, Brooklyn.

" M. THOMPSON, 182 Navy st., N. Y.

" L. PAYNE, 184 Navy st., N. Y.

" J. H. MORAN, 8 Striker's court, Brooklyn.

" CHAS. H. HARRIS, 26 Chapel st., N. Y.

" J. BRUSH, 4 Fair st., N. Y.

" J. WILSON, 140 Gold st., Brooklyn.

## THE OLD MAN AND CHILDREN.

BY JAS. PATRICKS, ESQ.

Spring was busy in the woodlands,  
Climbing up from peak to peak,  
As an old man sat and brooded,  
With a flush upon his cheek.

Many years pressed hard upon him,  
And his living friends were few,  
And from out the sombre future  
Troubles drifted into view.

There is something move one strangely  
In old ruins grey with years,  
Yet there's something far more touching  
In an old face wet with tears.

And he sat there sadly sighing  
O'er his feebleness and wrongs,  
Though the birds outside the window  
Talked of summer in their songs.

But, behold, a change came o'er him  
Where all his sorrows now,  
Could they leave his heart as quickly  
As the gloom-clouds left his brow?

Up the green slope of the garden,  
Past the dale, he saw run,  
Three young girls, with bright eyes shining  
Like their brown heads in the sun.

There was Fanny, famed for wisdom,  
And fair Alice, famed for pride,  
And one that could say "Uncle,"  
And said little else beside.

And that vision started memories  
That soon hid all scenes of strife,  
Singing floods of hallowed sunshine  
Through the rugged rents of life.

Then they took him from his study,  
Through lone lanes and tangled bowers,  
Out into the shaded valleys,  
Richly tinted o'er with flowers.

And he blessed their merry voices,  
Singing round him as he went,  
For the sight of their wild gladness  
Filled his own heart with content.

And that night, there came about him  
Far-off meadows, pictured fair,  
And old woods in which he wandered  
Ere he knew the name of care;

And he knew, "These angel faces  
Take the whiteness from one's hair."

## TIMES GO BY TURNS.

The following beautiful poem, by Robert Southwell, who was born in 1500 and executed at Tyburn in 1535, is in compactness of thought and felicity of expression, hardly equalled by any similar production within our knowledge. It is a perfect mosaic of maxims, and, with slight alterations, would bear cutting up into lines, every one of which would serve as an aphorism:

The lopped tree in time may grow again;  
Most naked plants renew both fruit and flower;  
The sorriest wolf may find release from pain;  
The driest soil sucks in the moistening shower;

Times go by turns, and chances change by course  
From foul to fair, from better hap to worse.

The sea of fortune doth not ever flow,  
She draws her favors to the lowest ebb—  
Her tides have equal times to come and go,  
Her loom doth weave the fine and coarsest web;

No joy so great but runneth to an end,  
No hap so hard but may in fine amend.

Not always full of leaf, nor ever Spring;  
Not less nightingale, nor yet eternal day;  
The saddest bird a season find to sing,  
The roughest storm a calm may soon allay.

Thus, with succeeding turns, God tempereth all,  
That man may hope to rise, yet fear to fall.

A chance may win that by mischance was lost;  
The net that holds not great, takes little fish;  
In some things all, in all things none are crossed;  
Few all things need, but none have all they wish;

Unmangled joys here to no man befall:  
Who least hath some, who most hath never all.

## THE SIXTH SENSE.

I was a close student at school, a young, ambitious lad of sixteen, somewhat homespun, but strong in uprightness, and conscious of power. My dear father was sick, and gradually undergoing that metamorphosis which the shallow thinker calls death. It was a stormy day in January; the snow had fallen two feet deep, and I started for my home, eight miles distant. My father had written to me that he wanted to see me; he wanted to give me injunction after injunction not to forget my duties to him in the care of his wife—my mother. He need not have sent it; I could not, I never can, grow out of a feeling that he might at any hour "pass on," and to give me counsel, was natural, but not necessary. But his slightest wish was law to me, and I started for home, as I have said, on foot. Weary walk, this trudging in an unbroken snow-path. Before I reached the door I thought my body would tire out completely; but it did not—I accomplished it.

I ate my supper, chatted awhile with my parents, and went to bed in my old bedroom. My father and mother I left in the kitchen, gratified at my arrival, and proud of me.

I fell asleep, awoke, arose and dressed myself, came into the kitchen, took a seat between my father and mother. They looked surprised, and inquired why I had left my bed.

Said I—"Has nobody been here since I went to bed?"

"No."

"Well," replied I, "there will somebody come, and that is why I have left my bed—at least, I have dreamed there would, and the dream is no illusion to me, but a fierce reality."

My father smiled as if incredulous, yet as if he asked no braver or better defender than his boy. At that instant my mother, a very cautious woman, heard a rap at the door, and stepping to it, as I supposed to inquire who was there and what was wanted, but instead opened the door, and in came a terrible gust of wind and snow—for the night was hideous—and with them in marched a woman.

She walked half way from the door to the fire, when she discovered me, and I evidently took her aback by my presence. I saw this at a glance. I saw the creature of my dream. I knew that I was destined to a struggle, and I grew in strength as I looked at my dear father and mother. I took a chair, turned her back to the fire, and seated herself in the shadow. I doctored.

## THE ANGLO-AMERICAN MAGAZINE.

A MONTHLY OCTAVO OF 32 PAGES.

DEVOTED TO  
LITERATURE, SCIENCE, STATISTICS,  
AND THE ADVANCEMENT OF THE CAUSE OF  
HUMAN FREEDOM.

Its objects are:—  
To present a clear and concise statement of the present condition, the past history, and the prospects of the colored population of the United States, free and enslaved.

To afford scope for the rapidly rising talent of colored men in their special and general literature.

To examine the population movements of the colored people.

To present a reliable statement of their religious condition, and of their moral and economic condition.

To present a statement of their educational condition and movements.

Of their legal condition and status in the several States.

To examine into the basis on which rest their claims for citizenship of the several States, and of the United States.

To present an elaborate account of the various Books, Pamphlets and Newspapers, written or edited by colored men.

To present the biographies of noteworthy colored men throughout the world.

On the condition and prospects of free colored men, by common consent, rests, in a great degree, the condition and prospects of enslaved colored men. Hence, besides the intrinsic interest which attaches itself to a magazine with such scope and information, the aid of all who wish to advance the great cause of Immediate Emancipation, is earnestly solicited for its support.

TERMS.—One Dollar per year, payable invariably in advance.

The January number for the present year contains an accurate and beautifully executed portrait of THOS. HAMILTON.

All communications should be directed to  
48 Beekman-st., N. Y. P. O. Box 1212.

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" SARA G. STANLEY.  
" WM. WELLS BROWN.

NOTICES OF THE PRESS.  
The Anglo-American Magazine is the title of a new candidate for public favor, the first (January) number of which has before us. It is published in the interest of the colored people of our fellow-citizens in the United States, and its contents, in their general, special, and significant of the injustice done them by the opinions of some of the Judges of the Supreme Court.

We hail the appearance of this Magazine as a step in the right direction, and trust that it will not be suffered to lack for the want of support.—*Evangelist* (New York).

Among the various new publications recently announced, we are glad to learn of the establishment of a magazine conducted entirely by colored persons, and devoted to the social, moral and political advancement of their brethren.—*Independent* (New York).

The Magazine is of great ability, interest and taste, and will bear a comparison with those of much greater pretensions. We sincerely hope the friends of the colored people will patronize this work and help them in this honorable effort to put themselves in a position which they deserve, and which their enemies would like to prevent from attaining. "Blake," or the "Hut of America," is beautifully written and filled with interesting material.—*American Baptist* (New York).

It is a creditable achievement, and much to be desired in the condition of this class of our population, and inspire them with a manly self-respect, and breathe a Christian air into their struggles.—*Christian Inquirer* (New York).

The colored men of the United States number their men of culture and marked ability as speakers and writers, and they have established a monthly in New York, entitled the *Anglo-American Magazine*, which is certainly creditable in style, execution and literary merit.

We have the number of this work before us, and we have perused it. It is certainly an able work.—*The Prospect* (Charleston, S. C.).

The new year has thus far brought to our notice nothing more gratifying and encouraging than this publication. The advent of a monthly magazine, devoted to literature, science, statistics, etc., is no new thing under the sun, and especially not new in our country. The first number of this magazine, however, is of a high order of merit, and its contents, in their general, special, and significant of the injustice done them by the opinions of some of the Judges of the Supreme Court.

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## ADVERTISEMENTS.

Smith, it need not be said that his essay is a learned and masterly one. But will we say this and more, for it is an original and brilliant production—one which we would gladly see in the hands of all the political and ethnological managers of the colored race of this country. It is a gem of the colored press, and a lofty subject. He gives a peculiar theory, ascribing to electricity the office of regulating the heavenly bodies in order, which other very able men have ascribed to the law of gravitation. Mr. Delany dismisses all the theories of this kind, and of ours is to be feared that this firm old earth of ours is to be smashed up one of these coming days, by a collision with any other body in space. We shall regret for again in this magazine, and meanwhile wish Mr. Thomas Hamilton, its enterprising publisher, to continue his efforts to bring out this gem of the colored press, and to bring it to the notice of every success in this country.

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## ADVERTISEMENTS.

Smith, it need not be said that his essay is a learned and masterly one. But will we say this and more, for it is an original and brilliant production—one which we would gladly see in the hands of all the political and ethnological managers of the colored race of this country. It is a gem of the colored press, and a lofty subject. He gives a peculiar theory, ascribing to electricity the office of regulating the heavenly bodies in order, which other very able men have ascribed to the law of gravitation. Mr. Delany dismisses all the theories of this kind, and of ours is to be feared that this firm old earth of ours is to be smashed up one of these coming days, by a collision with any other body in space. We shall regret for again in this magazine, and meanwhile wish Mr. Thomas Hamilton, its enterprising publisher, to continue his efforts to bring out this gem of the colored press, and to bring

# The Weekly Anglo-African

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For the Weekly Anglo-African.  
"LET THE LIGHT ENTER."  
—  
BY FRANCES ELLEN WATKINS.

When Goethe was told that he was about to  
be folded his arms calmly, and said, "Let the  
light enter."

Light, more light! The shadows deepen,  
And my life is ebbing low;  
Throw the windows widely open—  
Light, more light, before I go.

Slightly let the balmy sunshine  
Play around my dying bed,  
Ere the dimly lighted valley  
I with lonely steps shall tread.

Light, more light! for death is weaving  
Shadows round my fading sight,  
And I fain would gaze upon him  
Through a stream of earthly light.

Not for greater gifts of genius—  
Not for thoughts more grandly bright;  
All the dying poet whispers  
Is a prayer for light—more light.

Heeds he not the gathered laurels  
Fading slowly from his sight;  
All the poet's aspirations  
Centre in that prayer for light.

Blessed Jesus, when our day-dreams  
Melt and vanish from the sight,  
May our dim and longing vision  
Then be blest with light—more light.

## Miscellaneous Correspondence.

### CHATHAM STREET CHAPEL.

MR. EDITOR:—I have read the article in  
the "Sunday Times" of July 1, 1860, en-  
titled "Old Chatham street Chapel," by Spencer  
W. Cone, and, agreeably to your request,  
furnish you the following comments upon  
it.

The writer, you inform me, is a son of  
the Rev. Dr. Cone, a late distinguished  
Baptist minister of this city. I am sorry  
that a son of his writes for a Sunday news-  
paper, and especially that he writes about  
matters of which he is ignorant, or which  
he grossly misrepresents. It is charitable,  
however, to suppose that he believes what  
he says, however widely it differs from the  
facts in the case.

The article is full of mis-statements, but  
I have time to point out only a few of  
them. The writer, in speaking of the con-  
version of the old Chatham street Theatre  
into a place of public worship, says it had  
"suffered little alteration except the re-  
moval of the stage and the hiding of the  
atrocious vanities of the tiers of boxes under  
a more sober coat of sad-colored paint." Neither  
was the stage removed nor the boxes re-  
painted. The scenery was removed, of course;  
the "pit" was boarded over; a pulpit and slips  
were made; otherwise the interior remained unaltered.  
Rev. Dr. Cone, chairman of a committee  
from the American Bible Society, approved  
the alterations, and reported in favor of  
the Society holding its annual meeting in  
the chapel, rejoicing, doubtless, as he had  
good reason to do, that a theatre had been  
suppressed and the building converted into  
a place of public worship.

The writer proceeds to say that "Arthur  
and Lewis Tappan, and the Abolitionists  
of that ilk, got a lease of it for their Soci-  
ety." Mr. Arthur Tappan had nothing to  
do with the lease, and the building was not  
hired for any "Abolition" Society, but for  
public worship. The lease was taken be-  
fore any Anti-Slavery Society existed in  
this city.

The writer proceeds to state that the  
"Sacred Music Society," to whom the large  
room was under-let by the lessees one even-  
ing every week, had called a special  
meeting of the Society, "Something over  
two hundred of them responded to the call,  
but on assembling at the chapel, on that  
particular evening, they found it occupied  
by Lewis and Arthur Tappan, and a motley  
crew of whites and blacks, by whose  
good aid an abolition pow-wow was in pro-  
cess of cooking." This is also untrue. The  
principal colored people in the city were  
desirous of procuring the chapel to hear an  
oration on some literary subject by one of  
their leading orators. The committee of  
the Sacred Music Society were applied to  
by the lessees, and as the Society had de-  
termined not to use the room hired by  
them on the evening for which it was want-

ed by the colored citizens, the committee  
readily consented to its being put at the  
disposal of the lessees, who allowed their  
colored friends the use of it. The meeting  
was accordingly held. Neither Arthur nor  
Lewis Tappan were present. The meet-  
ing was not an "abolition meeting."

The writer represents that possession  
was taken of the large room on the spec-  
ified evening wrongfully; that the Music  
Society were greatly incensed; and that  
several leading men of the Society, after  
arming themselves with iron rungs "pulled  
out of the balustrades," proceeded to drive  
the colored audience from the building.  
The facts are these, as represented to the  
lessees immediately afterwards: One of  
the officers of the Music Society, having  
been cognizant of the determination of the  
Society not to hold a meeting that even-  
ing, but ignorant that the use of the room  
had been relinquished, passing by the chapel  
that evening and seeing it lighted up,  
went in. Seeing that the place was occu-  
pied by a colored audience, whom he prob-  
ably supposed had got possession of the  
room wrongfully, he became greatly excited,  
ordered the orator to stop, and com-  
manded the people to retire. As they re-  
fused to do this, he stirred up a score or  
two of persons as ignorant of the facts and  
as indifferent to the rights of the colored  
people as himself, and attempted to drive  
the speaker and the audience from the  
chapel. It was stated at the time, and be-  
lieved to be true, that the white intruders  
were rather roughly handled by the colored  
people whose rights were thus trampled  
upon, and that not a few were pitched  
headlong from the windows by a "summary  
process."

Mr. Spencer W. Cone undertakes to say  
that the transactions of this evening were  
the beginning of the riots that took place  
in 1834 and 1835, and that they were oc-  
casioned by the attempt of the Abolition-  
ists and their colored friends to obtain  
wrongfully the room in the chapel that be-  
longed to the Music Society; and he has  
given a narration of pretended facts about  
as wide from the truth as could well be  
made. For aught I know, he may imag-  
ine his statement is correct. In the follow-  
ing particular it may be, viz: that the as-  
sault he describes as made by infuriated  
men upon an unoffending colored audi-  
ence, who were in rightful and peaceful  
possession of a hall where they were lis-  
tening to a literary discourse from one of  
their number, was the origin of the dis-  
graceful mobs that occurred in this city  
about a quarter of a century since. But  
these disgraceful mobs were not brought  
about by any wrong conduct on the part  
of the anti-slavery people or the colored  
people, but were occasioned by audacious  
attempts of pro-slavery men to repress free  
discussion and a vindication of the rights  
of man. The anti-slavery cause, however,  
has, under the divine blessing, triumphed  
over the machinations of the enemies of the  
Constitution and free speech, and we have  
now a prospect of an increased triumph of  
free principles. I hope that Mr. Spencer  
W. Cone will feel their animating power,  
and become a faithful advocate of correct  
principles and a veracious narrator of pass-  
ing events.

Yours truly,  
LEWIS TAPPAN.

JULY 4, 1860.

### IS NOT LABOR HONORABLE?

MR. EDITOR:—The question of one of  
your correspondents in your last issue, "Is  
not labor honorable?" wakes within my  
heart an emotion of regret, that such a  
question is needed in this enlightened age,  
this age of progress, for it is a shame and  
disgrace to any nation, that now, in the  
noon of the nineteenth century, people are  
despised for earning an honest livelihood.  
Truly there is a dignity in labor unknown  
to the drone in the world's great hive, and  
the time is coming when the true nobility  
shall be those who have hewn out their  
path to greatness, by the labor of their own  
brawny arms and brave hearts. There is  
too much false pride among the young  
people of our race, too much aping the  
airs of city fops and brainless maidens,  
whose only passport to good society is their  
parents' wealth. Our parents have had to  
battle with stern oppression, and it is only  
by earnest labor that we can place ourselves  
upon civil and social equality with the more  
favored race. "Knowledge is power," said  
Lord Bacon, and there is no knowledge  
without labor. We cannot all be teachers  
or preachers, indeed, we have too many of  
the latter class already. Some of us must  
do the hard work, and with hearts beating  
to the thrilling music of freedom and en-  
franchisement, the hard-handed sons and  
daughters of toil are the true benefactors  
to our race. Yes, friend, Worker, labor is  
honorable. Did not the Supreme Being  
speak amid the thundering of Sinai's  
Mount, saying: "Six days shalt thou labor

and do all thy work?" and were not the  
chosen companions of our Saviour the  
laborers of Galilee? and shall we doubt  
the honor of labor, consecrated as it is by  
the infinite Jehovah, and baptized by the  
sweat of patriarchs, prophets, and good  
men of all ages? Nay! let us rather  
rejoice that we have those among us  
who are determined to work their way up  
to wealth and respectability, notwith-  
standing the sneers and scoffs of their ene-  
mies. So far from its being dishonorable  
to labor, it is dishonorable to remain in  
idleness in these troublous times, when  
all our energies are required to stem the  
tide of tyranny and oppression brought to  
bear against us, and I rejoice that I have  
been so educated, that when my voice and  
pen will not support me, my hands will;  
and may the time speedily come when  
moral worth shall be the standard of re-  
spectability, whether beneath the home-  
spun garb of the laborer, or the jewelled  
robe of the millionaire, for in the language  
of Gerald Massey,

"There's a divinity within,  
That makes men great when'er they will it;  
God works with all who dare to win,  
And the time cometh to reveal it."

WATKINS, N. Y., June 30, 1860.

### LETTER FROM ONE OF THE PHILADELPHIA RESCUERS.

JOHN C. BOWERS, Esq.:—Kind sir; your  
letter of this date is now before me; it  
came to me about half an hour ago, say 6  
o'clock. It was received with as much  
satisfaction as was the dove with the olive  
branch at Noah's window. It finds me en-  
joying the best of health, and never, I  
think, in better spirits, under half the dif-  
ficulties I at present encounter. Time is  
stepping by cozily, as if anxious that I  
should again witness the sun's clear light,  
and revel in the pleasant air of a midsum-  
mer's eve.

I am now anxiously looking for a letter  
from my family; I trust all are well; if so,  
I have all to hope and nothing to fear.  
True, it is very lonely here; I have seen  
no one, nor heard any one speak to me  
except the warden, who, I see through my  
door three times a day. Yet I have time  
to reflect how much worse my crime  
might have been magnified, and how much  
greater the punishment; and then I re-  
member again, how much other men are  
suffering for the cause of our wrong and  
oppressive race, and I see how much will  
yet have to be done and suffered before  
the great incubus of American slavery and  
American prejudice is removed; and then  
the words will fall on my ear with a heavy  
sound:

"Hereditary bondsmen know ye not,  
Who would be free, themselves must strike the  
blow."

This cheers me up and fires my soul,  
and I look cheerfully to the future. I  
have just finished a long letter to Judge  
Cadwallader. \* \* \* \* \*  
I have reasoned long and faithfully with  
him on the injustice of the law, and the still  
greater injustice of himself in laboring to se-  
cure acquittal under such circumstances,  
and with such evidence. I am determined  
yet to teach him, if he is at all susceptible of  
high mental culture, and of common sense  
judgment, that

"Skins may differ, but affection  
Dwells in white and black the same."

The warden told me that Mr. McKim  
was out here on Saturday asking about  
our fines. I have one mind in reference  
to those people, that is, that as men pro-  
fessing philanthropy, they are either  
wickedly selfish, or desperately hypocrit-  
ical, and it is not unlikely that they possess  
a little of both of these ingredients. For  
my part, I want nothing to do with them,  
further than to treat them with respect,  
while they keep in their place. I have so  
expressed myself to the rest of my com-  
panions, and I think they are of the same  
mind. I will write to them in the morning  
on the subject. I hope Mr. McKim will  
not call on me; it will certainly give me  
but little pleasure; I may be wrong in this,  
but sincerity and plain dealing is the  
motive of my life; and to be fair and plain  
with him; would be to tell him that he  
meant no good to us, if the exercise of  
sympathy for us demands the slightest  
sacrifice on his part.

They have by no means treated us like  
men in this affair. If they wish, now that  
we are in prison, to make tools of us, they  
must beware, lest they find us, some-  
whetted, and well honed; such tools some-  
times in the hands of men well skilled in  
their use, cut and carve them up desper-  
ately, before they become naturalized to  
each other. Present my warmest gratitude  
to your inestimable brother, Mr. T. J.  
Bowers, say to him that I know well how  
to appreciate such philanthropy, such hu-  
manity and generosity as he has dispensed  
to us in this our time of need. We have

been in this affair a deal of trouble to him  
and yourself and to many others; but the  
storm is now nearly over; already may be  
seen [beneath the lowering clouds that are  
sweetly letting in the western horizon,] the  
bright and glorious sun of a better day,  
looming up from the east, and radiant with  
joy and gladness. That will be pay-day  
for us all. I shall not forget you; ah! no,  
I shall remember you; and as the ship-  
wrecked mariner in after years sits by his  
cheering fireside at midwinter, and recounts  
to his family the dangers of the sea, of his  
own perilous condition, of his clinging to  
the broken spars, of the dashing of the  
waves over his body, of the knowing of the  
hunger, and finally of the kind friend who  
risked his life and came to his rescue; so  
will I recount in after years this circum-  
stance, and with joy look over my pocket  
diary which will then be re-written in folio  
style and taste, and there will I recount  
the names of those kind and dear friends,  
who have ministered thus kindly to me  
and my brave companions.

Present my respects to the committee,  
and to inquiring friends generally. The  
provisions are good here for a prison, and  
I have nothing to complain of but loneli-  
ness and our being here at all. But God is  
just, and his retributive powers will one  
day be meted out on this guilty, hypo-  
critical, and ungodly nation.

Egypt, Carthage, Greece, Rome, and  
other powers boasting of more strength,  
more genius, and more wealth than the  
United States, have lived and passed  
away, because of their wicked avarice, and  
their encroachment on their fellow-men;  
and God has marked out the days of this  
wicked government; she cannot pass the  
bounds he has set for her. Write to me  
again soon. Don't forget to inquire  
about the papers [the Anglo and Inquirer].  
It is now getting dark, and I shall not  
commence another sheet of paper. I don't  
know that you will care to read all this or  
not, but it is a relief to my poor mind to  
write what I think, as I cannot see you to  
express them verbally.

I remain yours, with grateful respect,  
A. M. GREEN.

CHERRY HILL PRISON, Summer Retreat.

\*No person is permitted to see them except the  
warden.

### OUR PATERSON LETTER.

PATERSON, N. J., June 30, 1860.

MR. EDITOR:—The Republicans of this  
city recently held a meeting to ratify the  
nomination of Lincoln and Hamlin. Among  
the speakers was the Hon. Owen Lovejoy,  
of Illinois, who made a speech abounding  
with the noblest anti-slavery sentiments.  
He avowed his refusal to take a constitu-  
tion from the shrivelled lips of Taney, but  
would appeal from this Jesuit judge to the  
mighty mass of living hearts in the nation.  
The more radical his utterances, the louder  
he was applauded. The "Wide-Awake  
Club," the duty of which is to escort the  
speakers, preserve order at the meetings,  
&c., paraded the principal streets. Much  
enthusiasm was manifested.

Since that strawberry festival was held,  
nothing noteworthy has transpired among  
our people. The singing-school mention-  
ed in a preceding letter has ceased to flour-  
ish. A wag suggests that it might have  
been more successful if carriages had been  
provided to convey the scholars to and  
from the school.

The seventeen-year locusts (*cicada sep-  
tendecim*) have swarmed in the adjoining  
country this summer. They do no dam-  
age beyond stinging twigs of trees, in which  
they deposit their eggs.

### COLORED GRAND LODGE OF MASONS FOR THE STATE OF OHIO.

DEAR ANGLO:—The Most Worshipful  
Grand Lodge for the State of Ohio, and the  
Masonic jurisdiction belonging thereto,  
convened in this city on the 18th inst., and  
held its Tenth Annual Communication with  
Eureka Lodge No. 14. The jurisdiction  
of the Grand Lodge extends over five states,  
two free and three slave, viz.:—Ohio, Illi-  
nois, Kentucky, Missouri, and Louisiana,  
all of which were represented in this meet-  
ing of the grand lodge except Louisiana.

The business meetings of the lodge  
were held daily during the week till Fri-  
day, on which day a grand street pageant  
closed the exercises. Notice had been  
given in the morning papers to the effect  
that the "Colored Grand Lodge for the  
State of Ohio" would appear on the streets  
of Cleveland, in grand procession at eleven  
o'clock A. M., on that day, "and that on  
the arrival of the procession at Athenaeum  
Hall, the brethren of the order and the  
public would be addressed by David Jen-  
kins, P. G. J. W., C. H. Langton, G. L.,  
and R. H. Gleaver, M. W. G. M." These  
were sensation items, and of course called  
out large crowds along the line of march.  
The procession was not large, but was re-

spectable in number and imposing in ap-  
pearance. The procession paraded many  
of our principal streets, and then entered  
the hall of the Athenaeum, where addresses  
were delivered by the above named gen-  
tlemen, after which the following officers  
elect were regularly installed. R. H.  
Gleaver, M. W. G. M., Hanson Johnson,  
D. G. M., J. B. Thompson, G. S. W., H.  
W. P. Spenser, G. J. W., Hensley Lewis,  
G. T., Wm. E. Ambush, G. Sect., C. H.  
Langston, G. Lecturer.

In the evening a grand masonic festival  
came off at the same hall, in which the  
meeting was held in the afternoon. The  
festival was truly a magnificent affair, and  
the good ladies whose arduous labor gave  
it existence, and added to it so many at-  
tractive and delightful charms, deserve  
great credit, and shall ever receive the  
thanks of the Cleveland correspondent of  
the "Anglo-African." I entered the hall  
at 10 1-2 o'clock, found it well filled with  
the gay and lively. A superb string  
band discoursed sweet music, and all  
seemed "merry as a marriage bell." Care  
and sorrow were forgotten, and with the  
joke, repartee, music, and the dance, the  
night was spent, till the gray streak of  
dawn reminded us that we should be  
"homeward bound."

CLEVELAND, O., June 1860.

### TRIBUTE TO HON. CHAS. SUMNER.

At a meeting of the colored citizens of  
Worcester, held June 25th, 1860, to  
express their appreciation of the course  
of Honorable Charles Sumner in the  
United States Senate, the following resolu-  
tions were offered by Mr. Wm. Brown, and  
unanimously adopted by the meeting:

Resolved, That the recent speech of the Hon.  
Charles Sumner, on the bill for the admission  
of Kansas as a free state, is but another evidence  
of his noble principle, which had him to defend  
the rights of humanity, for which he has ever labored  
and suffered.

Resolved, That we appreciate the more, the  
principles he promulgates, for their universality;  
for with the same voice, the same hand, he loosens  
the shackles of barbarism from the white man, and  
the shackles of slavery from the black man, extend-  
ing his right hand of brotherly love to the barba-  
rian, and elevating the torn and oppressed  
African.

Resolved, That we heartily co-operate with the  
colored citizens of Massachusetts in any appropri-  
ate manifestation they may propose, as an expres-  
sion of our esteem for the Hon. Charles Sumner,  
for his unsurpassed defence of the rights of human-  
ity, delivered in the United States Senate, on the  
4th of June, 1860.

Resolved, That it is the duty of the colored  
citizens of Massachusetts, to subscribe for a testi-  
monial to be presented to the Hon. Charles Sum-  
ner, as a token of their appreciation of his labors  
in behalf of oppressed humanity.

The following resolution were also unani-  
mously adopted:

Resolved, That a copy of the above resolutions  
be sent to the Hon. Charles Sumner.

Resolved, That the above resolutions be pub-  
lished in the "Worcester Spy" and the "Anglo-  
African," of New York.

The secretary was then instructed to  
forward a copy of the above resolutions to  
the Hon. Charles Sumner, and to ask his  
acceptance of them, as a token of their ap-  
preciation of his course in the United  
States Senate, and as their esteem of him  
as a noble champion of freedom and an  
able defender of the rights of man.

WM. M. DAVIS, Secretary.

### LETTER FROM MACEDONIA.

MACEDONIA, N. J., July 2, 1860.

DEAR ANGLO:—Permit me, through your  
columns, to inform my friends in the Dis-  
trict of Columbia and elsewhere that after  
the long-prayed-for union of our beloved  
Zion, which was consummated on the 7th  
of June—a day long to be remembered by  
those present—I was transferred by Supt.  
Wm. H. Bishop from the Philadelphia to  
the New York Annual Conference of  
the A. M. E. Zion Connexion, and upon  
the solicitation of some friends at Fair Ha-  
ven I was appointed to take charge of the  
church at Fair Haven and this place (Ma-  
cedonia). I immediately set out for the  
former place, and in company with my  
hospitable friend, Mr. Charles Jones, I ar-  
rived at his beautiful residence on Thurs-  
day afternoon, the 21st ult.

Fair Haven is situated about 35 miles  
from New York, on the Shrewsbury Riv-  
er, and two miles from Red Bank. It is a  
very handsome village, and the people are  
comfortably situated. There are two col-  
ored churches here, and one white—All  
Methodist. The colored churches are, un-  
fortunately, divided into two classes—Zion  
and Bethel. We have a very good soci-  
ety there. The church has been recently  
removed and handsomely repaired, and a  
basement for school and other purposes  
built of brick. All this has been brought  
about, as I am informed, by the unceasing  
labors of Mr. C. J.—

There is a very fine school here, taught  
by Miss B.—, an intelligent young lady.  
This place abounds with fish, clams, oys-

ters, vegetables, fruits, and other luxu-  
ries.

Macedonia is a settlement principally of  
colored farmers, about ten miles from Fair  
Haven. Here we have a small church,  
which is well attended. There are a num-  
ber of young people in this place. There  
is a day school here, kept by Mr. J. N.  
Still, but I am sorry to say the people do  
not seem to appreciate their privilege. On  
visiting the school this morning I found  
but nine children present at 11 1/2 o'clock.  
The State furnishes the means to carry on  
the school, and all that the people have to  
do is to send their children. How differ-  
ent this from what it is in Baltimore and  
Washington, where there is no provision  
for our children but such as we make out  
of our own scanty means. Here land can  
be bought for from ten dollars per acre  
upwards. It would be well for some of  
our enterprising Southern people to turn  
their attention in this direction, for there  
is room enough here, and would be gladly  
received and are much wanted—I mean  
such as wish to engage in farming and gar-  
dening, and have a little capital to com-  
mence with. I think they could make it  
day well in a few years.

My first quarterly meeting will take  
place at Fair Haven next Sabbath, the 8th  
inst., and at Macedonia the 15th. We  
anticipate good times. J. A. JONES,  
Late of Wesley Zion Church, Washington, D. C.

### THE SLAVE'S SOLILOQUY.

—  
BY JOHN L.

They say these stars do shine more bright  
Than those of the Northern zone,  
And these skies do glow with a warmer light  
Than freedom's land doth own.

They tell me that where the bondmen flee  
My brothers starve and die;  
But oh! I would go where my kith are free,  
And with them in their cold graves lie.

No greater boon than this I crave,  
For this my spirit yearns;  
The spirit of freedom, though but a slave,  
Within my bosom burns.

And in this hut so dark and drear,  
Gazing out upon the sky,  
I swear for freedom's shore I'll steer,  
And free myself or die.

No more the white man's whip shall scar  
This body bruised and sore;  
I'll steer my bark by the bright north star,  
And sail for freedom's shore.

BALTIMORE, June 3, 1860.

### A CHILD'S DREAM OF A STAR.

—  
BY CHARLES DICKENS.

There was once a child, and he strolled  
about a good deal, and thought of a num-  
ber of things. He had a sister, who was a  
child too, and his constant companion.  
These two used to wonder all day long.  
They wondered at the beauty of the flow-  
ers; they wondered at the height and blue-  
ness of the sky; they wondered at the  
depth of the bright water; they wondered  
at the goodness and the power of God, who  
made the lovely world.

They used to say to one another some-  
times, "Supposing all the children on  
earth were to die, would the flowers and  
the water and the sky be sorry? for, said  
believed they would be sorry; for, said  
they, the buds are the children of the flow-  
ers, and the little playful streams that gam-  
bol down the hillsides are the children of  
the water; and the smallest bright specks  
playing at hide and seek in the sky all  
night must surely be the children of the  
stars; and they would all be grieved to  
see their playmates, the children of men,  
no more.

There was one clear, shining star that  
used to come out in the sky before the rest,  
near the church-spire, above the graves.  
It was larger and more beautiful, they  
thought, than all the others, and every  
night they watched for it, standing hand  
in hand at the window. Whoever saw it  
in hand at the window. Whoever saw it  
first cried out, "I see the star!" And of-  
ten they cried out both together, knowing  
so well when it would rise, and where. So  
they grew to be such friends with it that  
they lay down in their beds they all  
before looking out once again to bid it good  
night; and when they were turning round  
to sleep they would say, "God bless the  
star!"

But while she was still very young—oh,  
very, very young—the sister drooped, and  
came to be so weak that she could no longer  
stand in the window and at night;  
and then the child looked sadly out by  
himself, and when he saw the star he  
round and said to the patient, pale face on  
the bed, "I see the star." And then a smile  
would come upon the face, and a little  
weak voice used to say, "God bless my  
brother and the star!"

And so the time came all too soon when  
the child looked out alone, and when there  
was no face on the bed, and when there  
was a little grave among the graves not  
there before, and when the star made long  
rays down toward him as he saw it through  
his tears.

Now, these rays were so bright, and  
they seemed to make such a shining way  
from earth to heaven, that when the child  
went to his solitary bed he dreamed about  
the star; and dreamed that, lying where  
he was, he saw a train of people taken up  
that sparkling road by angels. And the  
star, opening, showed him a great world of

light, where many more such angels wait-  
ed to receive them.

All these angels who were waiting turn-  
ed their beaming eyes upon the people  
who were carried up into the star; and  
some came out from the long rows in which  
they stood and fell upon the people's necks,  
and kissed them tenderly, and went away  
with them down avenues of light, and were  
so happy in their company that, lying in  
his bed, he wept for joy.

But there were many angels who did not  
go with them, and among them one he  
knew. The patient face that had once  
lain upon the bed was glorified and radi-  
ant, but his heart found out his sister  
among the host.

His sister's angel lingered near the en-  
trance of the star, and said to the leader  
among those who had brought the people  
thither:

"Is my brother come?"

And he said "No."

She was turning hopefully away, when  
the child stretched out his arms, and cried  
"O, sister, I am here! Take me!" And  
then she turned her beaming eyes upon  
him, and it was night, and the star was  
shining into his room, making long rays  
down toward him as he saw it through his  
tears.

From that hour forth the child looked  
out upon the star as upon the home he was  
to go to when his time should come; and  
he thought that he did not belong to the  
earth alone, but to the star too, because of  
his sister's angel gone before.

There was a baby born to be a brother  
to the child, and while he was so little that  
he never yet had spoken a word, he stretch-  
ed his tiny form out on the bed and died.

Again the child dreamed of the open  
star, and of the company of angels, and the  
train of people, and the rows of angels  
with their beaming eyes all turned upon  
those people's faces.

"Is my sister's angel to the leader?"

"Is my brother come?"

And he said, "Not that one, but another."

As the child beheld his brother's angel  
in her arms, he cried, "O, sister, I am here!  
Take me!" And she turned and smiled  
upon him, and the star was shining.

He grew to be a young man, and was  
busy at his books, when an old servant  
came to him and said:

"Thy mother is no more. I bring bless-  
ing on her darling son."

Again at night he saw the star and all  
that form company. Said his sister's an-  
gel to the leader:

"Is my brother come?"

And he said, "Thy mother!"

A mighty cry of joy went forth through  
all the star, because the mother was re-united  
to her two children. And he stretched  
out his arms and cried, "O, mother, sister,  
and brother, I am here! Take me!" And  
they answered, "Not yet," and the star was  
shining.

He grew to be a man whose hair was  
turning grey, and he was sitting



the great principle of human liberty as a sacred relation of life, a priceless boon bequeathed to man by his Creator, and inseparably connected with human happiness. He believed the day will soon arrive, when we shall consider the fourth of July as our day, which it really is, and hail its annual return with joy. He said, "We are a powerful element in this country—no great amount of legislation is performed without consulting us. We have produced the greatest man the country has ever known—John Brown, who died upon a Virginia scaffold, his raid depreciated the property in that state greatly, and made the Virginians quake with fear."

The oration was pointed, logical, and convincing, carrying with it a force and conviction of truth, which no candid mind could resist.

Mr. John C. Bowers was next introduced, and spoke with animation on our political prospects. He was very happy in his remarks, and afforded much gratification to the audience.

Mr. John C. Bowers being called for, came forward, and delivered a brief but vigorous address. He dwelt for a time on the heroic deeds of our revolutionary sires, and then on the present administration, and winding up with the recital of our wrongs, the hall echoed back the plaintive tones.

Mr. Morris Chester was then called for, and upon coming forward said, the speakers who preceded him, had left him nothing to say, but to discuss the sentiment of liberty, and he did discuss it in genuine eloquent style.

The following resolutions were unanimously adopted:

Resolved, That we do fully endorse the declaration of American independence, which declares that all men are born equal; that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness.

Resolved, That we enter our protest against the unjust and unjust imprisonment of those colored men, who are now incarcerated in a felon's cell, for doing what the whites and blacks of this country eighty-four years ago, declared to be just and right before God and man—the resistance to governmental tyranny.

Resolved, That as citizens of a free republic, we protest against being tried in courts of law, by juries of peers; against being taxed without being fairly represented; and that we call on all who love God and their fellow men, to do all in their power to change this state of things.

Just as the meeting was about concluding a very hard shower of rain came up, and the company together much longer than they otherwise would have been; but aside from that there was nothing to mar the harmony of the proceedings.

The resolutions were published in several of the leading journals of this city, without comment.

It was said that this fourth of July was a very quiet one, as the Mayor had taken steps to stop certain kinds of fire works, and also there being no great demonstration or pyrotechnical display on a large scale.

The Douglass democracy held a meeting in Independence Square; the declaration of independence was read, speeches made and a long string of resolutions offered and adopted, 13 in all, and the meeting adjourned to meet at the same place, July 4, 1861, according to resolution 12.

The Order of United American Mechanics also had a demonstration. They met, listened to speeches, heard the declaration of independence read, and paraded.

The Veterans of 1812 met at the County Court House, and after electing officers to serve an annual term, passed resolutions, one of which returns thanks to James Buchanan, alias James Platform, alias Ten per Cent Jimmy, for vetoing the Homestead bill, which was passed by a wise federal legislature. Another resolution protests against building a court house on Independence Square, on the grounds that it is in contemplation to build a monument to the signers of the declaration of independence, and because the United States are supposed to have a common interest in the square.

It is well for the cause of moral reform, that for such persons as the Rev. Jacob S. Hadden, who was executed at Belvidere, N. J., for the murder of his wife, have been permitted to disgrace the earth with their foul presence. He must have been an obdurate wretch, to have practiced so much villainy and scandal upon the garb of a most holy religion, as he has been accused of. Like Richard III, he was born to sin, and snarl, and bite mankind, and of the two, perhaps, Mr. Hadden was the more merciless. Vigilant in acts of villainy and consummate wickedness, this clerical murderer practiced his vile abominations, according to the most improved acts of villainy and peridy, and from their frequent repetition, he obtained that ascendancy over his own conscience (if he ever had any) which enabled him to achieve his devilish deeds without the slightest compunctions. The most remarkable thing connected with the whole affair, was the cool and indifferent manner in which he took leave of his father, receiving his admonitions with perfect ingratitude.

Friday next is the day on which the term of imprisonment of those men who attempted the rescue of Moses Horner will terminate, and the Mesonic Hall in South Eleventh street below Pine has been engaged for a reception meeting for them, and I hope they may have a large attendance, and that although they have been away only a short time, that when they reappear

we shall welcome them back to our confidence and good-will, as well as to our homes and fire-sides.

The whole number of deaths reported to the Board of Health last week, was 279, 14 of which were colored.

**Letter from Saratoga.**  
SARATOGA SPRINGS, July 8, 1860.

MR. EDITOR:—If a brief description of a fashionable place of resort in summer is acceptable to the "Anglo-African" newspaper, it is laid upon the editor's table.

Saratoga! What a history could be written from the many scenes that has taken place during the short space of a few years, in which it has gained its popularity. Here can be observed the serious, who resort hither to obtain a few days of repose from professional duties and the turmoil of city life. Also the invalid seeking means of restoration, comes hither to drink from the several mineral springs that the town abounds in, and to enjoy the pure air, mountain scenes, and pleasant drives through a fertile country.

The three principal hotels employ colored butlers, that number near four hundred men, many of whom are from respectable families, and exhibit high literary acquirements.

Another evidence of the Dred Scott decision, i. e. "That black men have no rights that white men are bound to respect," came to my notice a few days ago. On Monday morning last, several colored gentlemen left Philadelphia, en route to New York, by way of Camden and Jersey City railroad. They obtained first class tickets, which allowed them sittings in a lettered car, B, and on their arrival at Camden, they immediately took seats in the car designated by their tickets. Not long after, they were informed by the conductor, that they must occupy a car designed for their accommodation. Immediately they all with the exception of three, left the car at his bidding. Those three gentlemen appealed to the white passengers, whether they had not the right to occupy a car when their tickets called for it. Several ladies and gentlemen present coincided with them, and told them not to leave, and censured the conductor severely for his feeling. Nevertheless, with the assistance of several workmen of the company, Mr. George Burrell, a highly respectable young man of Philadelphia, was by force ejected from the car, and rather than obey their order, he rode on the platform of the same car for 20 miles, when he entered and took his seat without further interruption. The highest encomium is due to those three gentlemen for the manly position they assumed on that occasion, and if men of color, in general, when brought in contact with such mean contemptible conductors, would stand united, and defend their rights as men, and not be quite so willing to succumb to such gross insults to their manhood, such incidents as the above, would rarely if ever occur.

On last Tuesday evening, according to previous notice, several colored gentlemen met at the Wesleyan Methodist Church, to organize a literary association. The evening being very rainy and disagreeable, the number present was not very large. Mr. W. H. Trusty was called to the chair, and Mr. W. Williams offered a fervent prayer to the throne of grace, previous to the adoption of the call of the meeting. Several gentlemen expressed their views in reference to the same, some of which were quite impressive and interesting. The following gentlemen were elected officers: President, Rev. John Lowry; Vice-President, George Burrell; Secretary, J. H. Stanard. They design giving lectures on Thursday evenings during the season. If the same feeling of friendship continues between them that was exhibited on last Thursday evening at their first meeting, I am confident that success will crown their undertaking.

**Letter from Camden.**  
CAMDEN, July 5, 1860.

DEAR ANGLO:—The celebration of the Fourth passed off seemingly much to the satisfaction of the citizens of this place, our people contributing quite a large share in the way of promenade, &c. For my part, when I recollect that within an hour's ride of my residence, may be seen the battle-ground of Red Bank, where one of the most brilliant victories was achieved, that now adorns the pages of American history, the glory of which is principally due to some 200 men, who wore a skin colored like my own, while we, a portion of the legitimate heirs of the blessings obtained by this and other signal victories, are still disfranchised and subjected to a rude proscription, I am would have wept, but seeing no exhibition of any kindred feeling, and finding that there was no special arrangement for a demonstration amongst our people here, as was the case on the other side of the river, I consoled myself, supposing that the evening was time for our regular prayer meeting, when, thought I, a greater declaration than that of American independence shall be the theme. But lo! and behold in the evening as I neared the building, a good brother informed me that it was not the custom to hold prayer meetings on the fourth of July. I turned about, thinking that this also should have a place on our already very long list of inconsistencies. Permit me to inquire if we shall spend the next fourth, in praising the bridge that didn't

carry us safe over, or go to prayer meeting? The Rev. T. J. Jackson has been reappointed by the Philadelphia annual conference, to the pastorate of A. M. E. Church in this place; his efforts of last year being crowned with great success, consequently his return is hailed with much satisfaction.

Many of our citizens have left, and others are preparing to leave for the sea-shore and others places of resort, in consequence of which the number of subscribers for the "Anglo" is rapidly on the decrease, in view of which, I would respectfully suggest that some friend of humanity at each one of these places, immediately set about making up for this falling off in their respective localities, by entering into an arrangement to serve this migratory population with the paper while abroad. Remember that eternal vigilance is the price of liberty, and that the "Anglo" must and shall be preserved.

WEST JERSEY.

CROWDED OUT.—Letters from Mendi Nasau, Africa, Port au Prince, Hayti, Nassau, N. P. and from other important points; also notices of several festivals.

**MARRIED.**  
In this city, July 1st, by Rev. Wm. Moore, Jas. Clark, of South Carolina, to Christiana C. Coursey, of Philadelphia.

**Special Notices.**

**Receipts and Expenditures in the Moses Horner case:**

RECEIPTS:

Cash received previously.....\$163 85  
From 2d Presbyterian Church.....2 50  
From John Williams collected in Harrisburg.....3 60  
Collected by J. C. Bowers.....1 50

Total.....\$171 45

EXPENDITURES:

Previously reported.....\$163 85  
Pass-Books.....33

Total.....\$171 45  
Balance in Treasurer's hands.....7 27

JOHN C. BOWERS, Treasurer.  
PHILADELPHIA, June 20, 1860.

**Albany Subscribers, Take Notice!**—All persons are hereby cautioned against paying any money or money to Mr. H. Lewis, late carrier of the "Anglo-African," on account of that paper, he having already appropriated to his own use quite a sum collected from subscribers, instead of returning it to the undersigned, thereby causing the Albany package to be stopped and the people to inquire, "What has become of the 'Anglo'?" knowing that they paid him on delivery.

All, particularly those who within a few weeks past have left the city, who have paid him any money, however small the sum, will please report the same to the undersigned immediately.

THED. DOUGHTY MILLER, Agent.  
ALBANY, July 2, 1860.

**A Concert**  
Will be given by COLORED SCHOOL No. 1, of Brooklyn, in the BROOKLYN TABERNACLE, Fulton avenue, near Hoyt street, on Tuesday evening, 17th inst., commencing at a quarter before 8 o'clock. Music under the direction of Mr. H. Wells. Proceeds to be applied for the purchase of a piano for the school.

Tickets of admission 50 cents; to be had at the "Anglo-African" office or at the door.

WM. J. WILSON, Principal.

**Rev. E. J. Adams, of Buffalo,** is prepared to lecture before lyceums and other bodies. All communications should be addressed, for the present to the office of the "Anglo-African."

**A Grand Celebration** of the West India Emancipation will take place in the vicinity of Reading, Penn., on the 1st of August. The following named gentlemen have been appointed by the G. U. O. of O. P. to make the necessary arrangements for the occasion. They anticipate having three barbecues—a pig, a calf, and a lamb—and will warrant that no pains shall be spared to render the occasion delightful.

COMMITTEE OF ARRANGEMENTS:

G. S. Nelson, S. Underhill, J. Cornish, M. J. Terry, A. L. Still.

**Rev. Wm. E. Walker** is prepared to deliver an address on the 1st of August, commemorative of West India Emancipation. Any one wishing his services will apply by letter to the "Anglo-African" office.

**The Brooklyn Elective Franchise Club** will hold their regular meeting on Monday evening, July 16, at 8 o'clock, at Grand Hall, in Myrtle avenue, between Dufridge and Bridge streets. All those that are working for the franchise are invited to attend. We want to let the people of this State know that we demand our rights. Able speakers are expected to address this meeting. By order of the Executive Committee, J. A. SIRMONS, President.

JOHN CARRAWAY, Secretary.

**Mr. Adams' Lecture,** with some additions on "The Native and Anglo-African, his Education, Civilization, and Christianity," will be repeated at the Bridge street Methodist Church, Brooklyn, on Tuesday evening next, 17th inst.

**Excursion.**—The annual Excursion of Zion A. M. E. Sabbath School will be given on Tuesday, July 17th, 1860, to David's Island. The splendid steamer Columbia, Capt. Curtis, is engaged. This is one of the largest excursion boats now in port. Tickets for the excursion 50 cents—children half price.

The steamer will leave pier 15th street, N. R., at 6 A. M.; Spring street at 7; near Fulton Ferry, Brooklyn, at 8; Delancy street, E. R., at 9. Returning, leave David's Island at 4 P. M.

N. B.—Refreshments will be furnished on board by the Committee of Arrangements. All refreshments furnished on the ground by the proprietors of the grove.

COMMITTEE OF ARRANGEMENTS:

Edward Latham, Pres. Sam'l H. Hardy, Sec'y; Eliza Smith, Maria Varick, William F. Randall.

Should the weather prove stormy, the excursion will be postponed until further notice.

**The First Grand Annual** Excursion of the J. W. B. Smith Tabernacle, No. 2, L. O. of B. and S. of Love and Charity, will take place on Tuesday, July 24, 1860, at Myrtle avenue Park, Williamsburg.

The cars leave every five minutes from Fulton Ferry, Brooklyn, and South 7th street, Williamsburg. Persons will leave the cars at the Franklin Hotel, junction of Broadway and Myrtle avenue, and proceed to the Grove, a distance of three blocks.

In addition to the novelties contained in the Grove, the Committee have engaged a splendid Coddling Band. The table will be stocked with substantial food, ice creams, and the choicest fruits of the season.

The Grand Tabernacle of the State of New York and subordinates have been invited, and will be present on the occasion.

Tickets 25 cents—to be had of the committee of arrangements or any member of the Order. An efficient police force will be in attendance to preserve order. Persons wishing to engage stands can do so by making application to Charles R. Hornbeck, No. 61 Workmen's Home, Isaac Comethere, 62 William street, or Oliver A. Holmes, 80 Nassau street.

N. B.—Should the weather prove stormy, the excursion will take place on the 31st inst.

JOHN D. BAGWELL, Chairman.  
CHAS. R. HORNBECK, Secretary.

**Mass Meeting of Colored Citizens.**—The colored citizens of New Bedford respectfully invite their brethren, far and near, to meet them in a convention that will assemble in Liberty Hall, in New Bedford, on Wednesday, August 1st, 1860, at 10 o'clock A. M.

They believe the day should be commemorated in a manner calculated to advance the cause of freedom.

Several eloquent speakers from abroad have been invited, and are expected to participate in the deliberations, and a grand reunion of the oppressed is expected.

Let the voice go forth from this meeting that will convince our oppressors that we are entitled to equal political and judicial rights—that our claim to a seat in the jury-box cannot justly be withheld. And we pledge ourselves to agitate the question of our wrongs until justice is bestowed upon all men whose only crime is the color of their skin.

At the close of the convention a grand levee will be held in City Hall. Good music will be in attendance during the day and evening.

COMMITTEE OF ARRANGEMENTS:

Extra R. Johnson, Lloyd H. Brooks, John Freedom, Solomon Peniston, Chas. H. Brook, Joseph Scott, Francis Douglas, William Berry.

**Summer Style of Gents and Children's Hats and Caps**—the most fashionable styles and latest variety in the city. First premium for ladies' riding and children's hats. The clergy supplied at a discount.

KELLOGG,  
50-1y 581 Canal street.

**"Come On, Come All"**  
GRAND FAIR AND FESTIVAL  
AT  
SMITH'S HALL, NEW HAVEN,  
July 24th, 25th, and 26th.

THE UNION WHITTLING SOCIETY would take this method of informing their numerous friends that they will hold their first Fair and Festival as above, when they will have the pleasure of displaying the work of their own hands to an admiring public. Every variety of cane-work, choice needle-work, fancy goods, &c. will be on sale, together with refreshments, which will be bountifully served by a body of fair maidens to all who may chance to visit them.

**O. I. W. B. T. R. Grand United** Order of Brothers and Sisters of Love and Charity. Take notice, that the A. T. I. and all the H. O. P. are especially notified to meet the John H. Hughes Grand Encampment on Tuesday evening, July 17, 1860; at their hall, to make arrangements for the P. O. All who desire or are entitled to either the 4th, 6th, 8th, or 7th degree must make it known in order to the E. R. K. prior to the 11th inst., or to Geo. W. Harman and Emma W. Harman, T. C.

By order of the E. R. K.,  
JOHN HAZEL HUGHES  
PHILADELPHIA, July 2, 1860.

**A Special Meeting** of the Grand Tabernacle of the Grand United Order of Brothers and Sisters of Love and Charity will be held at the Philadelphia Institute, Lombard street, above Seventh, Philadelphia, on Friday evening, July 20th, at 8 o'clock.

By order of the G. W. S.,  
DANIEL COLLY.  
Attest, Geo. W. Harman, G. W. Sec.

**Lectures, ADDRESSES, AND SERMONS,**  
By Rev. AMOS G. BEMAN,  
New Haven, Conn.

The American Missionary Association having appointed the undersigned an agent to visit the colored people in New England and the adjoining States, he is prepared to receive applications for his services to lecture and speak upon the following among other interesting subjects, for the moral, religious, intellectual, and political elevation of the colored people:

Addresses to the colored people on the means of their elevation; Slavery; Temperance; Domestic Economy; The Political Rights and Duties of Colored Men; The Origin and History of the African Race; The claims of the colored people upon Christians for the means of their moral and religious improvement; The elevation of the colored people under the moral government of God; The Median Mission, in Africa; Positive elements of weakness and strength of the colored people; Africa in the light of Christian Philosophy.

Post-office address,  
REV. AMOS G. BEMAN,  
New Haven, Conn.

The following is from the "Independent" of Dec. 1, 1859:

AGENCY FOR THE COLORED PEOPLE.—The American Missionary Association have taken a very important and beneficent step in the appointment of Rev. Amos G. Beman to an agency among the people of color in the North. He is to labor in person of color in the educational and religious advancement of these people, a work greatly needed and full of hope. We hope he will receive general encouragement.

**Notice.**—By divine permission, the annual August Union Meeting will take place at the Congregational Grove, at Rye Neck, Westchester County, N. Y., on Thursday, Aug. 16, 1860. This is the favorite spot, where thousands love to congregate on the above occasions. The grove is adjoining the New Haven Railroad, and is 2 1/2 miles from the city. The cars run almost hourly

from the corner of 27th street and 4th avenue.

N. B.—This grove deserves the patronage of the colored people of the city and county of New York, who are accustomed to celebrate the First of August, and holding pic-nics, Sabbath-school excursions, and camp and grove meetings, and is every way adapted for the same. We are living in an age, the nineteenth century, in which union is preached, and if we are Christians let us practice what we preach.

**Frances Ellen Watkins'** address is "Care of Wm. Still, 107 North 5th street Philadelphia."

**Notice is hereby given** to all delinquent members of the Rye Neck Grove Association to attend a special meeting of said association at 383 Third avenue, between 28th and 29th street, on Monday evening, July 23, 7 o'clock, to show cause why they do not attend the meetings and pay up their arrears. This is the last notice, and all who fail to meet will be dealt with according to the constitution, forfeiting all claims whatever on said institution.

By order of the association,  
L. TILMON, President.  
WM. B. ATKINSON, Secretary.

From the Syracuse (N. Y.) Journal.

**To the Friends of the Fugitives from Slavery.**—It is well known that Syracuse has long been one of the "principal depots on the Underground Railroad." For many years past, fugitives from slavery, varying in numbers from thirty to nearly two hundred annually, have been sheltered here and aided hence to Canada or to places of safety on this side of the St. Lawrence.

Since the Fall of 1857, the management of this business has devolved almost wholly upon the Rev. J. W. Loguen and his family, who have fulfilled the duties committed to them very acceptably. They are willing still to keep their house open as an asylum for the oppressed, and to help them on their way to free homes. In order to do this, he must depend upon the contributions of the benevolent in this city and elsewhere for the support of his family and the aid of those who come to him in distress.

All fugitives coming this way should be directed to the care of Rev. J. W. Loguen, and contributions or subscriptions of money, clothing, or provisions may be sent directly to him, or to such persons as he may designate.

Mr. Loguen agrees to keep exact accounts of all that he receives and of those whom he shelters and assists, and holds accounts in readiness for the inspection of any friends who will take the trouble to come and examine them. He will also make semi-annual reports, and present his accounts to gentlemen who have been appointed to audit them.

We, the undersigned, citizens of Syracuse, have long known Mr. Loguen. We believe him to be a very upright as well as enterprising man, every way qualified to fill the important station which he occupies, and we cordially commend him to the confidence of the benevolent everywhere.

We take this occasion to caution the benevolent everywhere against one Wm. Brown, sometimes called the Rev. Mr. Brown, sometimes Professor, and at other times Dr. Brown, who has been extensively about the country claiming to be a friend of the fugitives. We advise all those who wish to make donations for the promotion of this philanthropic enterprise to make them to Mr. Loguen, and to refrain altogether from making them to Mr. Brown.

SAMUEL J. MAY,  
WILLIAM E. ABBOTT,  
ABNER BATES,  
CYRUS PRINDLE,  
JAMES FULLER,  
H. PUTNAM,  
LUCIUS J. ORMSBEE.  
SYRACUSE, June 5, 1860.

**The twenty-second Anniversary** of the Abolition of Slavery in the West India Islands will be celebrated by the friends of freedom on Wednesday, August 1, 1860, at Hudson City, N. Y.

Orator by Wm. J. Watkins, of Rochester, N. Y.

The Committee of Arrangements have spared no pains to make this Anniversary one of the most entertaining that have been held for years in the Valley of the Hudson.

Several interesting addresses are expected from distinguished gentlemen from abroad, and we anticipate such an array of freemen as will be terrible to tyrants.

COMMITTEE OF ARRANGEMENTS:

Hudson.

J. H. Townsend, Garrett Deyo,  
Joseph A. Smith, Rev. Wm. F. Butler,  
Anthony Jackson, Lloyd Tighlmon,  
Chas. E. Vermong, John A. Bowling,  
William Rich, Benjamin Bosman,  
Gideon Lippitt, John Chambers,  
Stephen Myers, Calkins,  
Martin Cross, Brooklyn.  
Rev. G. W. Levere, Peter W. Ray,  
E. A. Bundick, New York City.  
Wm. H. Leonard, John R. Porter,  
Randall D. Kenney, John L. Hudson.  
Newark, N. J.  
Wilbur G. Strong, Pittsfield, Mass.  
Rev. Samuel Garrison.

**ADVERTISEMENTS.**

**MRS. JAS. W. BELL** would respectfully inform her friends and the traveling public that she **HAS REMOVED** from 168 Church street, to her **NEW BOARDING HOUSE,** 543 Broome street, near Sullivan street, which will be found **COMFORTABLE AND CONVENIENT,** with **WARM AND COLD BATHS,** &c., effort where all attention will be given, and every endeavor made to make her house a home to all who may be pleased to patronize her.

**TO LET OR LEASE** for a colored boarding house or hotel, house No. 750 Greenwich street, near Hammond, on the line of the Eighth and Ninth avenue Railroads. The house is three stories and basement, with large extension on the rear. The apartments are large and commodious, and well calculated for the above purpose. Apply to Wm. Erving, 201 West 18th st.

**IF YOU WANT TO HEAR GOOD MUSIC,** I and enjoy the light fantastic toe, go to the excursion of J. W. B. Smith Tabernacle, No. 2 on the 24th of July.

**FOR SALE.**—I offer for sale the library now in my possession formerly belonging to Rev. J. W. C. Pennington. Said library contains many valuable books, and will be sold at a low price in order to raise the cash. H. PRIMUS, 514 1/2 W. 20th street, Hartford, Conn.

**MISCELLANEOUS.**

**DON'T FORGET THE 24TH OF JULY.**—The first Grand Pic-Nic of the J. W. B. Smith Tabernacle, No. 2.

**BABBITT'S SOAP.** PRICE PER BOX, \$5.

MR. B. T. BABBITT, the well-known Saleratus manufacturer, is bringing out a new and useful article of

**SOAP.**

put up in boxes of sixty pounds each, in one-pound bars; price \$5 per box. This soap is rapidly taking the place of all other soaps wherever introduced. One pound will go as far as three pounds of ordinary family soap. It will wash the hands or the contrary it preserves it, and fixes the colors. It will remove paint, grease, and stains of all kinds. But little labor is required where this soap is used. Directions sent in each box for making out of the above soap into boxes of household soap. Send for a box and give it a trial. If you do not want a whole box yourself, get your neighbors to join you, and divide it. Believing that no family which has once used this soap will ever be without it, and because it is so useful, we have made arrangements with the proprietors of the following papers (many of whom have tried the soap and know its value) by which I am able for the present to offer to any person desiring to use it, a box of the above soap in the remitting to me \$2.50, any solvent bank in the United States, one box of the above soap and a receipt for one year's subscription to either of the following New York papers—viz:

The Weekly Tribune, Christian Advocate, The Weekly Day Book, American Agriculturalist, The Weekly Sun, The Chronicle, The Independent, The Scotch American, The Examiner, The United States Journal, The Weekly World.

Or, if preferred, I will send the Semi-Weekly Tribune six months, or the Daily Tribune, Times, or Sun two months.

Please be particular and give full directions for shipping the goods. Also give the name of your post office, with the State and County in which you reside. Address

B. T. BABBITT,  
Nos. 64, 66, 70, 72, and 74  
Washington st., N. Y.

P. S. I will send the Soap without papers on receipt of \$4.25.

**IF YOU WANT TO HAVE A CRACK SHOT,** go to the shooting gallery at Myrtle av. Park on the 24th of July.

**Love and Charity.**

**A GRAND UNION PIC-NIC!**

The James Morris Williams Tabernacle of Love and Charity, No. 3, of the city of Brooklyn, L. I., will give their First Annual Pic-Nic at Morris Grove, twomiles this side of Jamaica, L. I., on Wednesday, July 18, 1860.

The following Tabernacles are invited to attend:

Henry Highland Garnet Tabernacle, No. 1, of New York,  
J. W. B. Smith Tabernacle, No. 2, of New York,  
J. D. S. Hall Tabernacle, No. 4, of Brooklyn,  
Margaret A. Jackson Tabernacle, No. 5, of New York.

The Long Island R. I. cars have been chartered for the occasion, and will leave from the corner of Hoyt and Atlantic streets, Brooklyn, at 9 o'clock A. M. precisely.

Tickets 50 cents; children under 12 years of age half price.

Tickets to be had of the following:

**TICKET COMMITTEE:**

Bro. J. P. JOHNSON HOWARD, 177 Navy st, Brooklyn.  
" I. JOHNSON, 180 Jay st, Brooklyn.  
" J. MORAN, 59 Stryker's court.  
" A. THORN, 304 1/2 West 25th st., N. Y.  
" H. H. WAGGONER, 126 West 25th st., N. Y.  
" J. FENIMELTON, MILLER, 95 West 32d st.  
" P. R. SMITH, 232 Stanton st., N. Y.  
" H. D. KENNEY, 178 Prince st., Brooklyn.  
" H. H. WAGGONER, 126 West 25th st., N. Y.  
" CHAS. CHIVERS, 184 Navy st., Brooklyn.  
" P. W. JOHNSON, 177 Jay st., Brooklyn.  
" J. D. GREEN, 20 West 13th st., N. Y.  
" G. O. FREEMAN, 217 1/2th st., Brooklyn.  
" JOHN R. BROWN, 232 Stanton st., N. Y.  
" B. H. BAWELL, West 16th st., Brooklyn.  
" S. SIMMONS, 23 Prince st., Brooklyn.  
" J. ANNE HAWKINS, 236 Hudson av., Brooklyn.  
" J. GILBERT, 23 Hudson av., Brooklyn.  
" A. C. S. VOORHEES, 54 Stanton st., Brooklyn.  
" MARGARET A. JACKSON, 22 East 14th st., N. Y.  
" L. HOLMES, 109 Thompson st., N. Y.  
" ABIGAIL E. TILL, 15 Green st., Brooklyn.  
" M. H. HALL, 125 West 14th st., Brooklyn.  
" REED, 218 West 14th st., Brooklyn.  
" REBECCA BEACH, 92 West 28th st., Brooklyn.  
" J. B. BAWELL, 126 West 28th st., Brooklyn.  
" P. WAGGONER, 9 Stryker's Court, Brooklyn.  
" C. J. CLARK, 24 Green Lane, Brooklyn.  
" J. GILBERT, 23 Hudson av., Brooklyn.  
" A. C. S. VOORHEES, 54 Stanton st., Brooklyn.  
" MARGARET A. JACKSON, 22 East 14th st., N. Y.  
" L. HOLMES, 109 Thompson st., N. Y.  
" ABIGAIL E. TILL, 15 Green st., Brooklyn.  
" M. H. HALL, 125 West 14th st., Brooklyn.  
" REED, 218 West 14th st., Brooklyn.  
" REBECCA BEACH, 92 West 28th st., Brooklyn.  
" J. B. BAWELL, 126 West 28th st., Brooklyn.  
" P. WAGGONER, 9 Stryker's Court, Brooklyn.  
" C. J. CLARK, 24 Green Lane, Brooklyn.  
" J. GILBERT, 23 Hudson av., Brooklyn.  
" A. C. S. VOORHEES, 54 Stanton st., Brooklyn.

**COMMITTEE OF ARRANGEMENTS:**

Bro. P. R. TUCKER, 230 Hudson av., Brooklyn.  
" R. H. COUSINS, 201 Jay st., Brooklyn.  
" SAM'L A. THOMPSON, 122 Navy st., Brooklyn.  
" J. D. GREEN, 20 West 13th st., N. Y.  
" L. PAYNE, 154 Navy st., Brooklyn.  
" JOHN CARRAWAY, 232 Stanton st., Brooklyn.  
" CHAS. H. HARRIS, 26 Chapel st., Brooklyn.  
" J. BRUSH, 4 Fair st., Brooklyn.  
" J. D. GREEN, 20 Green Lane, Brooklyn.  
" WILSON, 146 Gold st., Brooklyn.  
" A. COUSINS, 201 Jay st., Brooklyn.  
" J. D. GREEN, 20 West 13th st., Brooklyn.  
" RACHEL HARRIS, 201 Jay st., Brooklyn.  
" MARY NEWTON, 59 Stryker's Court, Brooklyn.  
" J. C. CLARK, 24 Fair st., Brooklyn.  
" A. COUSINS, 201 Jay st., Brooklyn.  
" J. D. GREEN, 20 West 13th st., Brooklyn.  
" HENRIETTA BRUSH, 4 Fair st., Brooklyn.  
" EMILY MORRIS, 24 Green Lane, Brooklyn.  
" J. D. GREEN, 20 Green Lane, Brooklyn.

Dinner will be served on the grounds at 3 o'clock.

No intoxicating liquors allowed on the grounds. The Committee pledge themselves that no pains shall be spared to render this first Pic-Nic an EXCELSIOR.

Rowe's String and Brass Band will be engaged for the occasion.

Bro. P. R. TUCKER, Chairman.  
Bro. SAM'L A. THOMPSON, Secretary.  
Bro. M. THOMPSON, Treasurer.

**THE ORIGINAL JOSEPH SMITH** can be seen only at Myrtle avenue Park, on the 24th July.

**COMMUNION AND MEDICINAL WINES**

**JAQUES BROTHERS,**  
(Successors to John Jaques.)

Manufacture pure Grape Wines for Communion and Medicinal uses, as a special supply for the Communion table, the purity of which may be confidently relied upon, having been tested and approved of by the religious public for a number of years.

For sale by Pinchot, Brown & Seabury, 214 Fulton street, New York; Warner and Ray, Utica, N. Y.; French & Richards, corner Tenth and Market streets, Philadelphia; Halsey & King, 168 Clark street, Chicago, Ill.; by agents in different sections, and by the subscribers at Washington, Orange County, N. Y.

**JAQUES BROTHERS.**

**THE MOST DELICIOUS CREAMS,** The choicest fruits, can be had on the 24th of July, at Myrtle avenue Park.

**PHOTOGRAPHS! PHOTOGRAPHS!**

**CHEAP PHOTOGRAPHS!**

T. S. BOSTON may be found at Cady's, 343 Canal street, where he takes pleasure in announcing to his friends and the public that he is prepared to make photographic ambrotypes, and is prepared to make photographs, ambrotypes, and pictures, at the shortest notice. Persons wishing to have pictures made are invited to call and examine specimens.

N. B.—Persons who are indisposed and cannot call at the gallery, can have their pictures made at their homes. All such orders will meet with prompt attention.

**THAT DISTINGUISHED PERSONAGE,** "Robt. A. Round," will be at Myrtle av. Park on the 24th of July.

**MRS. MICHAEL JOHNSON'S VARIETY** AND **PERIODICAL STORE,**  
Atlantic avenue, opposite Hampden st., Brooklyn.

Orders received for the "Anglo-African" paper and magazine.

**MISCELLANEOUS.**

**DON'T FORGET J. W. B. SMITH TABERNACLE** Grand Pic-Nic, at Myrtle av. Park, July 24, 1860. Come one, come all.

**WANTED.**—An apprentice to dress-making. Apply to Mrs. Leonard, 43 Lispenard st.

**NOTICE.**—Now is the time at Tilmon's Agency for Employment, No. 70 East 13th street, one door east of the Fourth avenue, where colored servants for traveling situations for Europe, the country, and watering places, for both private and public; colored cooks, Chambermaids, Waiters, Landresses, Seamstresses, Children's Nurses, Men Waiters, Boys for Hotels, &c. 44-1t

**BOARDING AT SARATOGA SPRINGS.**—Mrs. Simon Boardley is happy to announce to the pleasure and health seeking public, that she will open on the 1st of June a first class private boarding house at Saratoga Springs, corner of Lake Avenue and Nelson street. The patronage of the above named place is respectfully solicited. 38-1t

**COLORADO LADIES TAUGHT TO OPERATE** on the sewing machine for \$1.25. Work when taught.

S. R. GIVIN,  
713 Russell street, Philadelphia.

**THE BANNEKER HOUSE,** at Cape Island, New Jersey, will be opened on the first of July, 1860. Terms of Board, \$6 per week. 50-4t STEPHEN R. MARTIN, Proprietor.

**BIG! LARGE! GREAT!**

**HERE'S HEALTH FOR THE MILLION!**

ONLY 25 CENTS!

**DR. CLARKE'S**

**VEGETABLE SHERBERRY-WINE BITTERS.**

Are composed of Sarsaparilla, Dock-root, Rhenish, Thoroughwort, Dandelion, Prickley Ash, Bark, &c. They should be taken not only in Spring, but at all seasons of the year, as they operate directly on the liver, removing from it all traces of morbid matter, and restoring it to its normal action; also opening the bile ducts, causing the requisite flow of bile so essential to good health. Their influence upon the kidneys, also, is healthful; and at the same time they operate upon the blood, cleansing it from all impurity or taint of any kind. Humors of long standing are eradicated from the blood, thereby speedily curing jaundice, headache, weak stomach, sore eyes, nervousness, and other chronic diseases arising from impurity of the blood.

The palatableness of these Bitters renders them agreeable to every one, and being composed entirely of vegetables, they may be used by all classes of people with the most perfect safety. Sold for the low price of 25 cents for a pint bottle; 37 1/2 cents for a quart; and \$1.25 for a four quart bottle.

Dr. E. R. CLARKE, Sharon, Mass., Manufacturer.

Sold at wholesale by Proprietor.

"I. Price and Barkley, 49 Courtlandt st. Day & Hoagland, 55 Pearl st. Barnes & Park, 13 Park Row. F. C. Wells & Co., Franklin square. And at retail by C. H. Ring, 175 Broadway, and by dealers generally. 48-13t

**GENTLEMEN LEAVING THE CITY** ON PHILADELPHIA, for the Summer Season, would do well to supply themselves with collars, coats, &c., from Wm. H. Johnston's, 909 South-street. The attention of the ladies is invited to his stock of dress-trimmings. 49-2t

**TO THE PUBLIC**

The undersigned have opened an

**ICE CREAM SALOON,**  
at No. 70 Broome street, between Broadway and Crosby street, N. Y., where they will furnish Cream and the choicest fruits of the season. They hope to be able to please all who may favor them with their patronage.

47-1t B. F. BROWN & W. L. SCOTT.

**NOTICE.**—All help going out of town to watering places, will please call at Mr. Titus' office, 193 Mercer street. Mr. Titus will be in his office from 7 in the morning until 9 in the evening.

**MASONIC HEAD QUARTERS.**

**EMPIRE STATE HOTEL**

**UNION HOUSE,**  
541 Broome street, between Sullivan and Varick streets, New York.

**ON AN IMPROVED PLAN.**  
BY WIDOW T. L. JENNINGS.  
Successor to Mrs. Ramsey.

Board by the day, week, or month, on moderate terms. Call and see for yourselves. 38-1y

**BOARDING HOUSE.**—The Subscriber still continues his Boarding House at No. 832 SOUTH STREET, on his usual accommodating and moderate terms.

WM. STILL, No. 832 South street, Philadelphia. 44-13t

**WHITE'S VEGETABLE EXTRACT FOR THE HAIR.** This article is offered as the VERY BEST PREPARATION in use for REMOVING DANDRUFF, PREVENTING AND CURING BALDNESS, INVIGORATING AND REPAIRING THE HAIR BEAUTIFUL AND GLOSSY.

**CHANGING TON GRAY TO ITS NATURAL COLOR.**

As this compound is the result of many years' labor in testing the properties of the vegetable kingdom, with a view of giving to the world an article that will perform all above specified, the purchaser may rest assured of its efficacy.

Price 25 cents. For sale at all the principal Drug Stores in New York, and at P. A. White's, corner Gold and Frankfort streets. 37-1t

**FOR SALE OR TO LET.**—A Grove located at Rye Neck, 23 miles from New York City, and within ten minutes walk of the Mamaroneck depot on the New Haven Railroad. It is a very desirable place, and well adapted for excursions, grove and camp meetings. The improvements consist of wooden shanties, a well of never-failing water, a small dwelling house, &c. For terms apply to

L. TILMON,  
70 East 13th street.

**FAMILY BOARDING HOUSE,**  
BY MRS. S. BABCOCK,  
66 Sullivan st., New York.  
Late 641 Broome street. 36-1t

**MRS. E. LEONARD'S FRENCH DRESS MAKER.**  
No. 34 Lispenard street.  
Receives monthly the latest Paris Fashions. 8

**STEPHEN LAWRENCE,**  
ENGINEER,  
and agent for  
**STEAM ENGINES, BOILERS, AND STEAM PRESSURE GAUGES.**  
No. 35 William street, New York.

**12-1y**

**PHOTOGRAPH OF REV. H. H. GARNET.**—An accurate and life-like likeness of this distinguished and eloquent defender of the down-trodden has been executed, and can be had for one dollar, by addressing

GEORGE H. HUGHES,  
Care Thos. Hamilton, New York, P. O. Box 1212. 38-13t

**RHEUMATISM CAN BE CURED** by using a bottle of Charles' Iodine Liniment prepared at  
P. A. WHITE'S,  
Cor. Gold and Frankfort st.

**THOMAS P. REED,**  
Clothes-cleaner and Repairer,  
1243 Broadway, New York.

**BOARDING AND LODGING.**  
MRS. J. GANT,  
122 Suffolk street.

**BOARDING.**—Gentlemen may be accommodated with board and lodgings at No. 34 Lispenard st., one door from Church. Warm and cold baths. 35-1t

**MRS. HANKERSON**  
and  
**ROBERTS,** Whitewashing, Kalsomining, ceilings painted with zinc, and carpet cleaning, room 7, 120 Clinton Court, 8th street, near 4th avenue, N. Y. 38-6t

**NICHOLAS MULLER,** Painter, 49 BROWN ST.

## Poems, Anecdotes and Sketches.

### THE UNDERGROUND RAILROAD.

For the Weekly Anglo-African.

By J. J.

—

It was the grey of the evening. A consoling

spell

Came over my thoughts, as the shades o'er the

dell.

For the spirit of liberty mantled the plain,

But wherever I moved was the clank of a chain.

The cattle were lowing and seeking their rest,

And songsters were flitting to roost or to nest;

But the slave was fast bound, and forbidden to

see.

The friends of his love, in the "land of the free,"

This thought stirred my soul, and I vowed for thee

that hour

To resist, or to flee from grim slavery's power.

Then I thought with delight of that hope of the

slave,

The railroad that enters the Virginia's dark cave;

I thought, it gave them my name for a seat;

Few and short were our words in the willow's re-

reat.

For the hums were on scent. "Joe is Canada

bound."

Were the last words I heard as we went under-

ground.

I looked back and sighed for the bright, sunny

South.

As we entered that tunnel's sepulchral mouth;

'Twas the land of my birth, 'twas the home of

my Sue.

For the sake of my life, I was bidding adieu.

I thought of her tears, that were rapidly flowing

As I showed her my ticket, and said, "I am

going."

She kissed me: I promised that kiss should re-

main.

Warm, glowing, and fresh, till I saw her again.

A freeman, unshackled, to greet her my bride,

My heart's richest treasure, companion, and

pride.

That moment, portentions of hope and despair.

Is a talisman yet to endure and to dare,

To seek every blessing by heaven designed,

And under the chains that are forced on man-

kind.

The depot is dreary; no ladies saloon.

No mirror nor couch, nor embroidered festoon:

A sort of "close quarters"—no daylight could en-

ter.

But liberty guided, I feared not to venture.

The cars were a rickety set—a proviso—

Not Wilnot's, but Torrey's or some ex-officio.

The seats were unushioned, and could I have

seen,

I would tell if the curtains were crimson or green.

The conductor came in—we were told he was

white;

But into that tunnel no sun or moon light

Could enter, and color depends on the ray

That falls on the object; but tofudge by the way

He treated us negroes—poor fugitive slaves,

Now running through mountains, then buffeting

waves—

I should say he was white, for the hue of the

soul

Is defined by the will, or the spirit's controul.

Our first stopping place was the city of Penn.

Where benighted man still rests on its men;

And their earnest "God speed" to the fugitive

train.

'Twas music as sweet as the flageolet's strain.

Thence we urged on our course with the north

star our guide,

Till we reached the St. Lawrence, whose waters

divide

The "land of the free"—for the white man, I

mean—

From the land that in fealty bows to a Queen.

Here now is my home: it is simple but kind.

For here is Sumner, whom I left behind.

Do you ask how she got here? The answer is

plain—

She came through, one night, in the underground

train.

Here we talk o'er that scene of the shadowing

tree,

And close every day with the song, I am free!

REPORT COURTESY.—As our townsman,

Mr. Frederick Douglass, a day or two since,

was passing one of the drinking shops where

our "fast" and would-be fashionable young

## MAKING FUN.

Once, when travelling in a stage-coach

I met a young lady who seemed to be upon

the constant lookout for something laugh-

able. Every old barn was made the sub-

ject of a passing joke, while the cows and

hens looked demurely on, little dreaming

that folks could be merry at their own ex-

pense. All this was, perhaps, harmless

enough. Animals are not sensible in this

respect. They are not likely to have their

feelings injured because people make fun

of them; but when we come to human be-

ings that is quite another thing. So it

seemed to me, for, after a while, an old

lady came running across the fields, swing-

ing her bag at the coachman, and in a

shrill voice begging him to stop. The

good-natured coachman drew up his horses,

and the old lady coming to the fence by

the road-side, squeezed herself through

two bars, which were not only in a hori-

zontal position, but very near together.

The young lady in the stage-coach made

some ludicrous remark, and the passengers

laughed. It seemed very excusable; for,

in getting through the fence, the poor

woman had made sad work with her old black

bonnet, and now, taking a seat beside a

well-dressed lady, really looked as if she

had been blown there by a whirlwind.

This was a new piece of fun, and the girl

made the most of it. She caricatured the

old lady upon a card; pretending when

she was not looking, to take patterns of

her bonnet; and in various other ways

sought to raise a laugh. At length the

poor woman turned a pale face toward her.

"My dear," said she, "you are young,

and healthy and happy. I have been so

old, but that time is past. I am now old,

decrepit, and forlorn. The coach is taking

me to the death-bed of my only child.

And then, my dear, I shall be a poor old

woman, all alone in a world where merry

girls will think me a very amusing object.

They will laugh at my old-fashioned clothes

and sad appearance, forgetting that the old

woman has a spirit that has loved and suf-

fered, and will live forever."

The coach now stopped before a poor-

looking house, and the old lady feebly de-

scended the steps.

"How is she?" was the first tremble

inquiry of the poor mother.

"Just alive," said the man who was

leading her into the house.

Putting up the steps, the driver mounted

his box, and we were upon the road again.

Our merry young friend had placed the

card in her pocket. She was leaning her

head upon her hand; and you may be sure

I was not sorry to see a tear upon her fair

young cheek. It was a good lesson, and

one which we greatly would do her good.

"THE MAYOR WANTS TO SEE THEE."—A

young man, a nephew, had been to sea,

and on his return was narrating to his

uncle an adventure which he had met on

board a ship.

"I was one night looking over the taf-

rail, looking down into the mighty ocean,"

said the nephew, whom we shall call Wil-

liam, "when my gold watch fell from my

pocket, and immediately sank out of sight.

The vessel was going ten knots an hour,

but nothing daunted, I sprang over the

rail, came up close under the stern, and

climbed up to the deck, without any one

knowing I had been absent."

"William," said his uncle, slightly elevat-

ing his broad brow, and opening his eyes

to their widest capacity, "how fast did thee

say the ship was going?"

"Ten knots, uncle."

"And thee dove down into the sea, and

came up with thy watch, and climbed up by

the rudder chains?"

"Yes, uncle."

"And thee expects me to believe thy

story?"

"Of course. You wouldn't dream of

calling me a liar, would you, uncle?"

"William," said the uncle gravely, "thee

knows I never call anybody names; but,

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and more, for it is an original and valuable

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